
LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013

ISSN 1930-2940

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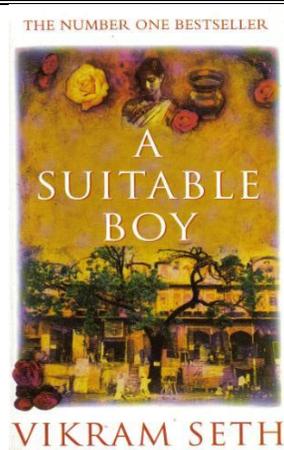
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Theme of Love in Vikram Seth's Novels - *A Suitable Boy and An Equal Music*

K. Aarthy, M.A., M.Phil., B.Ed.

Dr. (Mrs.) S. Manimekalai, M.A., M.Phil., Ph.D.



Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

K. Aarthy, M.A., M.Phil., B.Ed. and Dr. (Mrs.) S. Manimekalai, M.A., M.Phil., Ph.D.

Theme of Love in Vikram Seth's Novels - *A Suitable Boy and An Equal Music*

Vikram Seth: In the Midst of Greater Development of Indian Writing in English

The article focuses on theme of love in Vikram Seth's Novels, *A Suitable Boy* and *An Equal Music*. Vikram Seth is among the cream of the crop of bold new writers. His impingement upon the scene of Indian English Literature in the eighties was in consonance with the larger development of Indian English Literature at that time.

First of all, Indian English Literature acquired much greater credibility on the one hand and a much larger public reception. Secondly, it came to be reckoned as an important part of Indian Literature as a whole, which was not the case before when Indian English Literature was largely viewed as something away from the mainstream of Indian Literature.

Change in Perspective

Seth benefited from this change in perspective. His novels and poetry grew from a mind integrated with Indian conditions of living. And yet it felt equally comfortable with conditions abroad. One remembers his admission that whenever he writes about anything, at whatever the place may be, he gets immersed in the place and situation and remains completely confined to the conditions, both physical and mental, available there. This is particularly true of his novels.

The Theme of Love I A Suitable Boy

The theme of love in *A Suitable Boy*, on the surface, is Lata's story and of her mother's endeavour to find a suitable boy for her daughter. The first statement of the novel, "You too will marry a boy I choose" (*ASB* 3) becomes the harbinger of all the events that Lata, Seth's female protagonist is made to experience throughout the story.

Freedom to Choose the Spouse

In *A Suitable Boy*, Vikram Seth has allowed his heroine the opportunity of choosing her man from among three men who are totally different from each other in their appearance as well as in their behaviour. Kabir Durrani the handsome and dashing Muslim student is the first to enter Lata's life. At the very first sight, she falls in love with Kabir Durrani. They meet several

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Theme of Love in Vikram Seth's Novels - *A Suitable Boy* and *An Equal Music*

times in their university. The romantic, impulsive Kabir kindles Lata's passion, but when she learns that Kabir is Muslim, her immediate reaction is that this would distress her mother. She is at once aware that a relationship with him is impossible, knowing the taboos against Hindu – Muslim miscegenation in the specific cultural and religious practices of the Indian subcontinent. Finally Lata suggests to Kabir that they run away together, but Kabir's insistence on marrying her after two years clinches the issue.

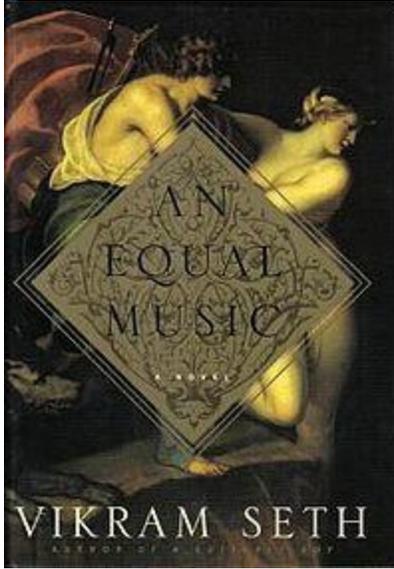
The next man to enter Lata's life is Amit Chatterji. She rejects Amit on the ground that he is too much like her for them to have a smooth domestic life. The last man to enter Lata's life is Haresh Khanna. He enters her life as "the suitable boy", selected after a good deal of research work by Mrs. Rupa Mehra. But he is ironically portrayed by Seth as somebody who is socially awkward and untrained in the sophistries of life. Lata selects Haresh because she knows that under no circumstance can she have any future with Kabir.

Finding the Most Suitable Boy

Lata's decision to marry Haresh Khanna, "the suitable boy" in the novel is likely to evoke in some readers responses that were Lata's. At the time of Savita's wedding, Lata has chosen the least glamorous of the three men that were available to her. She has rejected a handsome budding cricketer in Kabir, who intends to finish his higher education at Cambridge, and a creative artist in Amit, who has studied law in England and who hails from a prestigious family in Calcutta; instead she has settled for a shoemaker or a "cobbler", as Haresh Khanna is humorously alluded to by his friends and Lata's family, who in spite of his stint in England, has not acquired the kind of sophistication or polish that Lata's family expects.

Also, Lata accepts Haresh's proposal at a time when Mrs. Rupa Mehra is having second thoughts about the suitability of Haresh for her daughter. She also does it in the face of opposition from Arun, her elder brother, who is in favour of her marrying Amit, his brother-in-law. It is not so much family pressure then, but Lata's own insight into Haresh's character and personality and her changed views on marital and familial relationships that make her take this vital decision.

The Theme of Love in *An Equal Music*



The theme of love in *An Equal Music* is a tale of Michael Holmes, a successful professional violinist, but an emotionally volatile musician, who has never recovered from the loss of his only true love - a pianist whom he knew as a student in Vienna. Ten years after the affair has ended, they meet again. Despite the fact that she is married and has a child, she agrees to accompany Michael and the Maggiore Quartet to Vienna and Venice, where their passions are rekindled and secrets revealed. They get to re-live the intimacy of the past in the city where they first met and fell in love. Julia McNicholl, is however, unhappy with her acts of deception and ends the relationship. She opts for the dependable James Hansen over the volatile and moody Michael.

Possible Inferences

The arguments presented in the lines above, relating to the novels of Vikram Seth, give a reasonable lead into certain valuable conclusions. The dissertation entitled “Theme of love in Vikram Seth’s Novels, *A Suitable Boy* and *An Equal Music*” firmly states that the characters in Vikram Seth’s novel are deeply affected by love. Both novels *A Suitable Boy* and *An Equal Music* clearly depict the love of Eastern and Western people and then, how the characters deliberately fall in love. In both the novels *A Suitable Boy* and *An Equal Music*, female characters retain central consciousness, and they make their own decisions. Even though both the

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novels celebrate Vikram Seth's theme of love, in the end, the women renounce passionate love for their family and social order.

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Teaching Speaking Skill at the UG Level – Problems and Prospects

Anjali Verma, M.A., M.Phil., Ph.D.

Need to Know the Problems of Teaching Speaking Skill at UG Level in Colleges

While learning a language, being able to express what we want to say can be one of the most rewarding achievements of all language skills. Speaking has become the essential skill of real life in the present day global market. Students have their own purposes and hopes for learning English in India. This skill raises the self esteem of a student and helps in getting proper employment. Therefore, the focus has shifted to acquiring speaking skill for qualification at UG level. However, there is a significant lack

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of material available to help teachers to develop their learners' skills in this important area. Many classrooms all over the world continue to be teacher centred and Mumbai colleges are no exception.

English language has maintained its primary position even after so many decades since the British left India. The way English is taught in our colleges today, is to a great extent, the main reason for the deterioration of the standard of English in India. We must accept that the standard of its teaching has deteriorated vastly and that is why it is essential to know the problems of teaching speaking skill at UG level in the colleges. The present writer aims to help tertiary students improve their English oral skills. There is frequently too little class time available for students to try to put into practice, the skill deemed necessary for an effective presentation. There is much relevance of oral skills in English academic and professional contexts. Students want to monitor their progress. The development of speaking skill is a relatively neglected area of ESL teaching, which relates to a big problem facing most students.

The Problems of Teaching English Language at UG level

1. The syllabus does not mention a specific plan of what to teach and when to teach. It is for the teacher to decide how and when to teach a particular teaching item.
2. There is a dearth of competent teachers. This problem arises due to the lack of teachers who are specialized in the Method of Teaching of English.
3. In the absence of Assessment, speaking skill is not given importance in many classrooms. As a result a large number of students pass out of schools and colleges with inadequate competence in expressive communication skills.
4. The method and techniques used by the teachers are out of date. Chalk and board and lecture method are the main methods of teaching used by the majority of teachers. They ignore all the other methods of teaching.
5. Due to resource constraints, very few audio-visual aids are available. Some are so expensive, the colleges can only afford to buy a few if at all they could buy any .

6. We have four lectures per week for the teaching of English in colleges, but in most of the colleges, classes are not held, due to the lack of adequate number of teaching staff. Sometimes teachers rush through the syllabus for the sake of syllabus completion.

7. The size of the classes everywhere is considerably large and so, student's participation in class work is quite impossible. This is one of the reasons why it is impossible to give individual attention to the students.

8. Teachers' and students' regional dialects interfere with proper pronunciation. Many teachers have difficulty in pronunciation and are not cautious about the stress and intonation of their spoken English. So, mother tongue interference is very obvious in so many cases.

9. Teachers spend their lives in the company of students. Their lapses and failings go unnoticed by their peers. This professional isolation is a barrier to professional development and imparting knowledge and skills to students.

10. Many teachers concentrate mainly on teaching grammar and vocabulary, since these are the areas tested in the examinations.

Experiment

A study was conducted on 700 First year Bachelor of Commerce students of Mumbai University. A questionnaire was given to them in order to obtain their views on this very important language skill. The study revealed the following points:

- A. Speaking skill is necessary for them to be gainfully employed.
- B. Students feel more confident when their pronunciation is accurate.
- C. Needs analysis should be done in the beginning of the teaching programme. This process is absent in the current system.
- D. Students were of the view that oral skills would develop confidence for self education and facilitate ability for life-long learning.
- E. Effective oral skills would help them in clearing competitive examinations and would give them success in professional and personal life.

F. Only 20% students believed that B.Com syllabus of Mumbai University has helped them in improving their oral skills.

G. They were disappointed with the current unit based credit system which does not give them the opportunity to participate in speaking activities in the classrooms and tutorials, as they are the whole time busy in completing written assignments and tests. They do not also get time to participate in co-curricular activities because of this system.(Anjali Verma,2013)

Strategy to Improve Speaking Skill

A. Speaking skill in second language needs to be consciously developed amongst students. It should be taught and practiced in the language classroom.

B. Students should be encouraged to speak out loud in English.

C. Interesting methods of teaching speaking has to be designed and should be practiced in the classroom.

D. Some percentage of the final grade should be allocated to speaking skill and students should be told that they are being assessed continually on their speaking practice in class throughout the term.

E. Teachers should try to make the class student-centred and not teacher- centred where students are talking and interacting in English.

F. Students have to be made familiar with the sounds of the second language. Language learners often feel that the language they are learning is spoken much faster than their own. They have difficulty in perceiving and recognizing individual words or phrases. (Cook,2011)

G. Students need to be given practice in stress, rhythm, intonation patterns and be aided in the development of their fluency

H. They should be made competent with practice to take short and long speaking turns.

I. Group work/pair work should be encouraged along with role play, language games and mind engaging tasks and retrieving text order should be given to students.

J. Conversational listening skills should also be enhanced.

Students should be able to use language in real life situations. English being the principal language of commerce and communication in India, the need for improving English speaking skill is very necessary. We have to train our students not only for casual conversation, but also for academic discussions and for monologues in long turns. The language system has to be internalized and it has to become available for the communication of meaning.

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Bangladeshi Graduates' Required Language Skills and Acquired Proficiency in English: Professional Ability and Skill Attributes

M S Arifeen, M.A. and Abu Sufian Yunus, BBA

Abstract

The purpose of this study was to investigate the proficiency in English of Bangladeshi graduates. A questionnaire was developed and administered to 171 students. This survey, through the use of a self-report questionnaire, provided an important opportunity to capture crucial data from students regarding their English language skills. Findings of this study revealed that the students' frequency or ability of using the English language was low, irrespective of the type of workplace or level of study. Analyses of skill deficiencies revealed wide learning gaps between the acquired and required English skill attributes. Analysis of the survey data had also identified a list of important skill attributes in the workplace, and the four most highly valued

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Professional Ability and Skill Attributes

English skill attributes were a combination of academic and specific job-related tasks: understanding technical documents, correct grammar, vocabulary and sentence structure, writing test/investigation report and questioning for clarification.

Keywords: *Bangladeshi Graduates, Proficiency in English, Professional ability and Skill attributes*

Introduction

It is a well-known fact among linguists that non-native speakers of English have come to outnumber native speakers of English, as has, for example, been pointed out by Crystal (2003). Equally well-known is the fact that English may well be called the language of international business these days, and that English skills have become a basic requirement for almost any professional wishing to engage in our ever more globalized business world. However, not everyone involved in international business is a native speaker of English.

Graddol (2006) emphasizes this function of English in his report to the British Council, *English Next*, when he stresses the increasingly important role that English is now playing in *economic processes*, in providing access to the kind of *global knowledge* available in English and the jobs which involve *contact with customers and colleagues for whom English is the only shared language* [italics added]. (p. 38)

It is, therefore, not surprising that English as a *lingua franca* (henceforth ELF) is currently the most common use of English world-wide. As the Web site of the Vienna-Oxford International Corpus of English (VOICE) project states: Millions of speakers from diverse cultural and linguistic backgrounds use ELF on a daily basis, routinely and successfully, in their professional, academic and personal lives. (VOICE Web site, n.d., FAQ). This widespread use of English as a *lingua franca* also has implications for research in the field of professional communication. Charles (2007), for instance, observes that "arguably, more international business is actually done in English between NNSs than between NSs" (p. 262). Nevertheless, empirical research on how English is used as a *lingua franca* in workplace settings is still scarce.

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Professional Ability and Skill Attributes

This trend contributes to a talent gap in this global workforce, particularly as it relates to speaking the lingua franca of business. Companies around the world are trying to recruit and retain younger employees to replace older workers who will be retiring over the next several years. But, according to the McKinsey Global Institute, “Only 13% of university graduates from emerging or low-wage countries are suitable for employment in multinational companies, and the primary reason cited is lack of English skills.”

Thus, professional communication in English has been identified as essential workplace tools for success in profession and has been correlated with career success and increased in financial rewards. English learners urgently need to be sensitized to communicative strategies for establishing relationships and maintaining rapport in the workplace (Kassim & Ali, 2010; Forey & Nunan, 2002). Notwithstanding, there is a global concern regarding the widening gap between the communication skills in English of entry-level job applicants and the English language competency required for entry-level employment.

Background

Academics and the government and non-government organizations have expressed their concern over the deteriorating level of English proficiency among the students in universities. In ranking the importance of the skills, students ranked speaking as their least competent skill and regarded speaking and writing as the most important skills needed at professional level as well as to master the language. Regarding the reading habits of students in Bangladesh, 80 % of university students are *reluctant readers of English language materials*. In addition studies also highlighted the importance of English for informal interaction and socializing in workforce contexts.

Tong (2003) in a study on identifying essential learning skills in students’ ... education stated that the majority of employers expressed dissatisfaction with students’ communication abilities. This ranged from failure in both written and oral communication skills to presentation and other work-specific communication skills such as informal discussions, public speeches and

interviews. According to Riemer (2002), the concept of English for Special Purposes (ESP), will achieve more in the education of ... students by focusing on the learner's attention on the particular terminology and communication skills required in the workplace.

In Bangladesh Agricultural University education system, English is taught for one semester as an integrated subject. The course content for English prepares students with study skill, information processing skill, reading skill, and oral communication skill. Other skills in English modules are report writing, and job hunting. In addition, a certificate course on Communicative English is also offered from the Department of Languages.

Required Skills in English

Employability skills of fresh graduates have constantly received considerable attention in the local media. Lack of English language proficiency has often been cited as one of the major factors contributing to graduate unemployment (Sharif, 2005). Jawhar (2002) stated that in the private sector, graduates are becoming unemployable as a result of lack of proficiency in the English language.

Euromonitor carried out a survey on employers in relevant industries to gauge whether graduates are meeting industry needs. In view of the significance of this matter, a research was conducted to investigate (1) the industry needs for graduates who are competent in English and (2) the level of competency required for employment.

For this, data from different types of business/ professional organisations were gathered based on a survey, a series of semi-structured interviews, and a seminar (Table 1). The highest number of respondents was from education sector, IT & telecommunication, Finance & Banking the Manufacturing and Industrial industry sector (n=77, 62, 55, 52) respectively, while the lowest number of participants was from the health services sector (n=3).

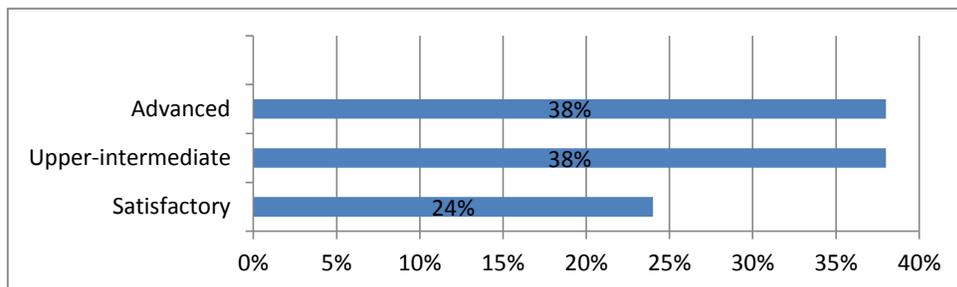


Figure 1. Required level of Language proficiency (Euromonitor, 2010)

This was essential because if the status persists, the existing gap between the English language competency of university graduates and the English language competency required by the industry will continue to widen the issue of unemployable graduates and the situation will be exacerbated.

Let there be no mistake: the use of an international language such as English is indispensable for the efficient handling of international affairs, broadly defined. However, it seems that the infallibility of English as a universal panacea to problems of cross-cultural problems has been greatly exaggerated. [...] As long as the lingua franca is used in a mechanical (and culturally impoverished) way, with limited vocabulary, narrowly defined according to clearly understood conventions, then international business - commercial, scientific, technical - can be efficiently conducted. [...] For rich and intimate communication on complex, important issues something more is needed. [...] The solution is [...] the acquisition of several foreign languages, indeed the celebration of multilingualism. (Cohen 2001:89-91)

Table 1

	Types of Companies Contacted
Multinational Industries	Manufacturing & Industrial, IT and telecommunications, financial/ banking, Public services, pharmaceuticals & Healthcare, services, Constructions & Property development, energy, chemical
Job Advertisement in	Conducted a snapshot of the printed and online job

newspaper or online	advertisements for positions that required English
Education	10 universities interviewed, including six public and four private universities
Recruitment Agencies	10 recruitment agencies

Source: Euromonitor International (based on interviews with companies, recruitment agencies, educational sector, and government bodies in 2010)

Objectives

All over the globe including Bangladesh, people are clamoring to learn English. Academics have no dispute with the view that English Language is related to success in career. Shanta Nair-Venugopal (2000), in an article titled, ‘English, identity and workplace’ has found out that English is increasingly important in the workplace. Mahmoud A. Al-Khatib, (2005) attempted to examine the communication needs of the personnel in the workplace by seeking their opinions on their perception of what constituted English which is deemed adequate to the workplace.

This study set out (1) to identify the English proficiency of graduates (i.e., in terms of their frequency of application, satisfaction on their ability and perceptions regarding their acquired and required proficiencies); (2) to determine the importance of different English skill attributes needed on the job for students; and (3) to bring out the gaps between the acquired and required skill attributes as perceived by the students.

Methodology

Design

This study used a quantitative, descriptive design where data was collected to assess the English proficiency of BAU graduates. A survey instrument was designed specifically for this study. The instrument used comprised of demographic variables and four English proficiency

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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components. These components were frequency of usage, satisfaction on ability and the acquired and required proficiencies.

Population and Data Collection Procedure

This study involved 171 graduate students from Bangladesh Agricultural University (of whom 97 graduates had only English Language Course at Undergraduate level & 74 students had English Language Course at Undergraduate level as well as one additional Certificate Course on English Language. These students had completed a mandatory one-semester language course. The students were briefed on the purpose of the study and instruction was given on how to respond to the questionnaire.

Instrumentation

Items in the survey instrument was designed based on the Programme for International Student Assessment (PISA) and other literatures, initiated in 2000 by the Organization of Economic Cooperation and Development (OECD) to assess students across a range of skills required for a variety of tasks that the students have to perform. The domains for this study (*reading, writing and speaking*) were adapted from the SCANS report on skills that were required to enter the workplace successfully.

The instrument was divided into four parts. Part A was on the demography of respondent (sex, age, and types of language courses attended). Part B assessed the students' perception on the *frequency* of the usage of the English language during their study and a Likert-type scale was used with four choices (not use at all, used infrequently, used frequently, used very frequently). Part C assessed the students' perception on their *ability* to use the English language during their study/ course. A Likert-type scale was used with four choices (not at all satisfied, not satisfied, satisfied, very satisfied). Part D assessed the students' perceptions of their acquired and required English proficiency. Four choices (not competent, slightly competent, competent and very competent) were used to rate the students' perception of their acquired skills and another four choices (not needed, not really needed, needed and essential) were used to rate the students' perceptions of required skills.

Cronbach's alpha was used to determine the internal reliability of the survey instrument which consisted of a thirty-six items scale. The instrument was tested in its entirety and the four individual sub-sections of the survey were tested independently. The Cronbach's alpha reliability coefficients for the individual sections of the survey ranged from a low of 0.727 to a high of 0.928. These results indicated moderate to high levels of internal reliability.

To test for construct validity, factor analysis was employed to determine whether the items could be classified into different categories. Four subscales and 36 items were originally developed for the questionnaire and, after factor analysis, the same four subscales and 36 items remained. All items have a loading of more than 0.4 on their *a priori* scale and no other scale. The percentage of variance ranges from 45.178 to 66.657 for different scales. The factor analysis of the items from the four subscales confirmed the factor structure of the questionnaire and these were operationalized as: frequency of usage, ability, acquired skill, and required skill.

Data Analysis

The Statistical Package for the Social Sciences program (SPSS) was used for analyzing the data. Statistical analyses were used to investigate the differences on the frequency of the application of the English language based on the type of training provider. The differences in the students' ability to use the English language were also statistically analyzed based on their study levels. Further statistical analyses were used to investigate the differences between the students' acquired and required English skills.

Results and Discussions

Demographic Analysis

Demographic data collected on student participations included name, age, gender, and English language achievement at Level-1 Semester-1/2 final examination. The English language achievement at Level-1 Semester-1/2 final examination was classified into 5 categories and 2 categories for certificate course. 75% and 60% of the respondents obtained grades B and GOOD in certificate course for performance respectively for their English language subject (Table 2).

Table 2. English Language Achievement

English Language Grade										
English Language Course at Undergraduate study	A ⁺	A	A ⁻	B ⁺	B	B ⁻	C	D	F	Total
	0	3	5	34	22	16	11	4	0	95
English Language Course at Undergraduate study + Additional Certificate Course	Good				Satisfactory					
	44				30					74
Total										169

Note: Respondents (n = 171) but 2 students did not state English grade

Descriptive Statistics

Frequency of the Usage of English Language (oral, reading and writing skills) was compared between students.

Table 3. Frequency of Usage of English

Type of Courses		N	Mean	Std. Deviation
English Frequency	English Language Course at Undergraduate study	74	2.14	0.471
	English Language Course at Undergraduate study + Additional Certificate Course	97	2.15	0.409

The results (Table 3) indicated that students’ use of English was more or less the same, irrespective of the types of courses i.e. (M = 2.14, SD = 0.471); (M = 2.15, SD = 0.409). The mean ‘frequency of usage’ score of slightly more than 2.0 showed that students’ usage of the language was not very frequent. This could be attributed to several factors: a) students’ inability to communicate effectively, thus avoiding the used of the language on a regular basis, b) the training organization’s main language of communication and its attitude towards the English language, and c) a combination of the above two factors. It is difficult to reach a firm conclusion

regarding this finding since no information was gathered with respect to the training organization's language preference when communicating with the trainees. However, this finding supports the results of previous studies (Kaur & Thiagarajah; 1999; Othman, 2005; Pawanchik, 2006) regarding students' ability and confidence in using the English language at the workplace. 4.2.2 Students' Ability to use the English Language The students' perceived ability in using the English language was compared between certificate and diploma-level students.

*Table 4. Ability in English Language

Language Courses Attended		N	Mean	Std. Deviation
English Ability	English Language Course	74	2.14	0.426
	English Language Course+ Additional Certificate Course	97	2.20	0.418

The results (Table 4) indicated that the students' perceived ability in using the English language was higher ($M = 2.20$, $SD = 0.418$) than their counterparts ($M = 2.14$, $SD = 0.426$). However, the mean scores of less than 3 for both students indicated that the majority of students were not satisfied with their ability in the language.

Students' Acquired and Required English Proficiency The students' acquired and required English proficiency skills were compared to investigate the skill gaps and deficiencies.

*Table 5. English Skill Attributes (n = 171)

Skill Attributes	Acquired Skill		Required Skill	
	Mean	Std. Deviation	Mean	Std. Deviation
Oral	2.19	0.406	3.42	0.430
Reading	2.54	0.457	3.49	0.525
Writing	2.34	0.457	3.48	0.438

Based on the results of Table 5, this study showed that there were skills gaps between the acquired and required oral, reading and writing skills. The mean ‘acquired’ score of less than 3.0 indicated that the students were still not competent in the three domains of the language, i.e., oral, reading and writing skills. Thus, BAU educators and curriculum developers may like to examine this gap-in-skill deficiency and accordingly address this issue in the current syllabus.

The Rank Order of Required Skills the students’ perceived required skills were further investigated by ranking them in the order of importance (Table 6).

*Table 6. The Rank Order of ‘Required’ English Proficiency Level of Requirement (%)

	Mean	Std. Deviation	1	2	3	4	Rank
Understand technical document	3.63	0.583	0	5.3	26.3	68.4	1
Write with correct grammar, vocabulary and sentence structure	3.59	0.639	1.2	4.7	28.1	66.1	2
Write test/investigation report	3.58	0.622	0.6	5.3	29.8	64.3	3
Questioning for clarification	3.48	0.608	0.6	4.1	41.5	53.2	4
Write official document	3.47	0.577	0	4.1	44.4	51.5	5
Write work summary	3.47	0.587	0	4.7	43.9	51.5	5
Understand work schedule	3.46	0.662	1.8	4.1	40.9	53.2	7
Explain technical terms orally	3.46	0.576	0	4.1	46.2	49.7	7
Explain technical terms in written form	3.43	0.604	0	5.8	45.0	49.1	9
Express opinion, ideas etc.	3.42	0.611	0	6.4	45.6	48.0	10
Understand written instructions	3.39	0.699	1.2	8.8	39.2	50.3	11
Official/Public Talk	3.35	0.618	0.6	5.8	51.5	42.1	12
Write incident/accident report	3.33	0.686	0.6	10.5	43.9	45.0	13

Level of requirement (4-point Likert-type scale): 1 = Not needed, 2 = Not really needed, 3 = Needed, 4 = Essential

From Table 6, the skill of ‘understanding technical document’ was the top important skill, where 68.4 % of students rated ‘understand technical document’ as essential. The second top ranked skill was ‘correct grammar, vocabulary and sentence structure’ where 66.1% of students rated as essential. The third important skill was ‘writing test/investigation report’ where 64.3 % of students rated it as essential. However, the difference in mean scores between the second and third ranked skill attributes was very small (0.01 %). The skills of ‘writing official document’ and ‘writing work summary’ were both ranked fifth based on the same mean scores and the same percentage of students (51.5 %) that viewed ‘writing official document’ and “writing work summary’ as essential.

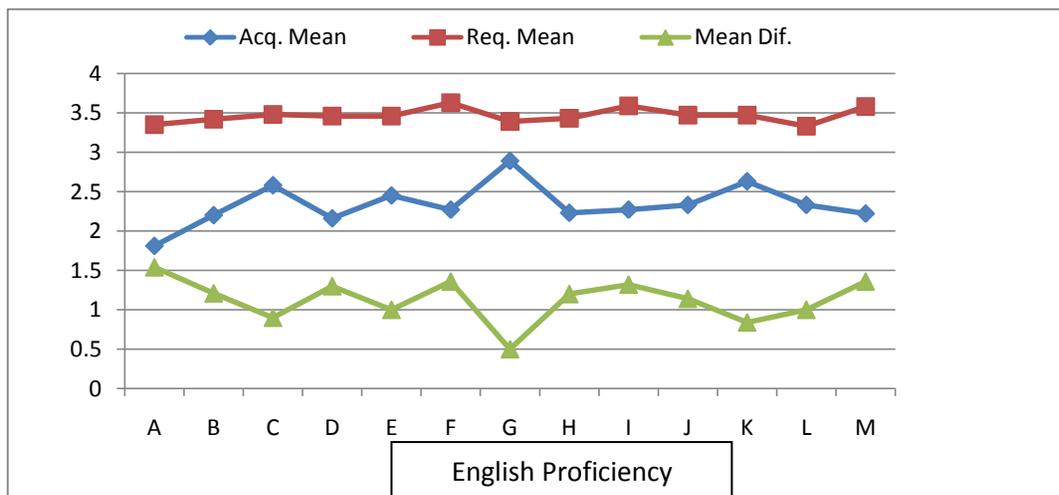
The skill attributes of ‘write official document’ and ‘write work summary’ had the same mean score (3.47). Similarly, the skill attributes of ‘explain technical terms orally’ and ‘understand work schedule’ also had the same score (3.46). The difference in the mean scores is illustrated in Figure 1. The ranking of *understanding technical document* as the most required English proficiency skill demonstrated the importance of introducing particular (technical) English workplace terminologies as recommended by Riemer (2002). The ‘writing incident/accident report’ skill was ranked last by the students where only forty five percent (45 %) of students rated it as essential. Although the five skills of ‘explain technical terms in written form’, ‘express opinion/ideas’, ‘write official document’, ‘understand written instructions’, ‘official/public talk’ and ‘write incident/accident report ’were perceived to be the least important, the mean scores were still higher than 3.0. This was due to the fact that less than twenty percent of respondents viewed these skills as ‘not needed’ or ‘not really needed’. As illustrated in Table 6, above eighty percent (80 %) of the respondents rated all thirteen skills as ‘needed’ and ‘essential’.

4.2.5 Skills Gaps Analysis

The gaps between the acquired and required skill attributes were further investigated to determine the magnitude of skill deficiency.

*Table 7. Skill Attributes and Mean Scores

Label	Skill Attributes	Mean Acquired	Mean Required	Mean Difference
A	Presentation (Official/Public Talk)	1.81	3.35	1.54
B	Expressing Ideas/Opinion	2.20	3.42	1.21
C	Questioning for clarification	2.58	3.48	0.90
D	Explaining Technical Terms Orally	2.16	3.46	1.30
E	Understanding Work Schedule	2.45	3.46	1.00
F	Understanding Technical Document	2.27	3.63	1.36
G	Understanding Written Instructions	2.89	3.39	0.50
H	Explaining Technical Terms in Written Form	2.23	3.43	1.20
I	Correct Grammar & Vocabulary (Writing)	2.27	3.59	1.32
J	Writing Official Document	2.33	3.47	1.14
K	Writing Work Summary	2.63	3.47	0.84
L	Writing Incident/Accident Report	2.33	3.33	1.00
M	Writing Test/Investigation Report	2.22	3.58	1.36



*Figure 2. Skills Gaps between Acquired and Required English Skills Attributes

Table 7 and Figure 2 illustrated the difference in the mean scores of the required and acquired skills. The mean scores of the required skills would indicate the importance of those skills, whilst the mean scores of acquired skills would indicate the (actual) performance using those skills. From Figure 1, the three most significant skill gaps between the required and acquired English proficiency were: presentation skills (official/public talk), understanding technical document, and writing test/investigation report). These three skills were ranked 12th, 1st and 3rd respectively, in the order of importance (Table 6). In contrast, the three least significant skill gaps were: understanding written instructions (ranked 11th), writing work summary (5th), and questioning for clarification (4th). Revisiting Table 6, presentation skill was ranked second last in order of importance. It is difficult to explain the discrepancy between the ranking order and skill gap of the presentation skill (official/public talk).

Conclusions & Suggestions

Creating a workforce skilled in Professional English requires something different from typical English language training. However, certainly the content and pedagogy of the training needs to be extremely powerful and based on the latest research. Beyond providing training for core skills improvement, they should focus on real-life Professional situations, reference common communication vehicles such as email and include tools to support employees' ongoing communication needs during the work day. Since, the study revealed that the students' frequency and ability of using the English language were low, irrespective of the type of workplace or level of study. The students' self-reports of their actual verbal, reading, and writing skills being lower than the corresponding required skills indicate that they have yet to master the skill attributes commonly needed at the workplace. The students' ranking of the English language skill attributes show that job-related tasks such as *understanding technical documents* and *writing test or investigation report* are regarded highly at the workplace.

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Language in India www.languageinindia.com ISSN 1930-2940 **13:12 December 2013**
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Bangladeshi Graduates' Required Language Skills and Acquired Proficiency in English:
Professional Ability and Skill Attributes

LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
ISSN 1930-2940

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*The Communicative Mind: A Linguistic Exploration of Conceptual
Integration and Meaning Construction by Line Brandt*

(United Kingdom: Cambridge Scholars Publishing, 2013, Pp. 636. ISBN (10): 1-4438-4144-7, ISBN (13) 978-1-4438-4144-3)

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An Easy Read for General Reader

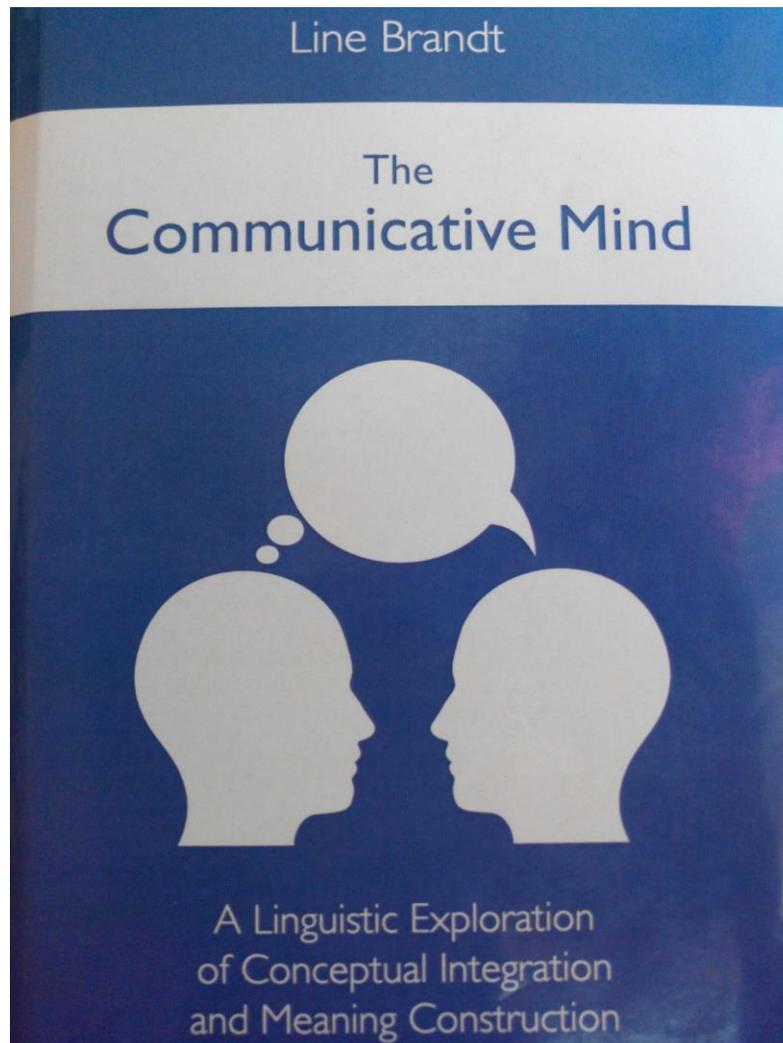
The Communicative Mind is the book for anyone interested in communication in general, and specifically for those interested in cognitive science, psychology, sociology, philosophy, semantics, etc. Author has made attempts to keep it an easy read for the general reader for a

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qualitative grasp. Specialists also will take the most out of it through her thorough explanations and her ideas linked with many milestone studies in the field.



Importance of Inter-Disciplinary Studies

After Plato and Aristotle, the knowledge of the world has been systematically analyzed and different disciplines have come into existence. Through the formal and (mostly) non-formal way, people had engaged their curious minds inquiring into different disciplines. In the 19th and 20th centuries, tremendous explorations have taken place. And many more are engaged in explorations in recent times. We can see how scientists have become more and more specialized

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over a period of time. The lacunae that remained within this period were the negligence of related fields/factors.

Today all over the world, the need of interdisciplinary studies has been pointed out. To study any 'problem/task' better, many researchers, scientists, practitioners in related domains realized the essence of multi/ inter/ trans-disciplinary studies.

A Book of Cognitive Semiotics

Similarly, Line Brandt integrates different studies in cognitive linguistics to know the linguistic behavior of the people better. She applies the methodologies and theories from humanities and cognitive linguistics to explore the meaning construction. This is basically a book of Cognitive Semiotics using *Enunciation* (communicative aspect, uttering process/speech production, basic communicative -and pragmatic tool, etc.) as basis for the study. She also attempts 'to realize the long standing ambition in Cognitive Linguistics to close the semantic-pragmatic divide' (32).

The book starts with well-arranged table of contents, followed by introductory presentation of its theme progresses further through five chapters and ends with the conclusion and future directions. The bibliography is also arranged neatly after that.

Introduction by Line Brandt

In **Introduction**, Line gives along with the aims and objectives of the study, the background of this project, inter-disciplinary approach and its essence, the concept of *enunciation*, and so on. She further states that [she] 'will not be investigating individual enunciational markers, but will relate *enunciation* to various creative forms of language use ... in fiction, poetry and everyday creativity' (39). Her hypothesis is to use 'the concept of enunciation into frameworks of analyzing meaning within cognitive semantics' (39).

Part I: Chapter 1: Enunciation: Aspects of Subjectivity in Meaning Construction

The chapter clarifies the scope and implications of enunciation. The chapter starts with the concept '*Enunciation*' developed by Benveniste in 1966. The chapter argues that 'the

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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common-sensical and yet somewhat theoretical novel view of language as inherently dialogical and socially conditioned finds support outside of linguistics as well ... in neuroscience and in developmental psychology' (46).

The author Brandt believes enunciation to be the most basic communication tool arguing the rhythmic turn-taking behavior of infants is primary to syntax and semantics and to the conceptualization and vocal actualization of words needed for actual speech. Enunciation, she states, concerns the presence of communicating subjects in language from morpheme to discourse level. Further, she clarifies that the utterance is the product of speech, and the uttering itself is '*enunciation*'.

The author sums up that 'the study of enunciation entails systematic accounts of those conceptual categories shaping language, that are derived from representational acts of interpersonal communication, and awareness in a speaker of *other* subjectivities' (49). The personal pronouns and deictic markers are explained later, how they are important in communication and how the 'participants' posit them in the speech event.

Line Brandt tries later to explain the enunciation and viewpoint giving examples of literary and non-literary discourse. She states that a single enunciator may have a number of viewpoints embedded in it. The possible subjects of enunciation are given as: 1) the non-personified voice, 2) personal voice (singular) and 3) personal voice (plural).

Part II: Chapter 2: The Subjective Conceptualizer: Non-actuality in Construal

While the first section of this chapter examines the conceptual and semiotic aspects of representing events, states or mental attitudes in terms of fictive utterances, i.e. Pascual (2002) 's *fictive interaction* , the second section is concerned with subjective/fictive motion and change.

Brandt states 'fictive interaction is typically manifested in the form of an imagined utterance whose non-actuality is signaled grammatically and accompanied, in spoken language, by intentional shifts and other expressive-gestural indices' (116). This section presents a framework for distinguishing different kind of *fictive interaction* in online meaning construction, as author suggests. Further, she explains the essence of pragmatic factors in meaning

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construction i.e. semantic-pragmatic role. She draws attention to the fact ‘that representations have meaning by virtue of their actual/potential occurrence in discourse and other expressive practices; they do not have meaning in and of themselves’ (158).

The author explains construal as an activity i.e. of meaning production and discusses further subjectivity and subjective presence in construal. In 2.2.5, she makes a critique on different notions of ‘fictivity’.

Chapter 3: Conceptual Integration in Semiotic Meaning Construction

This chapter explores pragmatic minded semantics in two sections:

- 1) Mental Spaces and Meaning and
- 2) Conceptual Integration Typologies

1) Mental Spaces and Meaning

The mental spaces phenomenon was first launched in philosophy, regarding *reference* and *meaning* and Mental Space Theory was developed by Gilles Fauconnier in late 1970s, was applied to the problems of reference and presupposition and later extended to other areas. With Mark Turner, he then developed the Conceptual Integration Theory. Fauconnier’s (1994: 161) ‘mental space construction is part of natural language semantics and pragmatics’ interested in contemporary linguists like Langacker and Talmy for grammar, Fillmore for frame semantics and construction grammar, Sweetser for modality and conditionals, and Lakoff for metaphor and Idealized Cognitive Models (ICMs).

Prepositional phrases, adverbial phrases or subject + mental-verb constructions are explicit linguistic form for space building. The pragmatic aspect of enunciation also is a space builder, Brandt mentions, that was not considered in mental space literature hitherto. Brandt put forth as ‘The pragmatic feat of *enunciation* itself can be said to function as a space builder; by the act of speaking, mental content is evoked for consideration, and at the fundamental level of discourse, grounding, the enunciator and addressee share the mental space of being engaged in communication, before further spaces are set up’ (206).

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Brandt (2005) makes four parts of mental spaces like: Speech-act distance, Spatio-temporal, Modal, and Representational. In literature, Irandoust (1999) lists paragraph break, time change markers, place change markers, cast/ character/ persona change markers, change of perspective markers, and such, are common introducers of space building.

Then metaphor is treated as conceptual integration of mental spaces. Its rhetorical implications and force-dynamic logic and model meaning are discussed.

2) Conceptual Integration Typologies

‘Mental space construction is involved in factual, hypothetical and counterfactual reasoning. And it remains indispensable to human cognition’ (323). Semantic and syntactic integration, integration at different levels of consciousness, fusion of concepts, schematic integration, Mental Space Blends, Informative Integrations, Semiotic Blends, Performative Integration, Ludic Integrations, Expressive Integration of mental spaces, Co-temporality Integration (for example; a narrative unfolding in *chronological* and *ahistorical time*) are discussed thoroughly.

Part III: Chapter 4: Meaning Construction in Literary Text

Cognitive Poetics is the subject matter of this chapter. Literary text has considered here as creative product of human mind; literary text is a linguistic creation, the author claims.

Literary genre like fiction is analyzed. While analyzing a text, the four sign relations should be taken into consideration like: enunciation, textual semantics, literary rhetoric, and literary interpretations.

Eco distinguishes two types of readers as: 1) The semantic reader; plot-oriented and who is interested in *what happens* (event/story) and 2) The semiotic-aesthetic reader who is interested in how *what happens* (event/story) has been narrated.

The spectrum of the Cognitive Poetics summarized as: ‘(i) primary interest in literature and poetics, (ii) split attention between cognition and literary texts, (iii) cognitive mechanism

involved in literary and general linguistics comprehension and (iv) neuro-scientific grounding of findings in literary studies' (494).

Chapter 5: Effects of Poetic Enunciation: Seven Types of Iconicity

Cognitive Aesthetics is the theme of this chapter. Here, the particular effects of enunciation in poetry are examined and related to the effects of versified enunciation to the semiotics of iconic representation. These seven types of iconicity are: Phonetic, Syntactic, Linebreak, Performative, Rhythmic, Rhetorical, and Graphic iconicity.

Conclusion

Line Brandt has successfully organized her ideas and methods of linguistics, semiotics, philosophy, literary studies and cognitive science having *enunciation* as a framework and has tried to integrate different conceptual and pragmatic repertoires for meaning construction.

The syntactic aspect of the *enunciation* has not been covered and has a space for further research. Language and human mind both are the most complex systems and so these complexities are also inevitable in its research. I think, more insightful studies in this regard will substantiate the arguments made by Brandt in semiotic perspective and can also overcome some assumptions in a more fruitful way.

Brandt concludes her book with wider perspective of meaning construction and direction of cognitive linguistics, as she says, 'If second-generation cognitive science locates meaning in the body and in the unconscious conceptual system, perhaps a third-generation cognitive science will locate meaning in communicative bodies and minds' (607).

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
ISSN 1930-2940

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Ergativity in Axomiya

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Bipasha Patgiri, M.A., M.Phil., Ph.D. Scholar

Abstract

The paper surveys the principal generative syntactic assumptions that have been proposed for ergative construction and discusses the pattern of the ergative case marking in Assamese. For a language L which shows some mixed properties of ergativity and accusativity in a certain respect R, the language L is said to be split-ergative with respect to R (Comrie 1978, Dixon 1979, and DeLancey 1981). Unlike Dyirbal (which has been exemplified by Dixon's seminal work and has been considered a typical example of ergative language), where the pronouns are morphologically nominative-accusative when the agent is first or second person and ergative when the agent is a third person. And also unlike another Indo Aryan ergative language Hindi which shows TAM split (and no person based split),

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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Ergativity in Axomiya

Assamese exhibits the opposite pattern with person based split and no TAM split for ergativity/agentivity.

Introduction

The Indo-Aryan system of marking of case has recently caught attention from linguists with the advent of distributive morphology (for case marking on arguments) and relator nouns (for adpositions). The traditional ways of marking subjects of unaccusative, unergative and transitive had been same whereas, recent discussions have promoted the view that these might have some variation cross-linguistically. Eventually, that the categorization of verbs and the case marking on arguments are completely language-specific and somewhat context dependent, has also been of importance lately among linguistic discussions. In this paper we consider the case of Assamese subjects and try to seek for an explanation for their alignment with an ergative system in some cases and nominative case elsewhere.

Historical Background of Indo Aryan Ergativity

The new Indo-Aryan languages had inherited morphological ergativity from Middle Indo-Aryan variants of Sanskrit (Deo and Sharma 2002). The pattern of ergativity in Indo-Aryan showed aspect based split and also presented a typical instance of the passive to ergative reanalysis seen cross-linguistically (Dixon 1994, Deo and Sharma 2002). According to this view, the agent, or the logical subject with an oblique grammatical function in the passive construction is reinterpreted as the grammatical subject. And the passive subject loses its grammatical function as a subject and is eventually marked with the object function. Though OIA did not have any active ergative construction, it possessed passive and periphrastic perfect construction involving a non-finite form of the verb. The rich and complex tense-aspect system of OIA, underwent remarkable changes in the course of development to MIA and certain inflectional forms such as the aorist and inflectional perfect and non-perfect have been dropped, at least overtly (Butt 2005, 2006). The MIA languages had the agent marked with the instrumental case showing subject properties. The object of the transitive and the subject of intransitive clauses showed nominative case marking. The verb showed gender and number agreement with the nominative object with some typological variations (Old and Middle and even Modern form of Assamese language had no gender

agreement with the verb). In intransitive clauses, the verb agreed in number and gender with the argument of the clause, i.e., the subject. The NIA languages exhibit a variable case marking system for direct objects in transitive and perfect clauses, allowing both nominative and accusative marked objects. This pattern of object marking developed in the non-perfect aspects and spread to the ergative construction in the perfect. This whole picture depicts the nature of the integration of the nominal participle into the verbal paradigm (Butt 2006).

Comparative Typology of Indo Aryan Ergativity

In Hindi-Urdu, “transitive verbs pattern ergatively in perfective aspect and accusatively in the imperfective aspect”. It shows tense aspect based split: perfective aspect and past tense favour ergative patterns, imperfective/present favour accusative pattern. (Mahajan 1990, Mohanan 1994).

In Nepali, the ergativity can be seen in the nominal paradigm which posits different sets of pronominal forms for ergative and nominatives. (Bhatt 2011)

Kachhi is a language which shows ergativity through different agreement in nominative and ergative structures. It has splits conditioned by person and tense/aspect agreement. (Bhatt 2011)

Marathi added person agreement and this split is morphologically conditioned both by person and tense/aspect.

In Punjabi and Marathi, ergative and nominative pronouns are distinguished only in the third person. Similarly, Gujrati lacks the ergative marker in the first and second person but retains elsewhere.

Sindhi does not have an ergative marker but the subjects of ergative constructions appear in an oblique form. Third person forms encode gender distinctions. (Bhatt 2011)

Old Bengali had an ergative construction in the perfect aspect which showed properties similar to the MIA ergative clause but, modern Bengali has lost this pattern

showing the same kind of subject case marking for its non-perfect and perfect subjects. (Deo and Sharma 2002)

The markers of ergativity in NIA are as follows: (following Butt, Bhatt 2011)

Languages	Ergative marker
Hindi-Urdu	-ne
Punjabi	-ne
Marathi	-ne/-ni
Bengali ¹	∅
Gujrati	-e
Sindhi	oblique inflection
Nepali	-le
Assamese	-e ²

Ergativity

The generalized schema for ergative-absolutive system can be seen as follows (following Silverstein, 1976).

- | | | |
|------------------|--|---|
| (i) Ergative: | Subject of transitive
(Ergative) | Object of transitive
Subject of intransitive |
| (ii) Accusative: | Subject of transitive
Subject of intransitive | Object of transitive
Accusative |

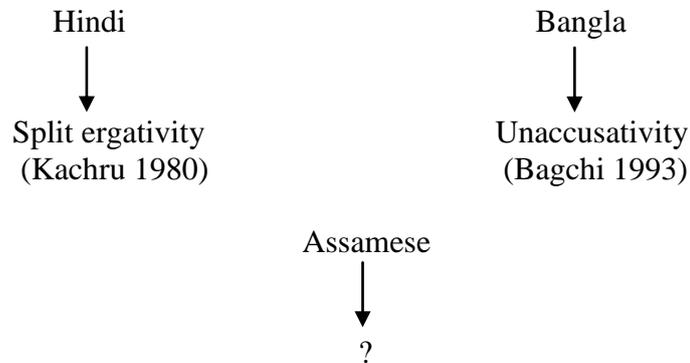
The Nominative Accusative system works as in (ii).

¹ In Old and Middle Bangla, arguments were marked with /-e/ for ergativity. Complete loss of ergative marking is correlated with subject agreement in Bangla. And this accusative language lost gender agreement too.

² Assamese has no gender (for nouns) and no object-verb agreement, so ergativity is non-functional with regards to agreement. (Personal conversation with KV Subbarao in JNU, 28/08/2012)

The Question

The question here is what kind of case marking system does Assamese have if we compare this with the other Indo Aryan languages such as Hindi and Bangla.



Hindi has a split ergative system and the split is along the line of aspects. Bangla had a history of ergativity but the modern Bangla seems to have lost it. Bangla shows a strict nominative ergative system for argument making.

Pattern of Ergativity in Assamese

In Assamese, pronouns are morphologically nominative-accusative when the agent is,

- i. First person singular or plural
- ii. Second person singular or
- iii. Third person singular (excluding proper nouns).

Split in Pronominal

	singular	plural
1 st person	NOM-ACC	NOM-ACC
2 nd person	NOM-ACC	ERG-ABS
3 rd person	NOM-ACC	ERG-ABS

But it is ergative when the agent is a second or third person plural or a proper noun. It is present even with an overt classifier in the subject NP. The absence of the ergative marker in the first person and second person or third person singular (as shown below) can have a

phonological explanation as these pronouns end with a high front vowel /i/ and hence can not take the ergative marking /-e/ for the surface realization.³

	SUBJECT	OBJECT
INTRASITIVE	NULL	
TRANSITIVE	-e	-k, -Ok (animate) NULL (inanimate)

In Hindi and Urdu, the ergative case is sensitive to be marked on agents in the perfective aspect for transitive and ditransitive verbs (as in 3a and 3b) and it is nominative elsewhere. However, Assamese exhibits ergativity throughout all the tenses and aspects (as in 4a and 4b) but with only certain person markings (as in 1 and 2 below). It does not possess tense/aspect based splits (Bhatt 2011⁴) like Hindi-Urdu. For example,

- (1) manuh-zon ahil.
 man.CLA come.Pres Perf.3P
 The man has come.

- (2) manuh-zon-e lora-to-k dekhile
 man.CLA.Erg boy.CLA.ACC see.Pres Perf.3P
 The man has seen the boy.

HINDI

Present/Past

- (3) a. larka kita:b kharidta hai/tha
 boy.NOM.M book.NOM.F buy.IMPF.M be.PRES/PAST
 The boy buys a book.

Perfect

- (3) b. larke-ne kita:b kharidi
 boy-ERG.M book.NOM.F buy.PERF.F

³ Refer to Appendix 1. Sometimes this marker appears for emphatic purpose with all the person pronouns.

⁴ Bhatt, Rajesh and Trupti Nisar.2011. 'Ergativity in Katchi'. Paper Presented in SALA29, Mysore, India.

The boy bought a book.

ASSAMESE

Present/Past

- (4) a. lora-to-e kitap kine/kinisil.
 boy.CLA.Erg book buy.Pres.3P/ buy.Past.3P
The boy buys/bought books.

Present Perfect

- (4) b. lora-to-e kitap kinile.
 boy.CLA.Erg book buy.Pres Perf.3P
The boy has bought books.

Along with split on the basis of person (as in 1 and 2) for subject marking, Assamese may have a split on the basis of animacy too. However, this split is not important for the ergative marking. It only shows differential object marking for animacy. However, Assamese has no object agreement with the verb. For example,

- (5) manuh-zon-e lora-to-k dekhile
 man.CLA.Erg boy.CLA.ACC see.Pres Perf. 3P
The man has seen the boy.

- (6) manuh-zon-e kitap-khon porhile
 man.CLA.Erg book.CLA see.Pres Perf. 3P
The man has read the book.

Assamese can hence be called as a tripartite split ergative language⁵ in the sense that in it, both the agent and object of a transitive clause have case forms, ergative and accusative respectively, whereas the agent of an intransitive clause bears the unmarked form (the term

⁵ Both the agent and object of a transitive clause have case forms, ergative and accusative respectively, whereas the agent of an intransitive clause is the unmarked citation form. This is occasionally called the intransitive case, but absolutive is also used and is perhaps more accurate, since it is not limited to core agents of intransitive verbs). A tripartite language seems to treat S, A and O in three different ways which is a case for Assamese. Hence the idea of treating the agent marking as agentive case is emerging.

absolute is also used). A tripartite language treats S, A and O in three different ways. Assamese does not mark the intransitive subject (S) and the direct object (O) with the same case marking as the prototypical ergative languages (exempting Hindi-Urdu which also do not follow this) though, however, it does single out the A (agent of a transitive clause) for special marking by adding ‘-e’. This is a characteristic way of distinguishing ergativity in tripartite language Basque (7):

BASQUE

(7) gizon-ak mutil-a ikusi du
 man.ERG boy.ABS saw
The man saw the boy.

ASSAMESE

(8) manuh-zon-e lora-to-k dekhile
 man.CLA.Erg boy.CLA.ACC see.Pres Perf. 3P
The man has seen the boy.

Issues on Argument Structure

Assamese distinguishes subjects of unaccusative and unergative verbs via case-marking and the nominal inflection /-e/ occurs only on unergative subjects (Amritavalli 2005).

Hence, it is important to see whether Assamese verb (whether main or sub-ordinate) is primarily governed by un-accusative or unergative.

- Only the unergative and transitive verbs can have subjects which can be projected as external arguments.
- The subjects of unaccusatives are underlying objects.
- The distinction between unaccusative and unergative as shown in the table below:

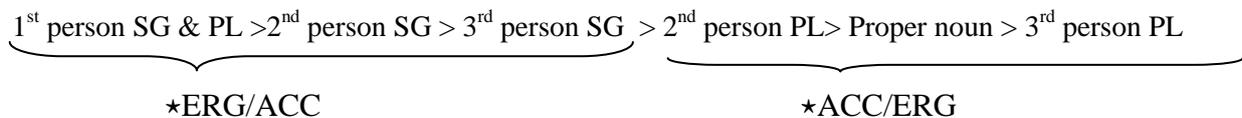
Unaccusative (Patient/Theme Subject)	Unergative (Agentive Subject)	Transitive
Mɔdɔn poril	Mɔdɔn-e hahe	Mɔdɔn-e kam-tu kore

Madan.NOM fall.PresPerf.3P/go.Pres.3P	Madan.NOM laugh.Pres.3P	Madan.ERG work.CLA do.Pres.3P
<i>'Madan has gone.'</i>	<i>'Madan laughs.'</i>	<i>'Madan does the work.'</i>

Proposed Hierarchy: Person

We propose the following hierarchy for the Assamese subject and the object case marking.

The proposed person sub hierarchy is as follows:

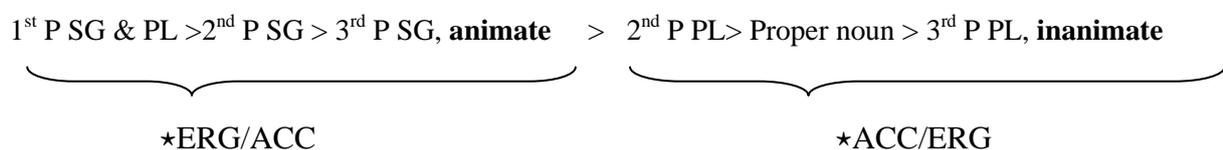


Where, 1^{st} and 2^{nd} person $>$ 3^{rd} person

The accusative system is prevalent when the subject is first person singular and plural, second person singular and the third person singular marked. The ergativity shows up when they are marked with second person and third person plural or subjects are proper nouns.

Proposed Hierarchy: Animacy

Assamese ergativity exhibits some differences with the typical ergative languages such as Hindi, Spanish and Romanian which show telicity distinction and it also distinguishes between the agentive vs. non-agentive transitives. (Alexiadou & Anagnostopoulou 2002)



The animacy is the second factor which plays an important role in ergative – absolutive and Nominative- accusative distinction. Accusative marking is essential when the subjects are animate and marked as first person singular and plural and second and third

person singular. If the subject is a proper noun and second or third person plural inanimate then it receives ergative case marking.

Summary

Assamese has split on ‘person-animacy’ scale and the /-e/ suffix which appears on the noun phrase in the subject position might be an instance of agentive case in Assamese. The motivation of calling it agentive is based on the semantics as the difference is reflected in the case of animate objects. In this paper we claim that Assamese is a split ergative language, which has a split on the basis of person and animacy but not on the basis of tense/aspect.

In Assamese, the syntax and semantics of the verbs have characteristics of both unaccusatives and unergatives. And case marking on the arguments can be interpreted as either ergative or agentive with respect to R where R is animacy and person.

=====

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Language in India www.languageinindia.com ISSN 1930-2940 **13:12 December 2013**

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APPENDIX 1: THE PRONOMINAL PARADIGM OF ASSAMESE

		NOMINATIVE		ERGATIVE	
		Singular	Plural	Singular	Plural
1P		mɔi	ami	mɔi	Ami
2P	NH	tɔi	tɔhɔt	tɔi	tɔhɔt-e
	MH	tumi	tumalok	tumi	tumalok-e
	HH	apuni	aponalok	apuni	aponalok-e
3P		xi (M)	xihɔt	xi (M)	xihɔt-e
		tai (F)	xihɔt	tai (F)	xihɔt-e
		Ram	Ram-hɔt	Ram-e	Ram-hɔt-e
		Sita	Sita-hɔt	Sita-i	Sita-hɔt-e

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Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
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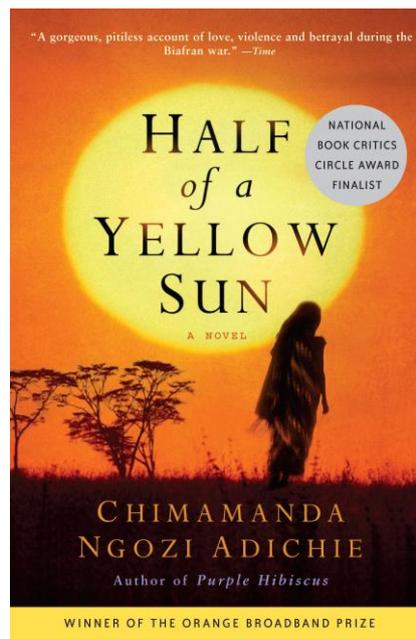
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Biafra – The War, Its Civilians and Their Relationships A Study on Chimmananda Ngozi Adichie's *Half of a Yellow Sun*

Cavya Deekshith M., M.Phil. English Literature



Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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Biafra – The War, Its Civilians and Their Relationships - A Study on Chimmananda Ngozi Adichie's *Half of A Yellow Sun*

Abstract

Adichie's novel *Half of a Yellow Sun* effectively portrays the crude realities of the Biafra war during 1967 to 1970. The war lasted for three full years among the tribes of Igbo from South East, Hausa – Fulani from North and Yoruba from South West, with different cultural and political structures.

Key Words: Biafra war, Relationships, Education, Igbo culture and language

Biafra War

The Republic of Biafra was born in May 1967 after the Nigerian Biafra war. Nigeria got independence from British in 1960 but it did not get Nigerian recognition which led to the cold civil war of ethnic tension. The tribe's identity is spoken thus by Odenigbo:

‘... my point is that the only authentic identity for the African is tribe. I am Nigerian because a white man created Nigeria and gave me that identity. I am black because the white man constructed black...I was Igbo before the white man came.’ (20)



Chimamanda Ngozi Adichie
Courtesy: www.lectures.princeton.edu

Focus on the Bloody War and Its Effect on Personal Relations

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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Biafra – The War, Its Civilians and Their Relationships - A Study on Chimamanda Ngozi Adichie's *Half of A Yellow Sun*

The major group affected is the middle class from Biafra. The novel *Half of a Yellow Sun*, brings out the bloodiness of war through five major characters. Their loyalties among their relationships are also severely tested during the war. Both the physical and mental trauma get narrated aesthetically through multiple narrations which in turn aid to the authenticity of experience, as the characters narrate the events though from third person's view, audience get the feel of plot and move along with it.

The Narration and Relationships

The narration swings between late 60's and early 60's, which is between the pre-war and the war period. It explicates the relationships among characters: Master – servant: the loyalty of Ugwu to Odenigbo and his family, Parent – children: the selfish parents of Olanna and Keinene and on contradictory, Olanna's love towards Odenigbo's child and Man – women and neighbours with finery. It also concentrates on tribal culture and the author uses Igbo language in between so as to give the tinge of their culture and to make the readers feel the cultural presence.

The mouth pieces being Ugwu, Richard and Olanna, other major characters – Odenigbo, Keinene, Madu and others evolve from the main narrator's view. Richard being an outsider, a British in Biafra, still helps the people and shows keen interest on *Igbo-Ukwu* tribal art. He is a failed writer who couldn't complete his book. Later Ugwu finishes his book *The World Was Silent When We Died*. He is not much of a promising character, other than being an Igbo speaking English man with a native eye.

Olanna

Olanna is prominent character from the mainstream and most part of the novel *Half of a Yellow Sun* is narrated through her. She can be considered as the protagonist as all the major turns in the plot revolves around her. Olanna and Keinene are perfect poles. Though they are twins, they clearly demarcate the line between the elite and the middle class. Keinene is a part of politics and Olanna is a common civilian. Only in the end and that too for a short period of time, they come together to help the refugees. Otherwise they are detached yet intimate.

Keinene

Olanna and Keinene play the major role pushing aside Richard and Odenigbo. Richard is characterized as a shy English man always dependent on one or other women. For instance, Susan in the beginning, Keinene and also in the short encounters with Olanna. Olanna on the other hand takes the authoritative stand. Though submissive at instances, she is independent. It is shown as education helps her to be more practical and self-reliant than her cousin Arzie who is uneducated.

Contrast between the Uneducated and the Educated Tribes

The sharp contrast between the uneducated tribes and the educated intellectuals is shown foiling Arzie to Olanna and Keinene. The following excerpt focuses on the difference of opinion between Olanna and Arzie on marriage:

‘I don’t know about marriage yet. I just wanted to be closer to him, and I wanted to teach..... ‘It is only women that know too much Book like you who can say that, sister. If people like me who don’t know Book wait too long, we will expire.’(41)

Strength of Olanna

Olanna is a strong character who never waves during hardships. She maintains a steadiness through all happenings and she supports Odenigbo in his low spirits. She is also helpful to people in the refugee camp. She witnesses the cruel death of Arzie and Aunt Ikfa and the rudeness and the senselessness of war. She is moulded by these incidents. She creates hopes when they return to Biafra in the end.

Odenigbo, Richard and Ugwu

During war Odenigbo is focused as a man incapable to succumb to the circumstances and to look after the family. Richard too did not achieve anything by his writings. He is unable even to complete a book besides being an English man. Later Ugwu completes it. This can be counted as a defeat to colonial authority by an African author.

Influential Female Voice

The influential female voice is evident from Keinene setting up a refugee camp during the war and enlarging the female role in the camp. Though they have sexual licence as a part

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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of their tribal culture, it is only Olanna and Keinene who move voluntarily with men. Even Odenigbo impregnating Amala is without his knowledge and he resents for it till the end. Same is the case of relationship between Olanna and Richard. Though Olanna is totally upset with Odenigbo in Amala's instance, she has been patient with his poor spirits during the war.

Ugwu and the Role of Education

Education is given prior importance and is taken as an effective tool that civilizes people and makes them aware of the situation in the country. The best example can be taken from Ugwu. He shows keen interest in learning and he learns fast too. He reads and understands almost everything Odenigbo and his friends say about war. He teaches the children in the refugee camp.

Though an uneducated tribal village boy in the beginning of the novel, he is a heavily evolved character who completes Richard's book in English in the end of the novel. His characterization also highlights the importance of education. Though a servant, he becomes one among the intellectuals of Nsukka, a promising town in Biafra.

Ugwu is characterized in such a way to portray the promising younger generation of the educated tribes of Biafra. During war, Olanna teaches children wherever possible and makes them aware of their patriotism. 'Education is the priority! How can we resist exploitation if we don't have tools to understand exploitation?' (11) The university at Nsukka is seen as an intellectual hub of future Biafra.

The Notion of the Other

The British and American journalist, while reporting the war, are just discoursing about the situation and are not expressing the reality. They are unable to feel the effect of war as an outsider. "...I can't believe people are driving cars and walking around. It's not like there is war going on" (369). Even at the refugee camp they speak only about what the Niger eats and how dirty they are, unmindful of the reality that they are just starving to 'stay alive'.

The Nigerians too have the notion of treating a white man only as a devil. This is shown in all possible circumstances right from the beginning till the end. Richard is never fully accepted by the tribes. When Richard started to write a book on the Igbo culture, he is

told by the English family that the Nigers are "...bloody beggars, be prepared for their body odours..." (53)

The War

The war and its effect on the common man is majorly discussed in the novel through the prime characters. The consequence of the Biafra war is unimaginable which arouses pity and fear among the audience. It shows inhuman murders, rapes and abduction of property. The major effect was poverty and starvation which is followed by deadly kwashiorkor. People are pushed to theft and illegal activities. Their fidelity is severely tested, mainly among the major characters and with their friends. Mohammad, Arzie, aunty Ikfa and her husband, Ugwu, his cousin Nenchinachi along with the Olanna's parents all find it hard maintaining their relationships in the course of war.

Hard Times for the Characters

Olanna is an exception in her family. Her parents left her for their own safety. Keinene's priority is to save herself and this is also the prime reason for her starting a refugee camp. Though Odenigbo speaks much about war in the beginning of the novel, he failed to act at the time of the war. He becomes emotionally weak. On the contrary, Ugwu acted sensibly, strong enough to support Olanna with her hard times.

Forced Lessons from the War

The war taught people, how to be self sufficient and to be able to prepare all the basic necessities locally. They were taught making things in the refugee camps, so that they need not beg others or starve. War made people bolder.

Olanna witnessed her aunt's death. This had a striking impact on her notions about nationality and humanity as such. Women were victimized and ill treated by the militants. They become refugees in their *own* land. They have lost everything to war. At last when they returned to their normal life, it seemed altogether new, still alive with hope. It changed people and their attitudes towards life to large extent. Olanna felt the loss of Mamma and Ugwu. War made her strong enough to understand and approach the realities of life.

Adichie succeeds in showcasing the life of human community during tough times. She also effectively conveys the values of life and the importance of relationships with war as

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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Biafra – The War, Its Civilians and Their Relationships - A Study on Cimmananda Ngozi Adichie's *Half of A Yellow Sun*

background. Her lucid and straight language enhances the attention and effective understanding of the novel.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
ISSN 1930-2940

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Gender in Kokborok

Samir Debbarma, Ph.D. Scholar



Kokborok Couple

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

Samir Debbarma, Ph.D. Scholar

Gender in Kokborok

Abstract

Kokborok is a Tibeto-Burman language of Northeast India with a population of about 761,964 (census of India, 2001) spoken mainly in the state of Tripura and in the neighbouring country, Bangladesh (Chittagong Hill Tract). The goal of present paper is to describe some of the aspects of gender marking system in Kokborok. Like other Tibeto-Burman languages, gender in Kokborok is expressed means of lexical and suffixation.

Introduction

Kokborok is a Tibeto-Burman language of Bodo-Garo sub-group spoken by 761,964 (census of India, 2001) populations in the North Eastern state of Tripura. It is also spoken in some parts of Chittagong Hill Tracts i.e. in Bangladesh and some parts of Assam. It has also close affinities with other languages of the sub group like Bodo, Garo, Tiwa, Rabha, Dimasa etc. Among these Bodo, Dimasa and Kokborok are more closely related to each other as far as their lexical items is concerned.

Gender

Gender is not a grammatical category in Kokborok, but the lexicon distinguishes gender for humans, animals, birds and trees etc. However, there are few suffixes that indicate male and female referents. Gender-marking directly follows the head noun. The gender markers are bound and free morphemes. Like other Tibeto-Burman languages Kokborok do not show any gender in 3rd person personal pronoun i.e., *bo* refers to both 'he/she'.

Like other Tibeto-Burman language, the basic kinship terms in Kokborok have two distinct forms.

Feminine	Masculine
bihik 'wife'	busai 'husband'
hanok 'younger sister'	phayuŋ 'younger brother'
mare 'girl friend'	kičiq 'boy friend'
pi 'paternal aunty'	piyai 'paternal uncle'
hamjuk 'daughter-in-law'	čamari 'son-in-law'

Nouns relating to the name of community can also take gender suffixes to indicate masculine and feminine. The masculine suffix is /-sa/ and feminine suffix is /-juk/ and /-jukma/.

Feminine		Masculine	
khasiya-juk	‘young Khasi girl’	khasiya-sa	‘Khasi boy or man’
mugili-juk	‘young Manipuri girl’	mugili-sa	‘Manipuri boy or man’
thuruk-juk	‘young Muslim girl’	thuruk-sa	‘Muslim boy or man’
wain-juk	‘young Bengali girl’	wan-sa	‘Bengali boy or man’

The suffix /-jukma/ means married or aged woman. It is incorrect to use only /-ma/ which may be ungrammatical. Thus, when referring to aged or married female /-jukma/ is suffixed to the nouns as given.

Feminine	
khasiya-jukma	‘Khasi woman’
mugili-jukma	‘Manipuri woman’
thuruk-jukma	‘Muslim woman’
wan-jukma	‘Bengali woman’

Animal nouns take the gender suffix /-ma/ and /-juk/ for referring female and /-la/ for male. Most of the nouns are followed by *čila* and *burui* which indicate maleness and femaleness respectively. Only a few domestic animals take the marker /-ma/ and /-la/ for female and male while some nouns are marked by separate morpheme /-juwa/ for goat and some use distinct lexical word as in case of male pig, i.e., genda as given below.

Feminine	Masculine
sui-ma ‘bitch’ (lit. mother dog)	sui-la ‘male dog’
pu-ma ‘goat’ (lit. mother goat)	pun-juwa ‘male goat’
wak-ma ‘pig’ (lit. mother pig)	genda ‘boar’

Other than the above nouns given above, most of the other nouns are marked by the free morpheme *burui* and *čıla* for referring gender of female and male respectively.

Feminine		Masculine	
korai burui	‘female horse’	korai čıla	‘male horse’
mayuŋ burui	‘female elephant’	mayuŋ čıla	‘bull elephant’
misip burui	‘female buffalo’	misip čıla	‘male buffalo’
goŋ burui	‘female bear’	goŋ čıla	‘male bear’

Nouns relating to birds other than hen and cock use the morpheme *čila* and *burui* for referring male and female.

Feminine		Masculine	
tok-ma	‘hen’	tok-la	‘cock’
takhum burui	‘female duck’	takhum čıla	‘male duck’
tokha burui	‘female crow’	tokha čıla	‘male crow’
pharuk burui	‘female pigeon’	pharuk čıla	‘male pigeon’

Other nouns relating to trees and plants also show gender distinction. Any fruit bearing trees and plants are considered to be female in Kokborok and which do not bear fruit is male. Feminine is marked by *burui* and masculine by *čila*.

Feminine		Masculine	
koiphol burui	‘female papaya’	koiphol čıla	‘male papaya’
thailik burui	‘female banana’	thailik čıla	‘male banana’
kuwai burui	‘female betel-nut’	kuwai čıla	‘male betel-nut’
phantok burui	‘female brinjal’	phantok čıla	‘male brinjal’

Attributive nouns are formed from adjectives by suffixing /-sa/ for masculine and /-juk/ and /-jukma/ for feminine as shown below. The suffix /-juk/ is used with feminine to indicate young or unmarried while the suffix /-jukma/ is used to indicate woman.

Feminine	Feminine	Masculine
nathoŋ-juk ‘deaf girl’	nathoŋ-jukma ‘deaf woman’	nathoŋ-sa ‘deaf man’
kana-juk ‘blind girl’	kana-jukma ‘blind woman’	kana-sa ‘blind man’
yakheŋ-juk ‘lame girl’	yakheŋ-jukma ‘lame woman’	yakheŋ-sa ‘lame man’
kobor-juk ‘mad girl’	kobor-jukma ‘mad woman’	kobor-sa ‘mad man’
sele-juk ‘lazy girl’	sele-jukma ‘lazy woman’	sele-sa ‘lazy man’

Conclusion

Like other Tibeto-Burman language gender is not grammatically marked in Kokborok. Gender-marking directly follows the head noun. Thus, Kokborok being a Tibeto-Burman language do not show any gender distinction in 3rd person personal pronoun i.e., *bo* refers to both ‘he/she’.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013

ISSN 1930-2940

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The Spiritual as the Virtual: A Comparative Analysis of Spiritualism in Three Indian Poets

Roghayeh Farsi, Ph.D.
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Abstract

The present paper is an analytical scrutiny into the spiritual. The theoretical lens is Deleuze's concept of the virtual; the paper takes the spiritual as the virtual which is actualized through the processes of individuation and plane of consistency. On the plane of consistency, the virtual becomes actual, or individualized, based on degree of power and speed; hence asymmetrical relation.

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The Spiritual as the Virtual: A Comparative Analysis of Spiritualism in Three Indian Poets

The paper comparatively analyzes the spiritual as poeticized by three major Indian poets at the two extremes of a century. The temporal gap is of significance here as it sharpens the points of contrast. Therefore, the paper starts with an analysis of the spiritual in Tagore's *Gitanjali (Song Offerings)* (1912) and then as its postmodern counterparts shifts to the far end of a century and concerns itself with Madan Gandhi's *Planet in Peril: Poet's Lament* (2004) and Anand's *Burning Bright* (2013). This comparison reveals that the spiritual depicted in Gandhi's and Anand's poems is de-spiritual which is the outcome of the asymmetrical relations determined and imposed on the plane of consistency due to the conditioning circumstances of the time.

Key words: Deleuze, Tagore, Gandhi, Anand, spiritual

Introduction

India has always been regarded as the land of mysticism and the spiritual. While the materialist West has always looked down upon the spiritual, for India it still holds its healing powers. This fascinating force has been one of the major charms, having attracted the West to "other" as a source of mysteries and wonders. Politically, such a stereotypical image of India has been deployed in its long-term history of colonization. Defining the "other" as the dark mysterious entity accentuates the alterity of other from self. The sweeping wave of Romanticism in the nineteenth century highlights the spiritual trends and in a way, politically speaking, legitimates the alterity of the East from the West.

Modernity defines spiritualism of the East as an escapade from the absurdity of modern life and its dehumanizing ethos; hence T. S. Eliot's helpless resort to Indian culture in his *Wasteland*. Colonization, however, has not left the East impervious to its devastating legacies, one of them being materialism. Western Technology brings with itself the industrial creeds of exploitation and morality of (re)production. De-definition of humanity based on the demands of the (post)modern conditions renders the Eastern milieu marketized. This along with the force of Europeanization, or Westernization, puts the East in a drastic process of cultural estrangement and deculturation in an attempt to help the East "resemble" the West. This is what Homi K. Bhabha welcomes as "mimicry" for its de-totalizing effect. Such U-turn status quo redefines the spiritual in a way completely different from how the Romantics did.

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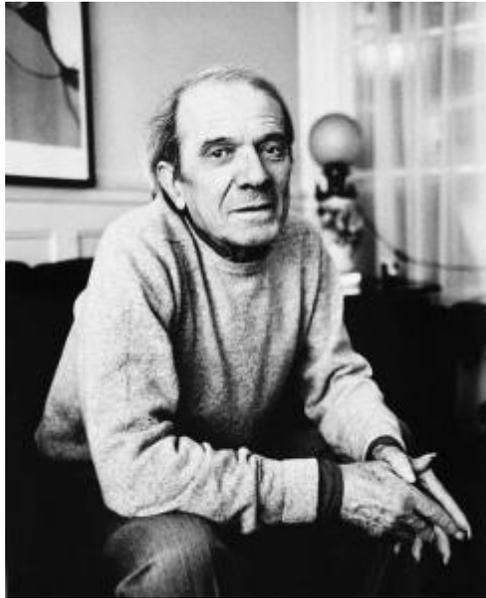
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The Spiritual as the Virtual: A Comparative Analysis of Spiritualism in Three Indian Poets

The present paper investigates such changes in the spiritual as poeticized by Indian poets in an endeavor to show the virtuality of the spiritual through its different actualizations. Tagore's spiritual poetry which won him as the first Easterner the Nobel Prize lies at one end of the century impressed by its Romantic urges, while Madan's and Anand's poetic enterprises lie at the far end of the century with its postmodern, globalizing demands.

Theoretical Framework



Gilles Deleuze (1925-1995)

Courtesy: <http://ipnagogicosentire.wordpress.com/2011/07/21/the-logic-of-sensation/>

The theoretical lens adopted by the present comparative study is Deleuze's notion of the virtual. Gilles Deleuze, the French postmodern philosopher, adopted and developed the idea of the virtual initiated by Bergson. Deleuze, like Bergson, believes in the ruling opposition between the virtual and the actual. The virtual is immanent within the actual. The actual is a possibility which has found the chance to be actualized, while the virtual encompasses all possibilities which have not yet been actualized but exist with every actual, hence immanence. It is due to the virtual that all actualized possibilities have the chance or potential for change or metamorphosis into some other, at times contradictory, form of actuality. While the actual is dependent upon the virtual for its existence as it emerges from the virtual, the virtual is self-dependent and neutral. The actual is fixed and stable, whereas the virtual is the metastable realm of fluidity and flux. As defined by Bogue, metastable state is "a state in which energy is

unevenly distributed and available for metamorphic activity” (2010, p. 22), hence asymmetry. As opposed to the actual, the virtual is multiple since the metastable states constitute a “more-than-one”, an excess of being capable of multiple differentiation (Bogue, 2010, p. 22). Based on these points, Deleuze defines reality as both the actual and the virtual, hence their interdependence (Williams, 2003, p. 7-8; Aldea, 2011, p.19). Lecercle rightly accentuates the duality of the real (2002, p. 106, p. 115). By the same token, Williams ascribes duality to any process or synthesis, “parallel but asymmetrical syntheses spread out on either side for any event and for any series” (2008, p. 27).

In *The Logic of Sense*, Deleuze speaks of the virtual as “an impersonal and pre-individual transcendental field, which does not resemble the corresponding empirical field, and which nevertheless is not confused with an undifferentiated depth” (1990, p. 102; Bogue, 2010, p. 21). As the transcendental condition of all possibilities in the corporeal world, the virtual lies between the two extremes of amorphous chaos and the clearly demarcated world of the real. In Colebrook’s apt words, “The virtual would be an extension of the actual *and* . . . just the way in which one substance not only exists in terms of its spatial connections but also creates a non-material feel of what lies beyond its own body” (2010, p. 84).

The virtual is the site, or metastable, of all possibilities which can be actualized based on three models. Individuation is the first model which Deleuze borrows from Gilbert Simondon, the philosopher. Focusing on the metastability of the virtual and its inherent multiplicity, Simondon argues for the pre-individuality of actual individuals. In Deleuze’s terms, each metastable site is capable of self-differentiation. Deleuze further calls the metastable site as a singular point which is a “line of continuous variation”. In simpler register, the singular point or the metastable site, as the second model, is capable of self-differentiation based on the stimulus that instigates individuation or actualization.

The notion of “line of continuous variation” accounts for the many variations that one encounters in language due to its elements. According to Deleuze, this line of variation remains immanent within each actualization.

Based on this, the present study contends that spiritualism has been actualized in so many different variations due to the circumstances; while one form of spiritualism has been

individualized at a certain time, all other various forms remain immanent within each actualized form.

Accordingly, it can be argued that in de-spirituality poeticized by Gandhi and Anand the Romantic spiritualism of Tagore is already immanent just as in the Romanticism of Tagore there lies immanently de-spirituality which Gandhi and Anand lament. Besides, the singular point in the discourse of spiritualism is spirit itself which is virtual and whose position cannot be known before it is actualized in a given situation; in Deleuzian key tone, the spiritual is a site of coexisting possibilities which are determined by spirit as its singular point. The spiritual is a site of continuous variation, both spatially, as a continuum of possibilities, and temporally, as a timeline of that continuum, “the entire continuum being always immanent within every one of its sequential actualizations” (Bogue, 2010, p. 24).

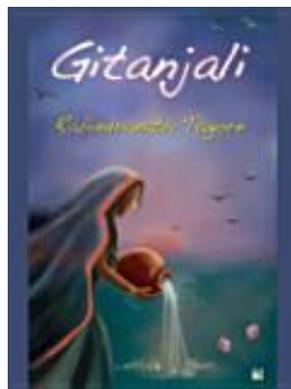
This last model justifies the focus of the present study on the temporal gap between the two points of comparison, Tagore at one end of the century and Gandhi and Anand at the far other end. The study deals with spiritualism not in philosophy but in poetry. This is of significance and it can be accounted for based on Deleuze’s distinction between philosophy and his predilections which lie with art. As Bogue deftly explains, “the arts are capable of engaging the virtual and giving it a new embodiment as a ‘monument’ of sensation”, whereas philosophy attempts at formulating the virtual in concepts (2010, p. 25).

In the tenth section of *A Thousand Plateaus*, Deleuze and Guattari explicate in details on becoming and discuss that the virtual is characterized by a “plane of consistency” in contrast to the “plane of organization” belonging to the actual. On this plane, which is the third model, there exists no distinction between the animate and the inanimate, the natural and the artificial. It is a plane on which “things are distinguished from one another only by speed and slowness” (Deleuze and Guattari, 1987, p. 254; Bogue, 2010, p. 25) and by their corresponding “degree of power” (Deleuze and Guattari, 1987, p. 256; Bogue, 2010, p. 26). In Bogue’s apt clarification, a degree of power is “determined by an entity’s affect – its power of affecting and being affected – and ‘Affects are becomings’” (2010, p. 26). In Lampert’s analysis, an “effect” is “an abstract sequence of possibilities, which becomes actual whenever certain conditions and driving forces come into place (2006, p. 3). For Deleuze, becomings take place on the plane of consistency.

While the actual is the realm of being, the virtual is the realm of becoming. In this view, spirit as the singular point of spiritualism is the virtual, or metastable site, which is individuated or actualized on the plane of consistency according to speed, slowness and degree of power; accordingly, spirit is the site of affects or becomings. Poetry engages these becomings and accords it a new embodiment. It is the medium through which the artist expresses his ideas and sensations in his particular way. This individuating factor helps the poet touch on the virtual (Williams, 2003, p. 9).

The present paper takes the spirit as the singular point which is individuated as love: Tagore's Divine love, Gandhi's collective love, and Anand's individual love. All three kinds of love are three actualizations of the spirit and in each individuation the other two are immanent, hence virtual. The virtuality of the spirit allows the poets maneuver over its different actualizations and experiment on it. It should be noted, however, that each actualization is the result of the inevitable reduction of the virtual and this "leads us to make mistakes in the way we see and describe this world" (Aldea, 2011, p.20). Tagore's poetry suffers its own limitations in presenting the spiritual just as Gandhi's and Anand's do. However, what interlinks the three poets together is their shared ethics; all three strive for the counter-actualization of the spiritual (mis)interpreted by their time, each in his own way.

Romantic Spirituality: Rabindranath Tagore



Although Tagore witnessed the twentieth century, he was highly influenced by the Romantic urges of the late nineteenth century which was sweeping the East as the aftermath of its rise and development in Europe. Therefore, his poetry marks the Romantic facet of spirituality. *Gitanjali* or *Song Offerings* won him the Nobel Prize of literature in 1913. *Gitanjali* **Language in India** www.languageinindia.com ISSN 1930-2940 **13:12 December 2013**

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The Spiritual as the Virtual: A Comparative Analysis of Spiritualism in Three Indian Poets

is a collection of prose translations made by Tagore from Bengali. However, as a translator Tagore has not remained faithful to the original Bengali collection as he at times comingles different poems together and makes variations in the concourse of some poems. These points, nevertheless, cannot be counted as the weak points of the work as they show the creativity of the poet in the colonial language which stands as secondary to his context. The other concrete feature of *Gitanjali* is its lack of any title; the poems run without being distinguished by any title so the whole collection reads like a continuous prose poem, a vast canvas of spirituality.

In most parts of *Gitanjali*, the speaker addresses his thoughts and emotions to an audience who, albeit absent in the poem, is ever present in all aspects of the speaker's life; in soul: "This frail vessel thou emptiest again and again, and fillest it ever with fresh life" (1913, p. 20); in body: "Life of my life, I shall ever try to keep my body pure, knowing that thy living touch is upon all my limbs" (p. 22); in mind: "I shall ever try to keep all untruths out from my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind" (pp. 22-23); in the heart: "I shall ever try to drive all evils away from my heart . . . knowing that thou hast thy seat in the inmost shrine of my heart" (p. 23); and in action: "And it shall be my endeavour to reveal thee in my actions, knowing it is thy power gives me strength to act" (p. 23). The addressee could be no one other than God variously portrayed as the immortal, the infinite, the eternal, the holy, the master, and the lord. From the very outset, the speaker highlights the significance of his role as a singer, an artist, stating: "I know thou takest pleasure in my singing. I know that only as a singer I come before thy presence" (p. 21). When he describes himself as "This little flute of a reed [which] thou has carried over hills and dales, and has breathed through it melodies eternally new" (p. 20), Tagore reminds us of Plato's view of poet as a mad frenzied man inspired by the Muse. This state of inspiration is further accentuated when he joyfully expresses, "I touch by the edge of the far-spreading wing of my song thy feet which I could never aspire to reach" (p. 21). The platonic state of frenzy is described by Tagore as "Drunk with the joy of singing" (p. 21). What is of significance here is that Tagore mostly depicts God as an artist and calls Him "O master poet" (p. 25); God is a musician like himself: "The light of thy music illumines the world. The life breath of thy music runs from sky to sky. The holy stream of thy music breaks through all stony obstacles and rushes on" (p. 22). Such a comparison implies the Godly status of the poet for Tagore.

In love with the Divine, the speaker's voice utters nothing but dedication to His holy presence; thus he offers Him his art: "Now it is time to sit quite {sic}, face to face with thee, and to sing dedication of live {sic} in this silent and overflowing leisure" (p. 24). Such Romantic elements as solitude, tranquility, loneliness, and silence pervade Tagore's poem, reminding us of Wordsworth's Romantic ethos of poetry. Like Wordsworth to whom form is super-added and therefore not essential, the singer in *Gitanjali* comments, "My song has put off her ornaments. She has no pride of dress and decoration. Ornaments would mar our union; they would come between thee and me; their jingling would drown thy whispers" (p. 25). The speaker metaphorically views ornaments as mere obstacles in the free play of the mind: "The child who is decked with prince's robes and who has jewelled chains round his neck loses all pleasure in his play; his dress hampers him at every step" (p. 25).

Like Wordsworth who votes for the simple and commonplace, Tagore also goes for "the poorest, the lowliest, and the lost" (p. 27). While for Wordsworth this Romantic step might be interpreted as his anti-classicist move, for the Indian poet it signifies his postcolonial attempt which destabilizes the totalizing agendas of racism and classicism. Not only does Tagore bring the ignored, the lost and the silenced on stage, but he also takes God among them and even identifies Him with them. Such a great endeavor on the part of the poet is a drastic denouncement of all religion-based institutions which thrive on classist and racist discourses. In an anti-religious gesture, Tagore brings God down to the earth and renders Him as one of the poorest and the lowest:

Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!

He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. (p. 28)

In such a context, there is a shift in the addressee who is now the religious man having confined himself to the temple: "Come out of thy meditations . . . Meet him in toil and in sweat of thy brow" (p. 28).

In some other parts of the collection, Tagore implicitly portrays the addressee as the beloved who is coy: “I awaken and hurry in search of my goal; but cruelly thou hidest thyself from before me” (p. 32); thus love is the other Romantic feature of *Gitanjali*: “I am waiting only for love to give myself up at last into his hands” (p. 34). The lover is heard complaining the throes of unreciprocated love: “Oh my only friend, my best beloved, the gates are open in my house—do not pass by like a dream” (p. 38). Nature is the other important element in Tagore’s poetry so that the collection abounds in natural elements as various as wind, tree, birds, river, seas, shores, etc. All seasons appear and reappear in the collection.

At times the speaker sees himself a son waiting for his father to come to his rescue, “I know thee as my father and bow before thy feet” (p.94). In a narrative he tells of having waited for a long time for His arrival and laments why He has not presented Himself to him so far; then upon contemplation, he realizes that He has always been with him. The omnipresence of God is acknowledged when the speaker states, “Every moment and every age, every day and every night he comes, comes, ever comes” (p.58). In another narrative he speaks of the arrival of the King of all kings at their village and their lack of belief in the incident; instead of preparing themselves for Him, they go and sleep (pp.66-67). They find themselves in utter shame in His presence (p.67). The King instead of giving them love offers his wrath symbolized in his “dreadful sword” (p. 68). The narrative implies they themselves have procured God’s anger, hence their plights.

The speaker finds himself united with the whole universe, “The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures” (p.87). Such harmony between man and the world is a key Romantic element which colors Tagore’s collection and is coveted by Gandhi and Anand. Tagore goes so far as to view all poetry having a gesture toward Him: “From the words of the poet men take what meanings please them; yet their last meaning points to thee” (p.93).

Gitanjali comes to an end by death that is welcome and loved by the speaker in the same way that he loves his lord; in an apostrophe to death, he states, “Day after day I have kept watch for thee; for thee have I borne the joys and pangs of life” (p.108). In his last moments, he goes back to God and dedicates all his life to Him: “let all my life take its voyage to its eternal home in one salutation to thee” (p.119).

Postmodern Era: The De-spiritual

Madan Gandhi: Collective Spiritualism



Madan Gandhi

A century later, Madan G. Gandhi, fulfilling a prophetic mission, laments the de-spirituality which has stricken his generation in his collection, *Planet in Peril: Poet's Lament* (2004). His poems stand in sharp contrast to Tagore's in their perspectives; while Tagore's is a Romantic vision, Gandhi's has a pessimistic tone, hence Tagore's postmodern counterpart. Thematically, *Planet in Peril* can be divided into three sets of poems. In almost half of the poems the speaker adopts a third-person point of view while in the other half he speaks in first-person; the ending is marked with some poems containing solutions, suggestions, and hope. Gandhi finds the earth no more the place in which one can have tranquility and contemplation; nor does it hold the manifestations of a Godly presence. The very first poem, "Self's Orchestra", views the Romantic scene disturbed by the intrusion of the snake which puts an end to all these beauties and disturbs his peace (p.1).

While violence is mitigated and at times avoided in *Gitanjali*, Gandhi gives horrible portraits of violence in the postmodern era. His collection is fraught with nuclear bombs, doomsday, weapons, wars, explosions, and nightmarish scenes. "The Holocaust Rehearsals" nakedly depicts man's helplessness in the violence-ridden atmosphere. His age is one of technology and the competition of superpowers over nuclear power. In such a highly tensed atmosphere, the poet can no longer forget himself in the Romantic trance of a Divine love which for him has lost its favor. This poem quite aptly shows that the postmodern man breathes violence: "Daggers at our neck,/cannons at our back,/rockets on our head" (p.3). He puts under

question the wisdom of ancient ancestors and their Romantic mission as they “could not persuade/those puffed with powered greed/the consequences of clashes/can spell a permanent nuclear doom” (p.3).

“The Cancerous War” deals with the octopus of nuclear war devastating the beauties of nature and all its elements: “A nuclear blast,/all-killing its sweep,/turns earth into cinders/singeing the very roots of life” (p.21). Nuclear blasts turn the earth into a “burnt-out planet” (p. 41), hence annihilation of the whole universe (p.31). In an Owen-like manner, the nauseating scenes of war of which one can never get rid of are depicted and the poet sees no hope for the return of the lost splendor to the earth (pp.37-38). The destructive interference of man in nature has changed its visage, hence “the sun blackened”, “The skin of space singed, /the heavens charred,/the earth-mother defaced” (p.28). “A Flaming Heath” laments violence having turned the garden into a heath and the sky into field for star wars (p.5). The hole created in the ozone layer due to man’s industrial-technological activities is the other concern of the poet in “The Luminous Web”: “Who shall weave the luminous web,/who shall spin creations;/will the sun rise again,/will life revive on the earth?” (p.39). Instead, he finds, “nuclear blast,/blisters of radiation,/yellow smoke of explosion” (p.69).

Tagore sees and worships his beloved God in beauties of all seasons, while for Gandhi a year is nothing other than “A year of crises,/firefighting throughout,/. . ./A year of defeat/ for the brokers of peace,/. . ./A year of depression,/of ethnic strife,/of statist suppression/. . ./of betrayals and blackmails,/of diplomatic cant and deceit,/of coup d’états and insurrections,/disguised as revolutions” (p.34). Unlike Tagore who remains detached from the on-goings of his age, Gandhi brings to his poem “the explosions in the gulf/the depredations in Iraq” (p.4).

“Crashing Heavens” laments man’s violence reaching the stars and disturbing their peaceful balance. While for Tagore stars stand for God’s eyes watching him and blinking at him, for Gandhi they become zones of wars and battlefields. This poem condemns and rejects space explorations and scientific discoveries which have brought destruction on man’s peace: “Navigating the globe,/voyaging in space,/what has he brought—/star wars and nuclear winters” (p.4).

For Gandhi's generation, war has become the religion of the age. "The Perennial Sermon" bemoans loss of love and peace: "We now hear/gun's ceaseless roar,/ear-splitting explosions/ and cannon's thunder" (p.14). He puts in sharp contrast the sacred fires set up for religious purposes to "giant flares/that will swallow/the entire" (p.18). Gandhi detects the roots of all wars in man's greed and competition for power. He comments on "cut-throat competition" (p.55) as the legacy of colonial civilization which brings man's annihilation under the rubric of liberation calling it "a no-win game/with stakes so heavy" (p.12). In "National Pride", Gandhi gives a deconstructive view of nationalism which has become a peg on which men hang their ambitions, hence destruction of the whole nation:

These warring hordes,

mouthing prayers for peace,

hiding weapons in their sleeves,

opt for hell

for good reasons:

to safeguard honour,

dignity and freedom,

enduring justice and self defence

all that goes with national pride. (p. 20)

Elsewhere, he speaks of the futility of fighting for nationalistic ethos realized in the tattered bodies of sons: "Their twisted bones,/their battered limbs,/give a lie to their claims,/their alibis and no-win games" (p.33).

"Mines All the Way" portrays de-humanization: "Slit throat of valiant sons,/bombard hospitals/and hovels of the poor,/maim and kill children/strike at the mother's womb/in the never-ending war" (p.23). Gandhi sees future as nothing other than "The blasted future/jeering at/man's bloated pride,/inching his way/to quick disposal" (p.27). Later on, the poet predicts the

dead outnumbering the alive as the aftermath of war, stating there will not be enough land for burying the dead nor will the funeral rites be observed (p. 40).

“My Assault” voices a father, or maybe a seer, who is shown to be lacking the coveted wisdom and therefore turns into an agent of destruction on the earth. The speaker is a man who greedily destroys his ecosystem and “turn(s) beautiful earth into a wasteland”: “So, I am complacent/to deforestation, ecocide/wholesale pollution,/death of the ocean” (p.9). In contrast, the speaker of “Catastrophic Flood” warns man against his own destruction and his rue which will not be heeded by anybody: “One day,/you will rue the dreadful deed/when gloom shall overcast the sky/yellow smog clamp the black out/. . ./none there to hear your lament” (p.11). The moment of resurrection of the guilty man on doomsday is well depicted in “The Invisible Jury”; the first-person speaker of this poem finds himself in a state of praying which is disturbed by an invisible jury sentencing him to eternal damnation for all the devastating deeds he had done to his race and nature. For the first time, the speaker is heard pleading to his God, “O God! I am ruined’,” (p.48). In such a predicament, nobody can help him out: “I suffer brain hemorrhage,/go into a coma,/but they will not let me die;/in an instant they revive./Again I am before the jury,/dumbfounded,/pleading guilty, unable to defend” (p.49). “Wailing Bangles” aptly enters into the heart and mind of the guilt-stricken man inflicting him with nightmarish scenes of his greed-ridden deeds, “I drink ale and blood/and suffer from my part of the sin/how I dragged down the heaven” (p.53).

In contrast to Tagore’s speaker who enjoys peaceful sleep, Gandhi’s just wishes for a moment’s respite: “Shall my restless soul/ever have respite/from the cannon fire,/blasts and holocausts –/after or before I fall asleep?” (p.32). Elsewhere, he complains, “In dread we sleep/In dread we wake up/to be lullabied/into a dazed sleep/Now no lazing under a tree,/no carefree dip in flowing waters” (p.42). On Gandhi’s planet, God is nowhere to be seen, nor is he awaited: “the earth is deathlike, cold” (p.24). Tagore’s God is with the lowest, the poor, and the ignored; whereas Gandhi suspects: “Is God a global super-cop/ whose writ runs on the weak,/ who wields his baton on the meek,/who sides with the power-puffed proud?” (p.32). Tagore finds God among the poor and the common, while Gandhi gives priority to “common man” (p.64). For Gandhi, the “real man” is the “Unfed, unclothed,/unhoused, uncared,/he moves unseen,/unwanted, unloved/. . ./to him belongs the earth;/. . ./On his bones has risen/sky-kissing towers of

civilization/. . ./Unseen, he is always there,/unsettling every plan,/occupying the centre-stage/with floodlights on” (p.76). Unlike Tagore who seeks God, Gandhi gives no value to “otherworldly things,/neither the treasures of heaven/nor the terrors of hell”; instead, he votes for “honest toil in service of fellowmen” (p.64).

While in the first half of Gandhi’s collection, the poet gives an objective view of war, technology, and man’s greed for power, in the second half, he re-approaches the same themes through a first-person speaker revealing their sordid effects on a person’s psyche. He bemoans his paralytic state, “A part of me paralyzed” (p.44) and finds himself in a frozen state (p.51); he has “No word, no gesture” (p.52); his sleep is disturbed, “I sleep in constant dread”; he is in a futile and mean search, “I slog through mire/in search of elixir” (p.44), while he finds “[No]Where to hide/all roads lead to suicide” (p.7). In horrible scenes of war, he looks for dignity and honor, but finds “my barbarity,/my murderer’s face” (p.46). Even his dream is assaulted by the war-striking greed: “In the debris lie/splinters of my dream” (p.50). Seeing no brake on his destructive force, “All efforts to contain me,/fail”, he explodes in his shell (p.17).

The song-writer of Tagore changes to a dying man writing his declaration while he is “bleached,/asphyxiated;/dumb” (p.52) sipping his sadness (p.51). For Tagore, peace is a blessed state whereas in Gandhi’s age it marks man’s indifference to others’ predicaments; thus he is a “barren soul/ dead to human suffering,/to ugliness all around” (p.54). In such a mournful situation, his poet-speaker expresses his inability to “bear/this drama of mortal strife/blasts and explosions/this burning amphitheatre on wheels” (p.55); thus he justifies his attempt at poeticization: “The fire that burns within/moves my heart to sing/a song of peace/for the war-ravaged world” (p.54). This view of poetry is in contrast to Tagore’s whose poet-speaker dedicates his poetry to God.

Against all such plights, the poet-speaker prescribes love as the salvaging bond, calling it “the alchemy” (p.58). A spiritualist, Gandhi still holds hope in the spirit: “The deathless spirit smiles/in all-enveloping night,/holds its head high/in nihilism and despair./Never lets die/ the ember of hope/even on the cross./Wear the martyr’s crown” (p.61). Elsewhere, the poet gives mother and motherly love the lead: “She wants peace,/for sure, peace;/no war, not even a scuffle./Let mother show the way/ when mankind has strayed away” (p.62). In “Sadist Maestro”,

Gandhi rejects religion and its priests for having treated men as “beasts”: “Stop drugging man with soul-killing poison,/no more dopes, no more delusions” (p.74); the poet sees God created by the discourse of religion as “the sadist maestro of the zero-sum game” and bids him let man free, let him be on his own “work out his own salvation,/freeing himself from all parochial darkness,/. . ./eliminating all weapons of mass destruction” (p.75). When the speaker argues “Only love, compassion, and service/will bring his release” (p. 75) he is implicitly delegitimizing religion for not having nurtured redeeming love, despite its many gestures.

In “The Poet” Gandhi aptly talks of the end of colonialism and the rise of new modes of oppression; it is the poet who is fully awake when everybody else resides in oblivion; thus for Gandhi the poet is more than a seer. In an age when there is “No leader. No prophet” (p. 67), the poet becomes a prophet who brings hope and change in the world: “When everyone sleeps,/the poet is/forging new words./To rouse . . ./A new man,/a new order,/a new language” (p. 73); the new man is an “Earth Citizen” (p.91) and the new culture, “Earthen Citizenry” (p.92). A poet is “bard for the crestfallen”, who targets his anger “to overthrow tyrants and empires” by forging his own bones into weapons, continuing “the fight/for the wretched of the earth” (p.80). In “Can a Poet Ever Die?” Gandhi views the seer poet and his poetry as the phoenix who martyr-like arises out of his own ashes (p.95), “The capsule that I bury this day,/the truthful record of an ill-fated play,/the climax and denouncement of epic dimension/caused by a fatal flaw in psyche of man./. . ./At the same spot I shall bury/. . ./the blue-print of a new civilization/yet to arise on ruins of the existing one” (p.95). Calling poets sons of Ganga, Gandhi seeks the confraternity of all poets and bards over the globe, to “to usher in/ the citizenship of the earth” (p.87). This unification is urged against “collective homicide” of people who are beguiled into “an imagined wrong” by different discourses of society (p. 71).

In his prophetic voice, he reminds us of “The Same Essence” which binds all humans across spatio-temporal borders (p.77); borders and territories are arbitrary and the whole earth belongs to everybody (p.81). The emphasis on shared commonalities is furthered in the collection through the poem titled “Cosmic Red” which tells the killer and the killed both have the same red blood and mother mourns for both. Gandhi aptly argues that both killer and the killed are victims of the clashes between “isms” (p.82) and thus explicitly blames the ambition-ridden discourses of the society for destroying human peace and love bonds.

The poet calls for the unity of all men against evil, “Why not raise our arms to the One/who shall order our redemption?” (p.83). In “A Mission to Redeem”, the prophetic voice of the postmodern bard hails to humanity and freedom: “The world calls you again/to come out of your narrow shell/and speak of abiding concerns/for the entire human race” (p.85) and arouses man’s urges for redemption: “you are friend to every man/ fired with a mission to redeem” (p.86). Elsewhere, the poet seeks distributing happiness to every one on the earth (p.90). Although man inherits the earth “pillaged by marauders,/laid waste by bandits”, he is admonished to nourish universal love and, like Ganga, bring all cultures and beliefs to a confluence (p.88). Contra responsive to Internet, only a universal love can shrink the world to a village, hence “The Global Village?” with its deconstructive question mark (p.89). While “Mirage” views the total redemption of man as only a mirage, the poet-speaker looks forward to “The archetypal earth citizen” to “evolve a design of living” (p.96). *Planet in Peril* comes to an end with “My Epoch” in which his age, despite all calamities, is “the noblest of all”. Yet the poet sees hopes of liberation not in the noble but in “the commoner . . ./guided by light of conscience and reason”. The future that he predicts for the earth and its people is a promising one sans-violence: “A global Gandhi on the world horizon/a world free of nuclear terror,/sans trauma of ecological doom,/a new creativity flowing from the wholeness of Self” (p.97).

J. S. Anand: Individual (Psychic) Spiritualism



Dr. J. S. Anand

The other living Indian poet is J. S. Anand who laments the de-spiritualism of his age from a different viewpoint. His recently published collection of poetry is *Burning Bright* which is the other pivot of this study. A spiritual leader in the postmodern age, Anand proves to be more individual-oriented than Gandhi; thus while Gandhi outspeaks the collective need for the

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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The Spiritual as the Virtual: A Comparative Analysis of Spiritualism in Three Indian Poets

spiritual, Anand investigates the psycho-individual canvas of the postmodern era. While Gandhi arouses fear and dread in the reader through his recurrent anxiety over mass extermination and the coming nuclear and star wars, Anand is perturbed by sense of fear and uncertainty, hence the first poem starts by: “So much fear!/So much uncertainty! So much hesitation!” (2013, p. 1). The speaker is mostly a robot with a “chip inside” who is “fresh to this world” without an inkling of his past “Sans any certainty [. . .] without any confidence”; he is a thinking robot who knows there must be some essence, “But it was a perfect wash/in the river of forgetfulness” (p.1).

While for Tagore, life is a Divine blessing, for Gandhi and Anand it is nothing other than suffering and imprisonment, “We have been sentenced to life/Rigorous imprisonment” (p.2). What connects men together is suffering, “suffering is a glass/through which/everyone has to look/and see his face/blackened/so that all look alike” (p.65). For Anand life is “a lie/Stuck in Death’s mouth;/Flesh covers the soul/Coffin hides the hide” (p.76). Or, it is a whirl heading forward “caught in time/Arrested in space” (p.2) and controlled by a powerful Unknown that maliciously enslaves man and dooms him to suffering, “All the while on earth/Caught in a whirl/The whole generation/Is suffering and slaving/ To an Unknown writ/Of an Order Unknown” (pp.82-83). Only in dreams, one can have some joys but “Who can keep the eye shut/And stay in the dreamy state?/For ever?” (p.83).

Anand’s people are bees in their beehives, “they gather their honey/oblivious of their destiny” (p.5). For Anand also, “sleeping is a gone affair/so is peace” (p.6). In “Death” the speaker is a ghost who is to identify his tattered body in an accident among other dead bodies but could not: “same the bodies/roasted in lust/anger and greed/same the faces/carved in ambition/etched in grief” (p.8). Saying that “I was a liar/I am still alive”, the speaker implies that evil has not perished and is still alive “out to do some mischief” (p.9). When “Fear” rejects the notion of suicide as running against divine command, the speaker views movement upward: “everything grows up/life itself grows into death” (p.34). Viewing death in a higher position than life is a postmodernist symptom. Thus the speaker regards men as “candles /which were never/ put to the match sticks” (p.35); this description implies that man is “out of joint” in this universe. Unlike Gandhi, Anand blames not man but the Divine will. Although like Tagore, Anand can find some moments for contemplation, “Reflecting over the days/ When I saw the glamour of the

bathing beauties” (p.18), what such moments lead him to are not the Divine, but his own death, “In the moveless state/One day/ I shall cease to be” (p.19).

Anand’s people are either foolish men busy with “nonsense” (p.70) of life living in cities “a noisy debris” and behaving “like ghosts” (p.69), or as depicted in “Lost and Not Found”, they are mentally disturbed men caught in the maze of the age, “I find myself /in a lunatic asylum/gathering pebbles/on the shores of a sea” (p.59). In “Song of the Lost Generation”, the poet presents the lost generation of the postmodern era who are not only lost to their parents and nature, but also to themselves; thus no longer served by natural elements, the speaker finds himself drained of creativity and love, “I sang a rocking song/and broke the charts;/I knew it was all noise;/. . ./ I have left all frivolities./so have my parents” (p.61). In “Me, Who Has Ceased to Be..”, the speaker bemoans being smashed by his desires, “riding the motorbike of desires/I crashed against myself/ and broke into pieces” (p.62). The de-spiritualized man tries to escape the grave; he rises from the grave for a fresh start yet finds himself tumble into the grave, “I fear: whether I really walk?/and if all my journey is fruitless?/and my life absolutely meaningless?” (p.63).

“Not an Ode to Night” is the words uttered by a psychically smashed postmodern man who dares not to be great or even think of being such a one; thus he goes for seclusion and avoids anyone’s company: “I love to be small;/I love to be petty;/leave me alone;/. . ./I hate/things which immerse me/be it the mother earth;/be it you,/ her cousin,/my co-mum” (p.53). Stuck in the “Ruins” bequeathed by the oppressors, Anand’s man knows he is no longer alone, but besieged by the debris of the oppressors, “by small doses/they drank off my/oblivious infancy” (p.54). In his fatal end, “what is left of me/are a few wishes/scattered among the flowers/growing in the cremation ground” (p.54); he is a living man who, unlike the dead, is left homeless, “in the vast world afloat/ where is my home?” (p.71), hence “dispossessed/and dishonoured” (p.72).

In “Separation”, the speaker puts in contrast man and animal, the former granted “mother-wit” and the latter “animal wisdom”. He goes on to say, “While the animals/had everything right;/the right went wrong for/man” (p.26). The poem calls animals’ kingdom as God’s which opposes “the kingdom of man/ where mixing is a /taboo”, hence sexuality and

sexism (p.26). The violence-ridden kingdom of man is replete with “corruption, jealousies,/all the maladies that Pandora’s box had” (p.27). Therefore, the speaker asks, “when shall men grow/into the wisdom/which animals have/even without growing” (p.27). The same contrast runs through “Patient Fate” where the patient-speaker suffers from the way humans treat him. Catching their game, animals of prey, led by their mother-wit, know when to “stop/where they ought to”; arrested by doctors, the patient complains, “for them,/a patient man/is more than dead;/and they are doing/more than animals to me;/grinding my bones too” (p.67) and contends, “these mortals/lack that mother wit/which told animals/to stop” (p.66).

In “A Million Destinies”, the seer speaker contends, “I saw the formations/it was man outside/and the elements inside”; then he goes on to say that everything in the universe belongs to God, except man, calling him a self-created “superstructure”: “Only man departed /from the immortal face/ and created a hell/out of Heaven” (p.68). Unlike Tagore who takes this world belonging to God, Anand explicitly argues, “God has nothing to do/with what we are doing/and how/This world belongs to us/We are its makers and breakers” (p.39). Maya for Tagore is coveted; yet for Anand it is “an illusion”; thus success for Anand is nothing other than “a succession of /crises unbroken” (p.39); for Anand success “derails /Human mind; and turns man into/An unlistening passion/Is a self-sought, self-imposed curse/. . ./Success in this world/Is a failure in fact” (p.40).

Success as defined by man’s greed and civilization turns the earth into the “darkling planet” (p.37). Thus the speaker complains, “Lacking that Promethean light/These eyes are burning blind/ And we are groping/ In this jungle of knowledge/Where the Oracle/Has lost his way” (p.38). Like Gandhi’s guilty man, the speaker in “Wonder” sees himself a colonizing man “Out to imperialise the estates of nature/And run over them/My own caravan of ambitions and omissions” (p.20); and like Gandhi’s man he is aware of his own doom: “All that I have raised/ On the heart of this earth divine/Is sacrilegious enough/To pull me down” (p.21).

Man’s self-made hell is the outcome of civilization and technology. In “Afraid”, Anand assaults on civilization and its destructive force not only on nature but also on man; the speaker expresses his dread in seeing nature manipulated by civilization for the mere sake of entertainment. He laments in a Kafkaesque manner,

the gardeners
have set a cage after me too;
I see in their hands
cutters
to give me the shape
of a man;
and to shear off
all the humanity
that clings to me;
drain out all the dreams
from my blood
and turn me into a
hide of a man alone
hung on an ironic cage;
I am afraid. (p.45)

“A Face” starts with man’s dread of bullets in a violence-ridden atmosphere; yet the poem does not prescribe being an individual with a face, since an identity is more dangerous than “a faceless mass” (p.30). The speaker prefers to be lost in the mass than to own an identity of himself, “better to be/a faceless mass/ heaving behind the doors/than sticking out the face” (p.30) and concludes, “No faces. No bullets./only music autumnal/leading straight to/the collective grave” (p.31). The same theme runs through “Smooth Surface” where the individual bemoans the discourses of society wanting him to be headless “like the flock/they raised bushes /around me/. . ./and I looked/like a bush, about which/they believe in beating” (p.32). Then the speaker

talks of violence manipulating nature by bulldozers and grazing machines, “where all is fake/only fake is safe” (p.32).

Like Gandhi and Tagore, Anand believes in the healing power of love for its strong sense of belonging, albeit his is a more personal one (p.15). “Not for Nothing” resembles Gandhi’s faith in the power of the society where despite differences some commonalities interlink people together (p.48-9). “Sharing” draws common points between Gandhi, Anand and Tagore as here the speaker states, “Life is all about sharing” (p.10). For Anand, differences of all sorts entail love bonds among people, “alienation was the /essential condition of love” (p.12). Such a view of differences countersigns the racist, sexist or classist agendas that exploit people for their mere differences. In “You and Me”, the lover views his whole existence in the presence of the beloved, the other who has become part of him: “I exist but in you, /Out of you/it is a lie;/a phantom-existence/impossible to justify” (pp.50-51).

Like Gandhi, Anand speaks of mother, here mother-earth, who bestows her love to all without any discrimination despite man’s indifference to her: “So much indifference/So much injustice/So many cries/So much violence/ Still she stays still/Without any malice/Without ill-will” (p.36). Anand’s man is a grief-stricken soul, “look into my eyes/peep into my heart/find sorrow/seated on the throne”; yet this lost soul can be revived only by love, “that is you, O friend,/which lights the lamp/. . ./this languishing heart/dimming visions/wait for a knock/to wake into life,/ or permanently fall” (p.78-9). “Bricks” recalls and encourages the force of holding together, “I and you together/mean a lot/while alone we lose/in meaning and stature/. . ./I stand famished/ and You languish/without each other/ and they do not bother” (p.81).

Like Tagore and Gandhi who prioritize the common, “Weak” celebrates the weakness of leaves over the power of stems; the poet deconstructively accords the highest credit to the leaves as they prove to be of more use despite their apparent fragility. It is the leaf-plants that give light to the fire of the kitchen; the leaves are food for the cattle; shelter for birds; romance for the child when the wind blows through and makes its music; women gather under their shades, sing songs of joy and “fang out their pains” (p.47). This philosophy is of great political significance as the weak is shown to be more powerful than the strong, “stems alone/do not pass for the forests” (p.47).

Conclusion

Deleuze calls artists as “cultural physicians” who correctly diagnose the symptoms of social illness and cure them (Bogue, 2010, p. 5). Tagore, Gandhi, and Anand all perform the same role; while for Tagore, the immediacy of remedy is not felt, Gandhi and Anand find the emergency of their contexts which needs not only more direct action, but also entails a more imperative tone. Their age is a postmodern one stricken by de-humanizing and de-spiritualizing hold of market under the rubric of globalization. Against man’s competitive greed for nuclear power, Gandhi arouses universal love; while Anand touches on the more delicate harms done to man’s psyche inflicted by colonization and civilization. This comparative study has been an attempt to bring the three different perspectives of spiritualism together to indicate that the spiritual is the virtual; it is individuated along a continuous line of variation and thereby it includes the standard, mutant, deviant and regional versions of the spiritual. The spiritual is an experiment; it is a means of exploring, extending, modifying and transforming ideas by setting them in resonance within a conceptual scheme; in Tagore’s case the scheme is a Romantic one, in Anand’s and Gandhi’s cases it is a postmodern scheme. Such experimentation of the spiritual has resulted in different versions of spiritualism.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013

ISSN 1930-2940

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Quotative Clause Structures in Manipuri

S. Indrakumar Singh, Ph.D. Scholar

Abstract

This study is a descriptive account of the quotative clause structures in Manipuri. It attempts to describe the syntax and semantics of the quotatives in Manipuri revealing its derivations through the addition of suffixes. The quotative determines the exact clausal relationship between the embedded clause subordinated by the quotative and the main clause.

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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Only one quotative complementizer is possible to occur per sentence, except with the verbs of saying and reporting, where each complementizer indicates that the speaker is one additional step removed from the actual reporting of some event.

Then this work examines the verbal forms which can undergo with quotatives.

Introduction

A sentence containing a verb of utterance (saying) or cognition (thinking), which dominates a preceding embedded clause that specifies what is talked or thought about, is the quotative clause (Matisoff 1973). On the other hand, an important type of complex sentence consists of a matrix sentence containing a verb of utterance (saying) or cognition (thinking), which dominates a preceding embedded clause that specifies that which is talked or thought about. This latter may be called a 'quotative clause'.

Quotatives in Manipuri are derived from the verb root hai 'say' through the addition of suffixes as -

hai+nə	'that'
hai+bə	'that'
hai+də+nə	'by saying so'
hai+du+nə	'having said so'
hai+bə+gi	'according that of saying'
hai+bə+də	'as for saying'
hai+bə+du	'that'
hai+bə+dəgi	'as a result of saying'
hai+bə+si	'that'
hai+bə+nə	'because of saying'
hai+bə+ni+nə	'because it is thus said'
hai+bə+bu	'although that is said'
hai+bə+di	'that'

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hai+rə+gə 'after saying that'

These quotatives subordinate a clause determining the exact clausal relationship between the clause subordinated by the quotative and the main clause. In a sentence which is subordinated by a clause that ends with haibə 'say+NZR', the predicate contains verbs such as oit^hok 'possible', man 'appear', kau 'forget', cum 'be true', niŋsiŋ 'remember, nuŋŋai 'be happy', ŋək 'wonder', k^həŋ 'know'. However, for the clauses ending in hainə say+ADV' which is subordinated to the embedded clause, the predicate of the matrix sentence contains həŋ 'ask', hai 'say', ni 'request', pən 'mention', ŋaŋ 'advise', tək 'persuade', jet 'argue', cəi 'scold', niŋ 'wish', lep 'decide', k^hən 'think', ləu 'take'. Such clauses made by the verb of utterance (saying) are taken as sentential complement since they are generally made up of full-fledged sentences (Bhat & Ningomba, 1997).

The quotative complementizer such as haibəsi 'that', hainə 'that', haibə 'that', and haibədu 'that' can be determined by taking into consideration how much evidence the speaker has for the proposition expressed in the complement and the nature of the main clause.

Quotative haibəsi:

The quotative haibəsi 'that' is used when the speaker is certain about the truth of the proposition as in the examples illustrated below.

1. məhak parik^ha ŋəmle haibəsi əi k^həŋŋi
məhak parik^ha ŋəm-le hai-bə-si əi k^həŋ-i
he exam pass-PERF say-NZR-DEM I know-ASP
'I knew that he has passed the exam'.

Again the quotative, haibəsi ‘that’ indicates the proposition in the complement will certainly come into being when it is used in the unrealized aspect as in (2) below.

2. ibobinə c.m. oigəni haibəsi əik^hoi k^həŋgi
 Ibobi-nə c.m. oi-gəni hai-bə-si əi-k^hoi k^həŋ-i
 Ibobi-ERG C.M. be-FUT say-NZR-DEM I-PL know-ASP
 ‘We know that Ibobi will be the CM of Manipur’.

The marker haibəsi can be opposed to hainə ‘that’, which is used when a speaker is not sure about the truth of a proposition.

3. wakkiŋ saŋnə cətpəsi p^həi hainə tomnə jarəmmi
 wakkiŋ saŋ-nə cət-pə-si p^hə-i hai-nə tom-nə ja-
 walking be long-ADV go-NZR-DEM be good-ASP say-ADV Tom-ERG agree-
 rəm-i
 INCT-ASP
 ‘Tom agrees that it is good to walk long’.

Quotative hainə:

The use of hainə ‘that’ denotes that the proposition in the complement might come into being in the future aspect, but the speaker has no evidence to show that it certainly will, as in the examples given in (4) below.

- 4(a). ikəŋ t^hokkəni hainə əinə t^həjəi
 ikəŋ t^hok-kəni hai-nə əi-nə t^həjə-i
 drought occur-FUT say-ADV I -ERG believe-ASP
 ‘I believe that drought will occur’.

- (b). mək^hoinə t^hoik^higədrə hainə əik^hoi ki
 mə-k^hoi-nə t^hoi-k^hi-gə-drə hai-nə əi-k^hoi ki-i
 he-PL-ERG win-PERF-POT-INT say-ADV I-PL fear-ASP
 ‘We are afraid that they might win (the match)’.

hainə ‘that’ is the quotative-complementizer that is used with verbs of saying where the speaker reports the words of someone else but cannot be sure of their truth value, as in (5) below.

- 5(a). sitanə ram cət^hre hainə hairəm̄mi
 sita-nə ram cət-k^hə-re hai-nə hai-rəm-i
 Sita-ERG Ram go-DEF-PERF say-ADV say-EVD-ASP
 ‘Sita said (to me, the speaker) that Ram has gone’.

- (b). mənibu p^hagəni hainə hai
 məni-bu p^ha-gəni hai-nə hai-i
 Mani-ACC arrest-FUT say-ADV say-ASP
 ‘It is said that Mani will be arrested’.

As seen in 5(a), the quotative-complementizer hainə ‘that’ cannot be replaced by haibəsi ‘that’ since the proposition involves hearsay. In 5(b), the use of haibəsi ‘that’ in place of hainə ‘that’ is marginally acceptable if the event of arresting is indisputably going to take place. But the use of hainə ‘that’ in both the sentences of (5) is the most appropriate complementizer.

Quotative haibə:

The use of haibə ‘that’ indicates that the speaker has some evidence (not necessarily visual) about the truth of the proposition expressed in the complement. Its use is restricted to verbs such as k^həŋ̄ji ‘know+ASP’ and ui ‘see+ASP’.

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Examples:

6(a). nəŋ soidəŋə lakkəni haibə əi k^həŋi

nəŋ soi-də-nə lak-kəni hai-bə əi k^həŋ-i
you be fault-NEG-ADV come-FUT say-NZR I know-ASP
'I know that you will come surely'.

(b). məni dilidə lotli haibə əik^hoi k^həŋi

məni dili-də lot-li hai-bə əi-k^hoi k^həŋ-i
Mani Delhi-LOC hide-PROG say-NZR I-PL know-ASP
'We know that Mani is hiding in Delhi'.

Quotative haibədu:

The quotative complementizer haibədu 'that' is used when the speaker has first-hand evidence of the truth of the subordinated proposition. When using it to refer to a past event, the speaker implies he/she is an eyewitness to that event. The following examples can be considered.

7(a). pulisnə tombə p^hak^hi haibədu əik^hoinə ui

pulis-nə tombə p^ha-k^hi hai-bə-du əi-k^hoi-nə ui-i
police-ERG Tomba arrest-PERF say-NZR-DEM I -PL-ERG see-ASP
'We saw Tomba being arrested by the police'.

(b). nupidunə məpuroibəbu int^hui haibədu əi ui

nupi-du-nə məpuroibə-bu in-t^hu-i hai-bə-du əi ui-i
woman-DEM-ERG husband -ACC push-down-ASP say-NZR-DEM I see -ASP
'I saw the woman pushing down her husband'.

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Here the hearer can assume that the speaker has facts to support the truth of the subordinated proposition. The speaker may use this expected interpretation to convince the hearer of a particular event for the future, by indicating that he/she has adequate facts to make such a forecast.

Only one quotative complementizer is possible per sentence, except with verbs of saying and reporting, where each complementizer indicates that the speaker is one additional step removed from the actual reporting of some event.

Example:

8. sitanə ram cətk^hre hainə hairəm̄mi
 sita-nə ram cət-k^hə-re hai-nə hai-rəm-i
 Sita-ERG Ram go-DEF-PERF say-ADV say-INCOM-ASP
 ‘Sita said that Ram has gone’.

Here Sita is reported as stating that Ram has gone. There is an implication that Sita has witnessed Ram’s departure.

The quotative takes part to subordinate a clause that represents statements made by someone other than the speaker (Chelliah 1997). The quotative determines the exact clausal relationship between the embedded clause subordinated by the quotative and the main clause. So far in the sentences below, the quotative haibə ‘say+NZR’ determines the clausal relationship between the embedded clauses caubi cen^hre haibə ‘that Chaobi has eloped’ in 9(a), məhaknə cumni haibə ‘that he will be right’ in 10(a) and nəṅ cətlure haibə ‘that you have gone there’ in 11(a) and the main clauses əi tai ‘I hear’ in 9(a), əi k^hənde ‘I don’t think’ in 10(a) and (nəṅ) haide ‘you did not say’ in 11(a). Similar to this, the quotative hainə ‘say+NZR’ also determines the clausal relationship between the embedded clauses and the main clauses in sentence 9(b), 10(b) and 11(b).

- 9(a). caubi cen^hre haibə əi tai

caubi cen-k^hə-re hai-bə əi tai-i
 Chaobi run-DEF-PERF say-NZR I hear-ASP
 ‘I heard that Chaobi has eloped (with someone)’.

(b). caubi cen^hre hainə əi tai

caubi cen-k^hə-re hai-nə əi tai-i
 Chaobi run-DEF-PERF say-ADV I hear-ASP
 ‘I heard that Chaobi has eloped (with someone)’.

10(a). məhaknə cumni haibə əi k^hənde

məhak-nə cum-ni hai-bə əi k^hən-de-i
 he-ERG be right-COP say-NZR I think-NEG-ASP
 ‘I don’t think that he will be right’.

(b). məhaknə cumni hainə əi k^hənde

məhak-nə cum-ni hai-nə əi k^hən-de-i
 he-ERG be right-COP say-ADV I think-NEG-ASP
 ‘I don’t think that he will be right’.

11(a). nəṅ cətlure haibə haide

nəṅ cət-lu-re hai-bə hai-de-i
 you go-COMD-PERF say-NZR say-NEG-ASP
 ‘You did not say that you have gone there’.

(b). nəṅ cətlure hainə haide

nəṅ cət-lu-re hai-nə hai-de-i
 you go-COMD-PERF say-ADV say-NEG-ASP
 ‘You did not say that you have gone there’.

These pairs of sentences reveal slight difference in meaning. In 9(a) Chaobi's elopement is known to me and the elopement is a fact. However, in 9(b), simply I heard Chaobi's elopement, but, whether it is a fact or not is not clear. Such slight differences lie similarly in the pairs of sentences in (10) and (11). In short, the use of haibə 'say+NZR' enables the speaker to be certain about the truth of the proposition. The use of hainə 'say+ADV' indicates that the proposition might come into being, but the speaker has no evidence for it.

Forms of Quotative

The forms of the quotative other than haibə 'say+NZR' and hainə 'say+ADV' in Manipuri are haibənə 'say+NZR+ADV', haibəgi 'say+NZR+GEN', haibədə 'say+NZR+DAT', haibədəgi 'say+NZR+ABL', haibədu/si 'say+NZR+DEM', haibəninə 'say+NZR+COP+ADV', haibəbu 'say+NZR+ACC', and haidunə 'say+DEM+ADV'. These quotatives subordinate the embedded clause that presents statements made by someone other than the speaker or statements relating to intentions, or wishes of someone other than the speaker.

The matrix sentence containing at least a quotative clause usually ends in a verb such as k^həŋŋi 'know+ASP', tai 'hear+ASP', ui 'see+ASP', t^hajəi 'believe+ASP', k^həlli 'think+ASP', niŋŋi 'wish+ASP', hai 'say+ASP', ləui 'take+ASP', təmmi 'inform+ASP' and həŋŋi 'ask+ASP'. Frequently the quotative clause in Lahu ends simply in a verb, or V+Pv (Matisoff, 1973).

Some examples are given below.

12(a). məhak sigəni haibənə əik^hoi kire

məhak	si-gəni	hai-bə-nə	əi-k ^h oi	ki-re
he	die-FUT	say-NZR-ADV	I-PL	fear-PERF

'We feel fear of his saying to die'.

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(b). nəŋnə lak-kəni haibəgi əi t^hajəbəni

nəŋ-nə lak-kəni hai-bə-gi əi t^hajə-bə-ni
you-ERG come-FUT say-NZR-GEN I believe-NZR-COP
'I keep belief in the saying of your coming'.

(c). tom cət-k^hə-re haibəsi əi tai

tom cət-k^hə-re hai-bə-si əi tai-i
Tom go-DEF-PERF say-NZR-DEM I hear-ASP
'I heard the saying of Tom's going'.

The quotative haibəsi 'say+NZR+DEM' in sentence 12(c) of the quotative clause tom cət-k^hə-re haibəsi 'that the saying of Tom's going' makes the speaker certain about the truth of the proposition as in 12(c). When the quotative haibəsi 'say+NZR+DEM' occurred in future time, it expresses that the proposition in the quotative clause will certainly occur. For instance, in sentence (13) below the speaker conveys his/her certainty about the outcome of the quotative clause, that is, the police will certainly arrest him or her. The use of the quotative haibəsi 'say+NZR+DEM' can be opposed to the quotative hainə 'say+ADV'. The quotative hainə 'say+ADV' is used when the truth of a proposition is not sure as in the sentence (14) below.

13. məhak pulisnə p^hagəni haibəsi əi k^həŋi

məhak pulis-nə p^ha-gəni hai-bə-si əi k^həŋ-i
he police-ERG arrest-FUT say-NZR-DEM I know-ASP
'I know that he is certain to be arrested by the police'.

14. səŋgə jamnə təubəsi əp^həbə wak^həl-ni hainə tomnə jarəm-mi

səŋgə jam-nə təu-bə-si ə-p^hə-bə wak^həl-ni
company very-ADV do -NZR-DEM ATT-be good-NZR thought-COP
say ADV Tom-ERG accept-INCT-ASP

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hai-nə tom-nə ja-rəm-i

‘Tomba accepts that it is good idea to mix in a large company’.

The proposition or statement in the quotative clause might occur with the use of the quotative hainə ‘say+ADV’ in the future event. But the speaker has no evidence to show the certainty of the occurrence of the quotative clause as in 15(a) and (b) below.

15(a). kumsidi noṅ mərəṅ kainə tagəni hainə ekspartsiqnə t^hajəi

kumsi-di noṅ mərəṅ kainə ta-gəni hai-nə ekspert-siq-nə
this year-DEM rain plenty fall-FUT say-ADV expert-PL-ERG
t^hajə-i
believe-ASP

‘Experts believe that there will be plenty of rain this year’.

(b). garisi huk^higədrə hainə əi ciṅnəi

gari-si hu-k^hi-gə-drə hai-nə əi ciṅnə-i
vehicle-DEM steal-PERF-POT-INT say-ADV I suspect-ASP
‘I (feel) suspect that this vehicle might be stolen’.

The speaker has no evidence to show the certainty of the propositions kumsidi noṅ mərəṅ kainə tagəni ‘there will be plenty of rain this year’ in 15(a) and garisi huk^higədrə ‘that this vehicle might be stolen’ in 15(b). Certainly, the use of haibə ‘say+NZR’ in quotative clauses enables the speaker to show some evidence (not necessarily visual) about the truth of the proposition expressed in the quotative clause.

16(a). məni ju t^həkləkkəni haibə əi k^həṅṅi

məni ju t^hək-lək-kəni hai-bə əi k^həṅṅ-i
Mani wine drink-INCT-FUT say-NZR I know-ASP

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'I know that Mani will be drinking wine'.

(b). rani jum mənunɔ-də lotli haibə əi k^həŋi

rani jum mənunɔ-də lot-li ha-ibə əi k^həŋ-i

Rani house inside-LOC hide-PROG say-NZR I know-ASP

'I know that Rani is hiding inside the house'.

In sentence 16(a), the speaker is sure about the proposition, mənɔ ju t^həkləkkəni 'Mani will be drinking wine' since Mani has the habit of drinking. It is not the question of seeing the act of Mani's drinking but that very frequently Mani drinks is known to me. So, the speaker has some evidence (not necessarily visual) about the truth to the proposition expressed in the quotative clause. Similarly in 16(b), the speaker has the experience to know about the frequent hiding of Rani inside the house. Although Rani's hiding inside the house is invisible, the speaker from his experience has some evidence about the truth of the statement expressed in the quotative clause.

The quotative haibədu 'say+NZR+DEM' occurs subordinating to the embedded clause and it enables the speaker to show the truth of the proposition expressed in the quotative clause. The speaker is an eyewitness to the event of the embedded clause when the quotative haibədu 'say+NZR+DEM' refers to a past event as in (17) below.

17(a). pulisnə tombə p^hak^hi haibədu əi ui

pulis-nə tombə p^ha-k^hi hai-bə-du əi u-i

police-ERG Tomba arrest-PERF say-NZR-DEM I see-ASP

'I saw the police arresting Tomba'.

In this example, the speaker has accurate facts to support the truth of the quotative clause pulisnə tombə p^hak^hi haibədu 'that the police has arrested Tomba', and with this the hearer

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assumes that the speaker is very much sure about the fact of the event meant by the quotative clause.

Conclusion

This paper is a preliminary attempt to identify and present syntactic and semantic descriptions of quotative clauses in Manipuri. With the syntactic and semantic analysis, it also contributes to a platform to investigate the aspects of the quotative clause structure in Manipuri. Future research can be made on the different categories of quotatives in Manipuri.

=====

Abbreviations

ABL	ablative
ACC	accusative
ADV	adverb
ASP	aspect
ATT	attributive
COMD	command
COP	copulative
DEF	definitive
DEM	demonstrative
ERG	ergative
EVD	evidential
FUT	future
GEN	genitive
INCT	inceptive
INT	interrogative
LOC	locative
NZR	nominalizer
NEG	negative
PERF	perfective

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PL	plural
POT	potential
PROG	progressive

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013

ISSN 1930-2940

Managing Editor: M. S. Thirumalai, Ph.D.

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Reduplication in Hundung-Tangkhul

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Introduction

Reduplication is the repetition of all or part of a lexical item (Abbi, 1992). According to Abbi, duplicating a morpheme or a word to coin new words and express various grammatical aspects is a common phenomenon with the languages of the Tibeto-Burman family.

Depending on the nature of the repeated unit, reduplication can be divided as complete or partial. It functions as a single lexical unit.

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Reduplication in Hundung-Tangkhul

Expressive is a type of reduplication which includes onomatopoeic, mimics, imitative and sound symbolism.

Onomatopoeic and imitative is a sub-type of reduplication that represents any kind of natural sound, action, manner, etc. Onomatopoeic words may or may not be reduplicated.

Another type of reduplication is echo word which is reduplicated partially that either the initial phoneme or the syllable of the base is replaced by another phoneme or the syllable. Onomatopoeic and echo words are used to give more color to the characters in novels and short stories and to the speech.

Language

Hundung-Tangkhul is a Tibeto-Burman language of the Kuki-Chin-Naga subgroup spoken in Hundung village, Ukhrul District which is 81 km away from Imphal. This village is near the heart of Ukhrul town which is 3km apart from it. Hundung village is divided as Upper Hundung and Lower Hundung. This article mainly focuses on the data taken from Lower Hundung which is slightly different from Upper Hundung. It has a population of 2200 with 470 household. Previous scholars working on Tangkhul language, viz., Pettigrew (1979), Luikham (1974), Bhat (1969), Arokianathan (1987), David (2003).

Reduplication

According to Abbi (1992), reduplication is divided into two types, namely, morphological reduplication and lexical reduplication. Morphological reduplication is where the minimally meaningful and segmentally indivisible morphemes are constituted of iterated syllable which constitutes a single morpheme. Morphological reduplication is further divided into expressive, in

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which onomatopoeic, sound symbolisms, mimic words, imitative and ideophone are included. Lexical reduplication can be constructed into three different types. They are echo formation, compound word and word reduplication.

Expressive

Reduplication of expressive may be complete or partial. These are shown below.

a. Complete reduplicated expressive:

Completely reduplicated expressive are those which do not allow morphemic division, that is, they always occur in reduplicated forms. There are large numbers of expressive found in Hundung-Tangkhul. They are shown below

Root+REDU

/la la/ ‘twitching/shaking intermittently; feeling in pressing hard absorbing objects’

/so so/ ‘feeling shocked with extremely bad or good news or looks; restless with anxiety, worry, etc.’

/t^haŋ t^haŋ/ ‘speak loudly without hesitation and pause’

/ne ne/ ‘very expert and/or lucky in doing anything’

b. Partially reduplicated expressive:

There are few number of partially reduplicated expressive in Hundung-Tangkhul. They are illustrated below.

/ri rin/ 'walking carefully, esp. on muddy or slippery paths'

/ɲese ɲesa/ 'muttering, uttering, complaining unceasingly'

Onomatopoeic and Imitative

Onomatopoeic or imitative denotes a sound or an object which gives out a sound (Bloomfield, 1935). These forms are nothing but imitative as they copy the sounds of natural phenomenon as well as actions. Onomatopoeic and imitative are examples of complete reduplications.

The following onomatopoeic and imitative words in Hundung-Tangkhul are given below.

Root+E

/tuŋ tuŋ/ 'sound of gun-fire'

/tutru tutru/ 'sound signaling dogs to come'

/meu meu/ 'cat's mewling sound'

There are a good number of expressive indicating the five senses of perception-hearing, sight, touch, taste and smell. There are also other types of senses-emotional or physical in Hundung-Tangkhul.

i. Sense of hearing.

The expressive pertaining to the sense of hearing includes the acoustic noises made by animals and humans, noises made by natural phenomenon, noises made by miscellaneous inanimate objects that particular aspect.

a. Animal noises.

/mtu mtu / 'dogs barking sound'

/me me/ 'sound signaling cats to come'

b. Noises made by humans.

/he he/ 'giggling sound'

/ɲese ɲese/ 'muttering, uttering, complaining unceasingly'

c. Noises made by natural phenomenon.

/co co/ 'drizzling'

/kruŋ kruŋ/ 'sound of a thunder'

/so so/ 'sound of raining'

d. Noises made by inanimate object.

/cu cu/ 'noise produced in breaking crispy things'

/prek prek/ 'bursting sound of burning firewood'

ii. Sense of sight

Expressive of sight in Hundung-Tangkhul usually refers to flickering, glittering, shimmering etc of certain objects.

/p^hi p^hi/ 'twinkling'

/he he/ 'glare, unbearable to the eye'

iii. Sense of touch

These expressive indicate the sense of feeling one gets while touching an object in Hundung-Tangkhul.

/mua mua/ 'extremely sharp, such as edge of a knife which causes tickling sensation when touch'

/pua pua/ 'feeling in rubbing surface with eruptions like toad's skin'

iv. Sense of smell and taste.

Hundung-Tangkhul makes use of expressive for good and bad taste or smell.

/hi hi/ 'strong smell causing irritation in the nose'

/sa sa/ 'burning sensation of extremely hot chilly'

v. Other senses-emotional/physical.

Expressive indicating the various emotional and physical feelings like happiness, anxiety, loneliness, anger, etc.

/k^he k^he/ 'feeling of foreign particle in the eye'

/tu tu/ 'beating of heart due to belonging or depression'

Echo Formation

Echo formation simply refers to a situation in which the second 'word' in the paired construction is an echo of the base word and has no individual occurrence of its own.

Structure of Echo Words

An echo word does not really exist anywhere outside the process in which it is mentioned as a dependent, contingent and affixal fact as Abbi (1992) maintains. It simply expressed the meaning ‘et cetera’, ‘things similar to’, ‘plurality’ so on. An echo word may be divided into two parts- the stable base and the divergent base or replaced part. In most cases the stable bases are the derivative/formative prefix or the nominalizer *a*, *kə~k^hə* in Hundung-Tangkhul. In echo construction of compound words, the stable base is always the first root/constituent of the base word. Since, there are some problems to formulate a rule in echo formation so we simply list all the replacers as:

Type of Replacing the Phoneme or Syllable of the Base Word

a. Replace-/u/ < a/

i. əɾu-əra ‘medicine-medicines, liquor, drugs, etc’

medicine-E

ii. ək^hu-ək^ha ‘power-dust, granules, scraps, powder, etc’

powder-E

iii. əsu-əsa ‘rag-rags, useless things’

rag-E

iv. cɪu-cifa ‘dust-dust, dirt, scraps’

dust-E

v. ək^həɾu-ək^həra ‘rope-ropes, threads, wires, creepers, etc’

rope-E

- vi. k^hərɯ-k^həra ‘turn-turn, twist, pull, etc’

turn-E

- vii. k^həməɯ-k^həməca ‘fright-fright, worry, etc’

fright-E

- b. Replace-/u < e/

- i. əkɯ-əke ‘insect-germs, insects, etc’

insect-E

- ii. əzɯkɯn-əzɯke ‘corner-every nook and corner’

corner-E

- iii. rɯzɯ-rɯze ‘snake-reptiles’

snake-E

- c. Replace-/c < r/

- i. əcɯi-ərɯi ‘piece-smaller, less important things/persons’

piece-E

- ii. əco-əro ‘manner-manner, mentality, movement, etc’

manner-E

- d. Replace-/e < a/

i. əse-əra 'intestine-body parts inside the abdomen'

intestine-E

ii. əme-əma 'starting point-beginning'

begin-E

iii. kʷice-kʷina 'worm-worms, reptiles'

worm-E

e. Replace-/uŋ < a/

i. kʰəcuŋ-kʰəca 'many-most'

many-E

ii. kəpʰuŋ-kəpʰa 'hill-landscape, scenery'

hill-E

Compound Words

Compound words are repetitions at the semantic level in the sense that the two words are conjoined to form a compound. According to Abbi (1980), compound words are instances of partial reduplication because the paired construction in which the second word is not an exact repetition of the first but has some similarity or relationship to the first word either on the semantic or on the phonetic level. Each constituent word has its own meaning and can be used independently in sentences. The combined word may or may not retain their original meaning to some extent.

According to the type of semantic relationship between the constituents, compound words may be sub-divided into following three ways:

a. Polymers-

Polymers are expressive components which are closely related. This type of expression is found plenty in Hundung-Tangkhul. Some of the most widely used polymers are given below.

- i. kə-so kə-ta 'food/diet'

NMZ-drink NMZ-eat

- ii. stuna lupa 'wealth'

gold wealth

- iii. kə-te kə-ka 'travel'

NMZ-go NMZ-up

b. Compounding synonyms.

Compounding synonyms are words which the constituent have common field of association denoting generality or denoting modified meaning. Here, consider the following examples.

- i. kə-ceo kə-caŋ 'suffering, pain, etc

NMZ-tire NMZ-tire

- ii. k^huŋ-p^he k^huŋ-p^haŋ 'utensils'

plate-leg plate-branch

c. Compounding of antonyms.

Compounding of antonyms are the forms of two constituents having some association or which express entirely a new meaning.

i. k^hə-uŋ k^hə-va 'journey'

NMZ-come NMZ-go

ii. ə-vu ə-va 'parents'

FX-mother FX-father

iii. məʃe məja 'day and night'

day night

iv. kə-stu k^hə-riŋ 'death'

NMZ-die NMZ-live

Word Reduplication

Word reduplication is the repetition of the base word either partially or completely. Complete reduplication refers to all those reduplicated structures which consist of two identical iterated words. On the other hand, when some part of the base word is repeated, it is called partial reduplication.

a. Complete word reduplication-

In Hundung-Tangkhul, complete word reduplication may be at the stem level or at root level. The reduplicated form may be of the following forms which consists of two identical roots, as in R -RR

i. k^htu village k^htu k^htu respective/every villages

ii. lo paddy field lo lo respective fields

They can occur in sentences.

i. ve-t^huŋ k^hu k^hu-le te-je
he-PL village village-LOC go-RL

‘We go to every village.’

ii. ve-t^huŋ lo lo-le va-je
he-PL field field-LOC go-RL

‘They go to different fields.’

b. Partial reduplication.

In this type of reduplication the last syllable of the root is partially reduplicated by replacing the initial consonant.

Examples are given below.

i. mərə-ca < məraca
equal-REDU very equal

ii. mərəo-ceo < mərəoceo
jolly-REDU very jolly

iii. məsū-tu < məsutu
narrow-REDU very narrow (as hole or path)

Here, the last syllable /ra/ in /məra/, /reo/ in /məreo/ and /su/ in /məsu/, the initial consonant /r/ in /ra/ and /reo/ and /s/ in /su/ are replaced by consonant /c/ and /t/ respectively. And the replaced syllable is reduplicated.

In the above examples we have seen that word reduplication may be either complete or partial, either at the stem level or root level. We can also examine in the morpho-semantic and syntactic properties of word reduplication in Hundung-Tangkhul.

a. Habitual Meaning.

The adverbials which are derived from stative verb by suffixing adverb marker /*ne~te*/ are reduplicated and they convey the habitual meaning.

For example:

i. ve ca sa-te mo-je

he tea hot-ADV drink-RL

‘He drank hot tea’.

ii. ve ca kə-sa kə-sa-ne mo-je

he tea NMZ-hot NMZ-hot-ADV drink-RL

‘Habitually, he drank tea hot.’

b. Plurality Meaning.

Complete reduplication of Wh-question words expresses the meaning of plurality.

For example:

i. ne k^hivuu ni-caŋ-lo

you what mind-want-Q.MK

‘What do you want?’

ii. ne k^hivuu k^hivuu ni-caŋ-lo

you what what mind-want-Q.MK

‘What do you want?’

c. Simultaneity.

Simultaneity identifies synchronization of two events/actions at a particular point of time, i.e., continuity of two events/actions.

For example:

i. tombə kə-t^ho kə-t^ho-ne te-leje

tomba NMZ-kick NMZ-kick-ADV go-RL

‘Tomba went while kicking’.

ii. meri o o-te co-leje

mary look look-ADV cry-RL

‘Mary cried while looking.’

In the above two examples, the sentence shows the synchronization of two events/actions, i.e., the verb *kət^ho* ‘kick’ and *teleje* ‘went’ in sentence (i) and *o*

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‘look’ and *coleje* ‘cry’ in sentence (ii) are the two events/actions done at a particular point of time.

d. Distributive Meaning.

Reduplication of a noun also indicates the meaning of distributiveness.

For example:

i. ve-t^huŋ-ne k^hu k^hu-le te-lo

3rdP-PL-NOM village village-LOC go-IMP

‘We go to every village.’

ii. lari-hi ŋiŋ ŋiŋ-le jua-lo

book-ddt house house-LOC distribute-IMP

‘Distribute the book to every house.’

The above sentences without any particular lexical item express the meaning of distributiveness which is indicated by the repetition of nouns *k^hu k^hu* ‘village’ and *ŋiŋ ŋiŋ* ‘house’ in the sentences (i) and (ii) respectively.

e. Repetition.

Some adverbials when they are reduplicated are used to convey the meaning of repetition.

For example:

i. ve o-uŋ lui-je

he look-return again-RL

‘He looked back’.

ii. ve o-uj o-uj lui-je

he look-return look-return again-RL

‘He looked again and again.’

In the sentences, (ii) the verb *o-uj* ‘look’ conveys the meaning of repetition of an action.

Conclusion

From the description presented, we can conclude that reduplication plays an important role in Hundung-Tangkhul. Echo formation and onomatopoeic expressions are by-product of reduplication. Onomatopoeic and imitative are different in Hundung-Tangkhul since they are the imitations of natural sounds.

ABBREVIATION

ADV. Adverb

E. Echo

FX. Formative prefix

IMP. Imperative

LOC. Locative

NMZ. Nominalizer

NOM. Nominative

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Q.MK. Question Marker

R. Root

REDU. Reduplication

RL. Realis

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
ISSN 1930-2940

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A Speech Act Analysis of Status Updates on Facebook: The Case of Ghanaian University Students

Mark Nartey, B.A. (Arts.), M.Phil.

Abstract

In the last half a decade, social network sites (SNSs) have wrought a tremendous impact on interpersonal communication across the world to the extent that it can be postulated, arguably, that such sites/platforms represent the commonest new media in Ghana (Coker, 2012). However, the communicative significance of this new media as a means of articulating varying views and communicating differing intentions is relatively unknown in Ghana.

In this paper, I examine, *ipso facto*, the various categories of speech acts that manifest in the messages used by Ghanaian university students to update their status on Facebook as well as

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the pragmatic underpinnings of these messages. Based on a combined framework of Austin and Searle's speech act theory and Warschauer and Herring's notion of computer-mediated communication, the analysis on a corpus of 60 online messages indicated that Facebook status updates of Ghanaian university students are characterized by five speech acts, prominent among which are directives and assertives.

The study also revealed that the messages are informed and conditioned by multiple pragmatic notions, and reflect the socio-cultural variation and culture-specificity of language use in SNSs. These findings bear theoretical implications and hold implications for further research in computer-mediated communication and communication studies.

Key words: *Social network site, computer-mediated communication, facebook, status update*

Introduction

With the emergence of new media technologies, the means by which people interact or communicate has undergone drastic transformation, with communication becoming more virtual in recent times. As noted by Boyd & Ellison (2008), one of such new media technologies which has captured the attention and interest of the society is the Social Network Site (SNS). The current situation is not alarming given that as Herring & Martinson (2004) and Duthler (2006) intimate, computer-mediated communication (CMC) or the language used online relieves people of the gendered roles assigned them since participants are able to use language to suit their preferences. In this wise, mobile telephony and computer-mediated communication have been studied from multiple perspectives in a variety of disciplines, including behavioral psychology, communication studies, discourse analysis, sociolinguistics, social network analysis, and sociology (Sotillo, 2012). Baron (2008) has, for instance, shown how electronically-mediated technologies are changing the way we communicate and relate to one another.

Unarguably, one of the common means by which one could communicate and express oneself freely using the CMC method is through the popular SNS – Facebook, as it survives as one of the most utilized SNSs (Sotillo, 2012). According to Blattner & Fiori (2009) and Perez-Sabater (2012), students, especially university students, are the most frequent users of Facebook. On this social network community (SNC), the students are able to access a great variety of online

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genres (either synchronous or asynchronous), update their statuses or profiles and engage in myriad interactions. In all these communicative events, language plays a quintessential role. It is, therefore, not surprising that the language employed on SNSs including Facebook, in recent times, has engendered scholarly interest among modern researchers.

In this regard, a number of studies have attempted to investigate the language of SNS (for example, Nastri et al., 2006; Carr et al., 2009; Zhang et al., 2011 and Ilyas & Khushi, 2012). While such studies may have been prolific in Asian, American and European settings, there is a dearth of such studies within the African context. Given this gap, the present study ventures into a research setting unexplored in the literature to examine the status updates of students of the University of Cape Coast (UCC) on “UCC GOSSIPZ”, an online group page created on Facebook by UCC students. First, the study sets out to establish the types of speech acts UCC students employ on “UCC GOSSIPZ”. Second, and more crucially, the paper seeks to tease out the intended meanings of these speech acts.

In what follows, I first sketch a vignette of the extant literature in order to provide a conceptual context for the study. Next, I discuss the theoretical framework underpinning the study and the methodology adopted. This will be followed by a detailed analysis and discussion of the data, whereupon I will conclude with a summary and implications for future research.

Review of Previous Scholarship on Computer-mediated Communication

As new media technologies emerge, it is important to look at the commonalities and differences in traits and usages of these communication tools. One emergent technology becoming a societal staple is the social network site (Boyd & Ellison, 2008), of which Facebook is an emblematic example. With millions of active users on SNSs engaging in both self-representation and inter-personal communication, SNSs afford a new lens through which to examine interaction. In this light, I present in the two sub-sections below how some previous studies have shed light on computer-mediated communication, drawing, first, on a speech act approach and subsequently on other approaches.

Speech Act Approach and Computer-mediated Communication

Some previous studies have made forays into CMC, using speech act as a theoretical basis. Notably, one of the earliest of such studies is Hassel & Christensen's (1996) paper on the use of indirect speech act in three channels of communication – email, face-to-face and telephone. Their study found that of the three communicative channels, assertives were the most prevalent. The results also pointed to the view that directives, commissives, expressives and declaratives occurred more frequently in indirect channel(s) of communication, and that there were more expressives in email (a channel for CMC) than face-to-face communications.

Still on CMC and speech act analysis, Nastri et al. (2006) investigated the extent to which the communicative goals of “away messages” were reflected in their language structure. The results showed that the messages were constructed, primarily, with assertives, followed by expressives and commissives but rarely with directives. Like Dourish (2001) and other previous studies, this finding confirms that away messages tend to reflect both informational and entertainment goals.

Focusing specifically on SNSs, Carr et al. (2009) examined how individuals used the status messages of social network sites like Facebook and MySpace socially to communicate and construct their identity. The analysis revealed that status messages were, basically, constructed with expressives (60%), followed by assertives (39%), directives (6%) and commissives (3%). In a follow-up study, Carr et al. (2012), using Facebook, sought to ascertain how humor was used in status messages in SNSs, and how often SNS users modified such messages. Drawing heavily on Nastri et al.'s (2006) study, Carr et al. (2012) attempted to establish whether language used in asynchronous media was similar to and/or different from language used in traditionally-synchronous application of Instant Messaging (IM). Largely, the findings corroborated their earlier study in 2009 and were also consistent with Ilyas and Khushi's (2012) study, given that expressives, followed by assertives, directives and commissives were identified.

Unlike the studies reviewed so far, Qadir & Riloff (2011) investigated a different kind of asynchronous online communication – message board posts. The study focused on classifying sentences as speech acts, and to distinguish between expository sentences in message board

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posts. The results indicated that not all the sentences in the message board posts contained speech acts. The study also found that while representative and commissive speech acts were very difficult to identify, identifying directives and expressives were much easier. Examining a different kind of asynchronous online communication besides Facebook, Zhang et al.'s (2011) explored speech acts recognition in Twitter and found that speech act cue words and phrases were relevant to understanding tweets' content.

In a more recent study, Ilyas and Khushi (2012) explored the communicative functions of status updates on Facebook, drawing on Searle's speech act taxonomy. The results, confirming Carr et al.'s (ibid) studies, revealed that status messages were most frequently constructed with expressives, followed by assertives and directives. In another recent study on illocutionary acts of short message service (SMS) texting in SMS social networks, Sotillo (2012) identified that assertives and expressives, followed by directives and commissives constituted the vast majority of the illocutionary acts in the SMS texting.

Chiluwa's (2012) study brings an African perspective to bear on the previous studies on CMC rooted in Searle's (1969) speech act theory. The paper discussed the pragmatics of hoax email business proposals, focusing on the discourse strategies and functions of these proposals. Analysis of the corpus of 52 individual email samples showed that the speech acts evident in the hoax business proposals were representatives (since the proposals were structured as narratives), followed by expressives (used to politely address the receiver in order to his/her interest), commissives (used as a persuasive strategy in making unrealistic and suspicious promises to the receiver) and directives (used to urge the receiver to act promptly).

Computer-mediated Communication and other Approaches

Aside speech act analysis, other previous studies have explored language use in CMC from different foci such as personal and social connections/relationships (Awl, 2011), linguistic conventions (Baron, 2008), virtual community norms (Crystal, 2001) and discursive styles (Herring, 2010). In this section, I look at two of such studies.

In their study, Bazarova et al. (2012) examined self-presentational and relational concerns through the analysis of language styles on Facebook. The study demonstrated that the messages varied in certain characteristics of language style, revealing differences in underlying self-presentational and relational concerns based on the ‘publicness’ and directedness of the interaction. The study also found that positive emotion words correlated with self-reported self-presentational concerns in status updates, while verbal immediacy correlated with partner familiarity in wall posts, but not in private messages.

In his paper, Perez-Sabater (2012) attempted to establish whether posting comments on Facebook is a conventionalized genre of computer-mediated communication, despite its relative novelty, and whether a writer’s first language impinges upon the register and style of the comment. The results, first, showed that Facebook is still in the process of becoming conventionalized, and second, that non native speakers of English use more formal style than native writers.

Point of Departure

In brief, the literature perceptibly shows that, first, a study among university students is lacking (despite the fact that university students, largely, are active members of social network sites), and second, that the African setting remains under-researched. The present paper is, thus, useful because as people become more aware of the communicative potential of social network sites, especially Facebook, the range of specialized uses is likely to grow (Crystal, 2008). Additionally, the study provides useful insights on the socio-cultural variation and culture-specificity of language use in SNSs.

Theoretical Framework

I draw on Austin (1962) and Searle’s (1969) Speech Act Theory (SAT) and Warscauer (2001) and Herring’s (2010) notion of online communication. Speech act theory was chosen because it is a practical taxonomy that has been used in studies of natural language processing and computer-mediated communication (Nastri et al., 2006; Sotillo, 2012). Further, SAT allows researchers to explain intended meaning of messages identified and coded as illocutionary acts.

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Having classified utterances into performatives and constatives and subdivided speech acts into locutionary, illocutionary and perlocutionary acts, Austin (1962) proceeded to present five classes of illocutionary acts or conventional force of utterances (verdictives, exercitives, commissives, behabitives and expositives). His concepts and taxonomy were extended by Searle (1969), who proposed constitutive rules and broadened Austin's notion of uptake by asserting that performance of illocutionary acts involves the securing of uptake (Sotillo, 2012). By expanding Austin's work, Searle introduced a distinction between literal word or sentence meaning and speaker's utterance meaning. For Searle, thus, the production of a word or sentence in the performance of a speech act constitutes the basic unit of linguistic information (Searle 1969: 136).

The next key notion relevant to the present study is online communication. In the words of Warschauer (2001: 207), online communication refers to "reading, writing and communication via networked computers". He also distinguishes asynchronous online communication (where participants participate simultaneously in a chat) from asynchronous online communication (when participants log in at different times to chat). In this regard, "UCC GOSSIPZ" belongs to the latter category. More importantly, Warschauer maintains that online communication is useful in second language learning and beneficial to the second language learner. Unlike Warschauer (2001), Herring (2010) categorizes online communication into four textual exchanges: email, instant messaging (IM), online chat or chat channel and web discussion forum or board, and she explains that emails and web forum, for instance, are asynchronous whilst IMs are synchronous.

Given Herring's categorization, "UCC GOSSIPZ" belongs to the web discussion forum. In spite of the divergence in the taxonomy of online communication put forward by Warschauer and Herring, a common trajectory that can be seen palpably is that Facebook updates are asynchronous.

Methodology

This section discusses the methodological procedures of the study. Specifically, it discusses the research site, data collection procedure, sampling method and method of data analysis.

Research Site

As already noted, the research site for this study is the University of Cape Coast (UCC), an English-medium public university in Ghana. The university, one of the six public universities in Ghana, conducts its teaching, learning and research through Faculties and Schools such as Arts, Education, Sciences, Agriculture, Law, Social Science and Medical School. As a social unit, there are three identifiable groups in UCC: students, academic and non-academic staff. This study, however, focuses on the students, especially the regular undergraduate students, who form the dominant group. The social interaction of students occurs both in academic and non-academic domains. Students, for instance, engage in academic discourse during lectures, group studies, seminars, etc. and non-academic discourse in taxis, hostels, churches, etc. Additionally, UCC students make use of Social Network Sites (SNSs) like Facebook, when interacting for academic or non-academic purposes. Against the backdrop that this research is based on computer-mediated communication (CMC), the actual setting of the research is the Facebook page "UCC GOSSIPZ" created by UCC students. On this platform, students of UCC discuss virtually everything that pertains to campus life, and it also provides students with a feasible alternative means of staying in touch with one another, especially during vacation.

The choice of this research site was informed by the researcher's affiliation to UCC (having recently graduated from the institution), which made it easy to access the data.

Data Collection Procedure and Sampling Method

Regular undergraduate students of UCC served as the primary source of data for the study, and they were purposively sampled in order to ensure that only regular students who were able to update their status during the period designated for the research were used for the study.

Language in India www.languageinindia.com ISSN 1930-2940 **13:12 December 2013**

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A Speech Act Analysis of Status Updates on **Facebook**: The Case of Ghanaian University Students

The data were status updates gathered from 60 regular undergraduate students of UCC who were active members of "UCC GOSSIPZ".

The participants' status updates were collected between the hours of 9:00 and 10:00 a.m., 2:00 and 3:00 p.m., and 6:00 and 7:00 p.m. daily, for three consecutive days from March 27 to March 29, 2013. The times and dates were chosen for convenience. It is noteworthy that unlike the males, the female participants did not update their status regularly during the period designated for the collection of the data. Hence, I collected the data of the females as and when they updated their status between the hours of 9:00 a.m. to 7:00 p.m. for the three days. Also, since the males updated their status frequently, only the first four updates (if any) were collected for each of the hours stated. Further, I realized that some of the male participants updated their status more than once; therefore, in order to obtain different responses from all the male participants, only their first updates were collected during the 3 consecutive days.

Method of Data Analysis

The study is essentially a qualitative content analysis. An analytical description, the study is not supported by rigorous statistical material (although some minimal quantitative techniques were used) but by details and illustrations drawn from the data. Content analysis is a key methodological apparatus that enables researchers to understand the process and character of social life and to arrive at a meaning, and it facilitates the understanding of the types, characteristics and organizational aspects of documents as social products in their own right as well as what they claim. According to Herring (2004), a rigorous content analysis “is well suited to analyzing new and as yet relatively undescribed forms of CMC, in that it allows the researcher to remain open to the possibility of discovering novel phenomena, rather than making the assumption in advance that certain categories of phenomena will be found”

At the heart of this approach is coding. Such codes as tags, lines and labels were assigned against the pieces of data in a bid to attach or assign meaning to these pieces of data. Specifically, I employed open coding to summarize the data by teasing out identifiable patterns in order to find conceptual categories in the data. The main function of open coding, in the words of Punch (1998: 210), is “to expose theoretical possibilities in the data”. The open coding was

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followed by axial coding in order that I may find the relationships among the categories. Though this method of analysis was not rigidly pursued step by step since the analysis of data usually tends to be cyclical, the process was, particularly, useful as it enabled me to painstakingly examine the data in order to arrive at valid conclusions rather than skew findings or think of them a priori.

It must be mentioned that in order to ensure the validity of findings, I engaged a colleague graduate student in independent coding using the available coding system with the aim of achieving internal reliability of the findings such that conflictual observations were collaboratively resolved. It was useful to establish the inter-coder reliability (75.9 per cent) of this work, given that qualitative research design is often “a very personal processes because two researchers analyzing a transcript will, probably, come up with different results” (Dawson, 2002: 128). The data analysis was also amply supported by Austin (1962) and Searle’s (1969) speech act theory.

Findings and Discussion

In this section, I provide a qualitative analysis of the various types of speech acts (together with their frequency of occurrence) employed in the status updates of “UCC GOSSIPZ”, as well as their intended meanings. At the outset, it is important to stress that the messages remain unedited and are presented as originally as posted by the participants themselves as obtains in functional discourse analysis (Brown & Yule, 1983; Chilwa, 2008).

The analysis yielded five speech acts (in varying proportions) employed by university students to update their status on Facebook: directives, assertives, expressive, commissives and quotations. They are discussed below.

Directives

Although *directives* are not extensively used in the literature with respect to status updates (Nastri et al., 2006; Carr et al., 2009, 20012), the present study found otherwise – that UCC students, preponderantly, use *directive speech acts* in their status updates on "UCC GOSSIPZ". Basically, *directives* impress upon the addressee to carry out an action, although the

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addresser might not necessarily comply with the directive issued. According to Searle (1969), the illocutionary point of *directives* is to try to get the hearer to behave in such a way as to make his behavior match the propositional content of the directive. *Directives* are, normally, issued with the desire that the hearer should do what is proposed. As a result, "directives could be obeyed, disobeyed, complied with, granted, denied, etc" (Searle, 1999:149). Premised on this explanation of directive given by Searle, the data analyzed showed that in updating their status on Facebook, students tacitly issue directives and give some covert instructions to their addressees. Captured mainly in declaratives and interrogatives, the directives were used by the students to request information from other colleagues or to inadvertently demand or order colleagues to do one thing or the other. Illustrative examples from the data are presented below:

1. *wen is the src election*
2. *Fellows...to those still on campus, remember Jesus is being burried. Dont try anything that would wake Him before Sunday!*
3. *this TIME, good for the grabbers to act now and both the grabbed and the grabbee's (engaged) to enjoy!!!!!!*

In example (1), the speaker tacitly instructs the addressee to provide information with respect to when the SRC election at UCC was going to take place. In example (2), although the speaker uses a commanding tone, it can be inferred explicitly that his actual intention is to advise the hearer to stay out of trouble during the Easter holidays. In the third example, the speaker palpably suggests to his network members to enjoy themselves during an occasion (probably Easter). In this example, the use of 'grabbers' and 'grabbees' by the speaker is enlightening. These student jargons connote male-female relationships on campus – the 'grabbers' being the male wooers, and the 'grabbees', being the conned females. This makes the directive quite explicit to a target group. Since the examples above call the addressees to take specific actions, the addressee in example (1) could respond to or ignore the question, whereas the addressees in examples (2) and (3) could choose to comply with, disobey or ignore the utterances made by their respective speakers.

Assertives

The use of *assertives* on social network sites is pervasive in the extant literature (Nastri et al., 2006; Chiluya, 2012; Sotillo, 2012). It can, therefore, be surmised that the participants of these previous studies made several propositions in their daily activities. Like these studies, students of UCC quite frequently also made use of *assertives* in their status updates. Searle (1969) identifies *assertives* as speech acts that commit a speaker to a proposition. Searle (1999) also maintains that despite the truth conditions, *assertives* do not depend on the sincerity of the speaker as it is the belief of the hearer that is the marker of whether the act is taken as true or false, regardless of the actual truth. Expectedly, the assertives were captured in declarative linguistic forms and were, largely, used to convey some function to one's addressee. Depending on the context of the assertion, a student's address could be interpreted as true or false. It was also found that it appeared the students were aware of the fact that their assertions had propositional content and were, therefore, truth-conditional. In view of that, some assertions were accompanied by various markers that sought to demonstrate the amount of credibility or veracity the speaker invested in the proposition. Presented below are some examples of *assertive speech acts* analyzed in the data:

4. *I hear UTAG is going on strike dis tuesday, dont ask me qns itsjst*

a rumour on campuz.

5. *"My phone battery lasts*

longer than most

relationships nowadays." (0_0)

6. *From a reliable source, the UTAG strike is not true ooooo.*

With recourse to the examples above, it can be intimated that in example (4), the speaker informs the addressee(s) of an impending strike action by UTAG (an association of University lecturers in Ghana), albeit she admits that she is not privy to any "insider" information. Thus, from the utterance, it can be adduced that the truth conditions behind the speaker's utterance is weak as a result of the use of the expression *its jst a rumour on campuz*. In example (5), the

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speaker seems to have a strong belief, and for that matter, a conviction in the proposition he makes about *relationships*, although the actual truth of the proposition would have to be determined by the hearer. The proposition expressed in example (6) stands in juxtaposition with that of example (4). This is because in example (6), the truth condition behind the proposition made by the speaker can be judged to be very strong as a result of the use of the expression *from a reliable source*.

Expressives

The aim of *expressive speech act* is to conspicuously depict the psychological state (that is, the emotions and feelings) of the speaker (Searle, 1969). It is, therefore, not surprising that the use of *expressive speech act* was evident in the status updates of the university students. Since *expressives* could only be performed by expressing one's inner feelings, they hinge on the speaker's state of sadness, boredom, excitement, anger, euphoria, etc. From individual lexical items, to phrases and full sentences, these expressives, explicitly and implicitly, portray the speaker's attitude towards the addressee, and present a situation where the addressee is able to identify with, relate to and engage the speaker's state of mind, internal desires and inward sentiments. Some examples of expressive evident in the data are discussed below:

7. *I HAVE BEEN GIVING TEN GUINEA FOWLS BY THE SADA BOSS FOR EASTER. #SADA GUINEA FOWL, EDEY BEEE KEKE*

8. *watsup*

9. *aabhaah, two quizzes again? HmMMMMM. I tire for ucc compus oooooo.*

It can be deduced from the examples above that in example (7), the speaker expresses to the hearer his ecstasy, excitement and delight about the gift (*TEN GUINEA FOWLS*) he had received from the SADA (a non profit-making organization in Ghana) boss. The expression *EDEY BEEE KEKE* (meaning, "It is just too good"- an expression of happiness and/or joy) used by the speaker is indicative of the level of excitement or the degree of satisfaction he feels. Example (8) is a form of greeting adopted by most Ghanaian youth, especially students. Through this 'special' kind of greeting, the speaker establishes a connection and reinforces a

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bond of friendship and camaraderie with her network members. The expression, it can be argued, denotes warmth and a sense of conviviality, which is likely to be expressed in an emotional state of cheerfulness. Contrary to the two previous examples, in example (9), the speaker expresses his dislike/resentment and, perhaps, hatred and disgust for *quizzes* in the University of Cape Coast by using interjections like *aabhaah*, *Hmmmmmm* and *oooooo* as well as the epithet *tire*. More importantly, in examples (7) and (9), we see evidence of the expression of situational and socio-cultural meaning in Facebook status updates. It is noteworthy that although the present results of *expressives* are inconsistent with previous studies, for example Nastri et al. (2006) and Chilwa (2012), with respect to the frequency of occurrence (see Table 1), one thing is clear - that *expressives* are used extensively in all these studies, thereby indicating their importance.

Commissives

A performative has a *commissive* force when a speaker's utterance commits him or her to undertake a course of action in the future (Searle, 1969). Thus, any *commissive* utterance is, essentially, an expression of an intention to do something. Unlike an assertive, a *commissive* is not subject to truth condition assessment since a commitment is neither true nor false; rather, it is kept, broken or carried out. In the present study, analysis of the data showed that *commissives* were rarely used by UCC students in their status updates. The examples below from the data highlight *commissives* speech acts on “UCC GOSSIPZ”:

10. APRIL 15-21....., OGUAH HALL @ 51 WEEK CELEBRATION.....
stamped, signed and sealed

11. SRC PRESIDENTIAL ASPIRANTS BATTLE IN A DEBATEAT

UCC HOUSE OF PARLIAMENT TODAY STARTING 9.30am.

COME CHEER YOUR CANDIDATE UP. BE THERE!!!

According to Ilyas, et al. (2012), a *commissive* could be a simple statement which commits a person to an action in the statement. Example (10), although a statement, the use of the action verbs *signed*, *sealed* and *delivered* commits the speaker to what is to happen on *April*

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15-21: the celebration of *OGUAA @ 51*. In example (11), on the other hand, the speaker invites his network members to an *SRC PRESIDENTIAL DEBATE* which is to take place at 9.30am. In both examples, thus, it is assumed that the speaker who makes the proposition by informing his addressee about an impending program indirectly commits herself to the force of the utterance, and indeed to the futuristic program in that she would be expected by the listener to attend the function as well. That commissives were sparsely used by the students in updating their statuses could be attributed to the notion that commissives are, invariably, accompanied by certain expectations, and there was no need for one to carry on oneself such responsibility, especially on a social platform. Besides, it can be argued that the context of situation did influence the messages posted. That is, the two impending events (the SRC Presidential Debate and the Oguaa Hall Week Celebration) did inform the nature of the post.

Quotations

Although clearly spelt out in the methodology that the analysis of the data would be based on Austin (1962) and Searle's (1969) taxonomy, in the course of the data analysis, I found a speech act (*quotations*), though not captured by Austin and Searle, which I surmise is worth discussing. Comprising jokes and quotes, this speech act was extensively realized in the data analysis and, therefore, needs to be addressed.

In the literature, Nastri et al. (2006) and Ilyas et al. (2012) explain in their respective studies that *quotations* refer to the speech acts which the addressor had not originally produced. These could be motivational, inspirational, life quotes as well as jokes and epigrams. It must be noted that these quotations were captured verbatim, and where necessary appended by the name of the original author, indicating the students' awareness of certain academic conventions even on a social platform such as Facebook. Crucially, I argue that appending the names of original authors to the quotes was also used as a persuasive strategy to covertly underscore the credibility and/or authenticity of the quote. Examples of *quotations* as a speech act in status updates include the following:

12. *Leadership consists not in degrees of technique but in traits of character; it requires moral rather than athletic or intellectual effort,*

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and it imposes on both leader and follower alike the burdens of self-restraint.

- Lewis H. Lapham

13. *Three pastors met & agreed to sincerely tell each other their problems which must be kept a secret between the three of them. The first pastor said; my problem is that whenever I see the church offertory I want to steal it. The second pastor also said that as for me I have been sleeping with the women in my church. The last pastor then said, well, my problem is that I can't keep secrets so I might even go and tell people about your secrets as soon as we leave here.*

In example (12), the speaker shares a quote on *Leadership*, from *Lewis H. Lapham* (a motivational speaker) with his network members. This example is given, probably, in relation to the SRC elections that was being held at the time of the data collection. It, thus, appear that implicit in this quotation is a covert advice supposedly the aspiring SRC presidential candidates. In example (13) also, the speaker shares a joke he may have read or heard with his network members. Although this example may qualify as an expressive as a result of the excitement with which the speaker presents the joke, I, nonetheless, classify it as a quotation, premised on the assumption that the joke did not originally belong to the speaker. Indeed, the joke is quite a common one in Ghana.

It must be stated that it is not alarming that *declaratives* were entirely absent in the status updates on Facebook analyzed. This is because as Searle (1969) explains the illocutionary force of a *declarative* is to bring about a change in the world as a result of an utterance made. He adds that a declaration uttered or made under all proper conditions creates a state of affair in the world that did not exist before. Thus, the students of UCC did not make utterances that could bring about changes in their lives, although previous studies like Carr et al. (2009 & 2012) and Ilyas et al. (2012) found some rare cases of *declaratives*.

The reason why declaratives were not employed by UCC students, it can be argued, stemmed from the fact that declarative utterances – as Searle expounds- are normally made by people with institutional power (for example, pastors, lawyers and judges). Obviously, UCC students do not belong to such categories given that there is only a symmetrical relationship between the participants, which causes them to communicate in casual and friendly ways, and not to be concerned with making utterances that would change the state of affairs in the world.

Frequency of Occurrence of Speech Acts in Facebook Status Updates

This section of the analysis and discussion of the data presents a table that gives a quantitative account of the speech acts identified in the status updates of “UCC GOSSIPZ”. The table displays the total number of occurrences of speech acts in order of frequency, followed by their percentage distribution.

Table 1: Frequency of Speech Acts Forms in Facebook Status Updates

Type of Speech Act	Frequency	Percentage
Directives	21	35
Assertives	14	23.3
Expressives	13	21.7
Quotations	7	11.7
Commissives	5	8.3
Total	60	100

It can be interpreted from Table 1 that directives are the most frequent speech act, followed by assertives, expressives, quotations and commissives.

Directives have a total of 21 occurrences, representing 35 % of the total status updates analyzed. This finding repudiates those of earlier studies since none of the studies (for example, Nastri et al., 2006; Ilyas et al., 2012; Chiluya, 2012) had directives as the most frequently used speech act (instead, *directives* occupied either the third or fourth places in the literature, in terms

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of frequency). This inconsistency in finding is, probably, because the felicity conditions available for *directives* to be realized were not highly present for the participants of previous studies. Nevertheless, students of UCC used *directives* extensively because the participants made several utterances which called upon their network members to react to, comply or perform certain actions.

Following the directives in terms of frequency of occurrence is *assertives*, which occurred 14 (23.3 per cent) times. Interestingly, this finding corroborates Carr et al. (2009 & 2012) and Ilyas et al.'s (2012) studies where *assertives* happen to be the second most preferred type of speech act. Although this finding did not align with other studies like Nastri et al. (2006), Chiluya (2012) and Sotillo (2012), their statistics still indicated that *assertives* are pervasive in the language used on social network sites (*assertives* had the highest frequency in these studies). The use of *assertives* as the second most preferred speech act in the present study indicates that UCC students, usually, produce status updates that make their network members to form an impression or a belief consistent with the self-presentation role of SNSs.

Expressives were the third most frequently used type of speech act. With a total of 13 status updates, it constituted 21 per cent of the total number of speech acts used by the students. *Expressive speech acts*, basically, project the inner feelings of a speaker. Therefore, although the current finding is inconsistent with the literature given that each of the previous studies reviewed had expressives occurring either in the first or second position, it is not out of place that this type of speech act was the third most preferred speech act. To the extent that it was identified, it suggests that students of UCC, like all gregarious individuals and social beings, do undergo certain experiences that urge them to update their status, expressing their current psychological states.

The data analysis also showed that the participants made use of *quotations* 7 times, out of the total 60 status updates analyzed, representing a percentage of 11.7. This finding occurred as the fourth most frequent type of speech act, indicating that UCC students encounter motivational messages and jokes in their readings and they tend to share them with their friends and network members. Being the least used speech act type, *commissives* occurred 5 times, representing 9.43

per cent. This result is consistent with previous works like Carr et al. (2009), Qadir and Riloff (2011) and Sotillo (2012) who also had *commissives* occurring as one of the least used types of speech act. The reason for commissives being the least identified speech act in the present study is that students of UCC, perhaps, do not find much urgency in *commissive acts* since such acts do not have an immediate relevance.

Evidently from Table 1, *declaratives* were not used by UCC students in their status updates. The absence of *declaratives*, as explained earlier, is not surprising and is in tandem with the findings of virtually all the previous studies reviewed for this study (for example; Carr et al., 2009 & 2012 and Sotillo, 2012). This is probably why Zhang et al. (2011), for instance, classify *declaratives* as miscellaneous. In order to understand why studies assessing speech acts in CMC and status updates usually find almost no *declaratives* - normally divided into *effectives* and *verdictives* in new media -, Clark (1996) offers a potential explanation, noting that declaratives are typically made within institutional or organizational settings. This reason given by Clark (1996), most likely, explains why students of UCC do not usually make utterances or provide status updates using *declaratives*, since they do not exhibit power relations but familial and friendly ones.

Pragmatic Meanings of Status Updates

This phase of the analysis teases out the pragmatic meanings or illocutionary functions of the messages. In doing this, I took into consideration the co-text and the context of situation within which the messages were posted. The intended meanings identified include making requests, asking questions, giving advice and suggestions, making confessions, thanking, showing excitement, good wishes, greetings, complaints, reminiscence, teasing/making mockery and expressing disappointment. I, however, focus on the first five pragmatic meanings on the basis of prominence, besides the constraint of space.

Requests

Request as an example of directives consists of an illocutionary act (Austin, 1962) in which the speaker asks the hearer to perform an action which is for the benefit of the speaker

(Trosborg, 1995). Trosborg adds that speakers, normally, use pragmalinguistic formulae like "Could you...", "Would you...", "I need...", "please...", etc. to express *request*. The data analyzed showed that the students used pragmalinguistic formulae and other courtesy markers were deployed by the students in their Facebook status updates to request information, items and other things from their addressee (s). Presented below are some examples:

14. *need vampire dairies 2 and 3 chaps. in box if u can do me this favor, thanks*

15. *De person to be on de hot seat dis morning is de beautiful Maame Gyamfua. Lets goooo*

As can be seen, in example (14), the speaker requests the hearer to provide him with *vampire dairies 2 and 3* (an American TV series), perhaps, upon watching season 1 and developing much interest. This he does by employing one of the pragmalinguistic formulae, *need*. The use of the rather loose form *need* for *I need* reinforces the solidarity relationship that is expected to exist among students on a social platform like Facebook- even in the performance of a face-threatening act such as a request. In example (15), the speaker, by her utterance, indirectly requests the hearers to ask *Maame Gyamfua* questions about her life since she is on the *hot seat* (a platform which is created by the network members of UCC GOSSIPZ, where members are asked questions about their private lives). The use of *let's go* by the speaker suggests that the barrage of question meant for *Maame Gyamfua* could begin. The addressees in example (15) adhere to the request by asking a question like *maame how old r u?* Such a question is rather private because within the Ghanaian context, unlike in some other cultures, people are very sensitive to mentioning their age in public.

Asking Questions

One of the illocutionary forces or intended meanings behind directive speech acts is *asking questions* (Searle, 1969). It requires the hearer to perform an action by responding to or providing an answer to the question asked. This speech act is found in Zhang et al.'s (2011) study, where they made *asking questions* one of the representations of directives. In the present study, the students used questions to seek answers and clarification from their network members.

Questions, normally, appeared in the form of "wh-" and "Yes-No" interrogatives. Some examples from the data analyzed are as follows:

16. *Abena who iz on de hot seat today!!*

17. *Whch src prez cn solve da prblm of furniture at felt [Faculty of Education Lecture Theatre, FELT].*

In example (16), the speaker asks the addressee, *Abena*, to furnish her with information on the person to be on the hot seat (explained in example 15 above) for the day, by using the wh-item *who*. This question asked by the speaker made the addressee respond *I am*. In example (17) also, the speaker asks the addressee to provide an answer as to which SRC president could *solve da prblm of furniture at FELT*, probably after the speaker may have had an unpleasant encounter concerning the furniture at FELT.

Advice

According to Austin (1962), *advice* is an illocutionary act whose intention is to cause the hearer to react in a way (that is, to either obey, comply with, disobey, etc.). Due to the kind of impact an *advice* has on the hearer, it is also termed as a directive. The study found that since students, largely, have a familial bond or relationship with one another, they tend to advise each other on certain issues concerning their religious, academic, economic as well as social lives. Examples are given below:

18. *Think less, Feel more. Frown less, Smile more. Talk less, Do more. Complain less, Appreciate more. Fear less, Love more.*

19. *A woman is to be loved, not to be understood. Never try to understand her, you will miss the point. Just love her and all shall be well!!*

In example (18), although the utterance the speaker makes seems to be a command as a result of the use of the imperative verbs *think, feel, frown, smile*, etc, the intended meaning is that of an *advice*, since the speaker suggests one thing or the other to the addressee which when followed, would avert an action or some other thing usually unpleasant. Thus, the speaker

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advises the addressee on what to do and what not to do. With the exception of *think* which is a cognitive verb, the remaining verbs are all emotive. Hence, the speaker strategically appeals to the emotions of his listeners, thereby making his advice more forceful. Similarly, in example (19), the speaker advises her network members on their social and love lives. Since the addressee seemed confused with the advice, he asks the question *how can i love u when i dont understand u?* The speaker then responds with another advice, saying: *women can nev be undastood just love us simpleeeee*. A further latent ideological position in relation to the unpredictability women is suggested by this advice.

Suggestions

Suggestions are illocutionary acts which belong to the group of directives. According to Searle (1975), suggestions normally use indirect strategies, where the speaker indirectly tells the hearer to do something. Although suggestions are made in the best interest of the hearer (that is, the hearer benefits from what the speaker suggests), Brown & Levinson (1987) argue that this kind of speech act is regarded as a face-threatening act (FTA). This is because the speaker is in some way intruding into the hearer's world by performing an act that concerns what the latter should do. The examples provided below illustrate how suggestion as an intended speech act manifests in the status updates of university students:

20. *I m not saying I'm smarter than mark zuck. buh I would have added other buttons 2 Facebook aside pokee.g punch, kiss, slap.....*

21. *so i was rollin on ma skatin shoes wen i fell down due 2 d hi ramp @ nec [New Examination Centre, NEC] junction. a taxi was passin by n a passanger tried talkin crap 2 me. #i gues he dasnt kno who i am*am wonderin if d skul s waitin 4 me 2 fall n loose a tooth b4 dey standardize dos ramps.*

Example (20) is an indirect speech act (Searle, 1975) where the speaker indirectly suggests that *mark zach* (the founder and owner of Facebook) should add other buttons like *punch, kiss, slap* to *poke*. Since, according to Brown & Levinson (1987) *suggestions* as explained above are FTAs, the addressee reacts to the speaker's indirect suggestion by saying (and also

providing another suggestion) that *that will be quite harsh to members. give nd take will be fun.* The speaker's attempt to mitigate the face-threatening nature of his utterance is heightened by the utterance *I'm not saying I'm smarter than mark zuck buh* In example (21) also, the speaker indirectly suggests to the university authorities to standardize road ramps. This suggestion follows the bad encounter the former had @ *nec [New Examination Centre] junction.*

Confessions

The act of confessing is made evident when one reveals one's inner thoughts, previous actions, feelings, etc. The analysis revealed that given that confessions are almost always an admission or acceptance of something, forms that represented such an intended meaning were directly or indirectly personalized. I categorized such expressions as an expressive speech act as a result of the emotions and feelings associated with the act of confessing. The data revealed that students of UCC do express their inner feelings to their network members through their status updates, using mainly epithets and/or adjectives that sought to vividly describe their personal feelings and inward emotions. The examples below are drawn from the data:

22. *..... *Am Missing Him*

23. *lonely#*

In example (22), it can be explicitly seen that the writer expresses her inner thoughts and feelings to the reader by confessing that she misses a loved one (probably, her boyfriend) while in example (23), the writer blatantly confesses her loneliness or state of solitude to the reader. The addressee, upon reading the writer's confession, tries to provide a solution by asking: *Do u need sm company, fucking or sex tlk, den inbox me ur no.* It is, thus, patent that in the two examples, the progressive verb *missing* and the attributive adjective *lonely* graphically illustrate to the addressee the actual inward feeling of the speaker, thereby making picturesque the actual psychological state of the speaker. It can also be inferred that, though not physically present, there is an underlying personal pronoun 'I' which can be retrieved in both examples, reinforcing the fact that what is put forward by the speaker is a personal overt confession.

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In general, the analysis above establishes that the kind of language deployed by university students in updating their status on Facebook is neither arbitrary nor haphazard. Instead, such language is governed by reason of a system or a plan, and is used purposefully and skillfully in order that a communicative intent would be achieved or fulfilled.

Conclusion and Recommendations

This paper sought to examine the various categories of speech acts that manifest in the Facebook status updates of university students in Ghana as well as to identify the differing intended meanings of these updates. The study showed that four of Searle's (1969) speech act taxonomy were found in the status updates, occurring with varying levels of preponderance. The study also found that many intended meanings conditioned the messages that were used by the students to update their status. First, these findings characterize Facebook status updates as a unique discourse type. Second, the findings reveal the nature of public and social discourse on SNSs in Ghana, especially among students. Thus, these findings bear theoretical implications as well as contribute usefully to the scholarship on computer-mediated communication. By studying one online genre, drawing on a speech act theorem, in a setting under-researched in the literature, this study extends the research domain of studies on CMC, in general, and Facebook, in particular.

Theoretically, this work serves a useful lens for understanding human behavior. Through the study of online messages, discourse analysts and other researchers will be able to identify the functions and intentions SNS users in Ghana attach to messages posted on SNSs. The research, therefore, contributes significantly to the understanding of such theoretical concepts as 'identity' and 'community'. As Herrings (2007) notes, discourse involves speaker (in our case Facebook user) choices which are conditioned not only by purely linguistic considerations, but also by cognitive and social factors. Therefore, an analysis of messages posted on SNSs will help researchers to understand public discourse in so far as "the (social) media are consequential in social life" (Altheide, 1996:69).

From the discussion above coupled with the fact that there is very little amount of extant literature on SNSs, in general, and Facebook, in particular, in Africa, there is the need for further

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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research. First, it would prove useful if future studies - using different online genres or sources – investigate language use on SNSs in order to ascertain the extent to which the present findings are corroborated or repudiated. Also, gender-based identity constructions and the gendered use of language in status updates should prove to be very viable areas of research. Finally, it should be possible to find out whether the findings of this study are consistent or otherwise with Facebook group pages in other Ghanaian tertiary institutions of learning.

Acknowledgement

I wish to express my profoundest gratitude and immense thanks to Ms. Millicent Acquah, an alumna of the University of Cape Coast, whose undergraduate dissertation inspired, triggered and ultimately culminated into the writing of this paper.

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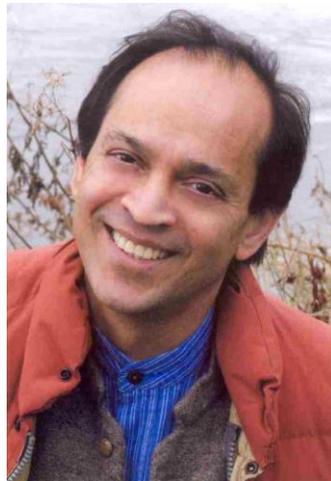
Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
ISSN 1930-2940

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Quest for Self-Fulfillment in Vikram Seth's Novels *The Golden Gate and A Suitable Boy*

N. B. Jayabharathi, M.A., M.Phil., B.Ed.



Vikram Seth

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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Abstract

This paper presents a summation of my M.Phil. Dissertation with the title *Quest for Self-fulfillment in The Golden Gate and A Suitable Boy*. consists of five chapters. The first chapter gives a bio-critical introduction and the valuable literary output of the novelist Vikram Seth. In order to acknowledge and define influences on Vikram Seth's art and his vision some major trends in Indian writing in English upto to 21st century have been traced and outlined. An attempt has been made in the chapters to examine how Vikram Seth's novel *The Golden Gate* registers the increasing importance of life in the modern world. After the critical analysis of Vikram Seth's imagination in *The Golden Gate*, the chapters proceed to focus in particular on his representation of the crisis in post colonial India in *A Suitable Boy*.

Vikram Seth: A Significant Indian Novelist

Vikram Seth is one of the most significant Indian novelists of today. He has given a new dimension and depth to the novel by using the sonnet form for the narrative purpose. Although he is Indian by birth, by life style he is diasporic. He stands as a new comer in the stream of Indo English literature. He has made significant contribution to enrich Indian English novel with respect to both theme and techniques.

Variety of Themes

The originality in Vikram Seth's works and the language style he employs established him as a major writer of our times. He is now seen as one of the most powerful modern novelists in English. He has written extensively on political issues. There is a compelling

lucidity and simplicity in his writing which is a hall mark of a great writer. It is difficult to imagine many contemporary writers who could write a novel that gives so much satisfaction. He has succeeded in bringing the characters so fully to life.

It is certainly true that Seth has undertaken no mean task in trying to distill something original from a subject that is almost by definition generic and sentimental. It is to his great credit that despite the occasional lapse, he answers the challenge with a convincing and beautiful story of passion. In an interview he says, “I would be bored unless I wrote a book that in some sense was a challenge” (**Punekar 86**).

Seth’s Characters

Seth’s characters, major or minor, are defined not so much through a description of their consciousness, self expression or view of themselves, but through their relationship with others and others’ view of them. The value given to self expression in the west is something associated with Romanticism. Seth’s writing is more akin to the classical spirit of the 18th century Age of Reason and its emphasis on universal experience and common humanity.

Focus on Quest for Self-Fulfillment

Vikram Seth’s novels mainly focus on the concept of quest for self-fulfillment. His characters in the novels crave the basic human desire to love and to be loved. Thus every major character in his novel is involved in the quest for that special earth-shattering love. The central motif in both Vikram Seth’s novels *The Golden Gate* and *A Suitable Boy* are the quest for a companion in life. In *The Golden Gate* Jan sends the advertisement on John’s behalf while in *A Suitable Boy* Rupa Mehra performs the role of traditional matchmaker,

which is nowadays being increasingly played by matrimonial columns of national newspapers, especially among the educated Indian middle and upper middle class people.

***The Golden Gate* – The Central Character John**

In *The Golden Gate*, Vikram Seth's perceptive view of the 1980's yuppie lifestyle in northern California is presented. The novel *The Golden Gate* reveals the story of a young man, who is unable to sustain love and companionship in his life, ending up much the same way as he began.

The central character John is a lonely and depressed human being, searching for meaning and happiness to find self fulfillment. Although he is still lonely and depressed, the loneliness and depression are not the same as that the reader finds in the initial pages of the novel. His life has come full circle and the bittersweet experience of life has made him a mature and better human being. The novel deals with personal relationships, love, loss and morality with an acuteness and delicacy of perception, a humorous yet compassionate and a very healthy understanding of human beings, particularly of different generations, not in conflict, but just different in stances and desires.

The Older and Modern Ways of Living

In this novel Seth deals with both the older and modern kind of living, feeling and thinking and sometimes crippling freedom of the post modern period, where the old monogamous love between sexes are now a part. Seth gives the message that sexual self acceptance, meaningful commitment, sincere love and stable friendship are the basis of an authentic life.

Issues Faced in Affluent Societies

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An exploration of these vital issues brings us to the problems, still by large peculiar to affluent societies of the west, the Americans in particular, and Europeans in general, such as unhappy marriages, broken homes, single parenthood, divorce and homosexuality.

Globalization and economic liberalization and a growing multinational cultures, both in literal corporate terms as well as the availability of certain goods, jobs and opportunities in India are no longer as removed from the yuppie culture of California as they may have been a couple of decades ago. Vikram states that,

The problem of search for meaning in the midst of plenty is not one that people have in the third world, the main problem is to just make ends meet. (

Mohanty 139)

Romantic Love

The pervading theme in the novel *The Golden Gate* is that of romantic love. It is presented as a possible weapon in the battle against the loneliness of life. Sensing that his life has to run to seed, the central character John looks for a companion to love and be loved by. Implicitly or explicitly, it is true for each protagonist that to be a winner a man must have “oh yes above all of course someone to love” (**TGG 6.13**). The definition of such romantic love is predictably conventional, passionate, exciting and with the possibility of perfect communication between the lovers.

Satirizing Romance and Romantic Relationships

In *The Golden Gate* Seth satirizes romance and romantic relationships. Most of the sonnets are generally associated with feelings of romantic passion. They are perceived as illusionary and short lived. John’s earlier feelings for Janet are both passionate and transient,

and by mutual consent they feel their union would constrict. They agree to part and shelter their friendship from all passion. Passion is thus seen as a force that destroys even as it blinds and no wonder then that Phil says, “Passion’s a prelude to disaster” (TGG 11.20). Seth seems to suggest that it is balanced friendship and affection which can prove to be longer lasting. John’s later relations with Janet prove this. Their love is based on mutual respect, affection and concern. However death ends that relationship.

Foregrounding

The romantic relationship foregrounded and satirized in the novel is that of John and Liz. Seth is sympathetic and indulgent to the rapture of love that entralls them. There is a blindness and lack of clarity in their love. It is chance and accident that get them together; their meeting is the result of an advertisement. Their immediate violent attraction for each other is physical, beginning even before a word is spoken between them. They register the pull of physical magnetism and their minds seem to have little room for rational thought. When the passion is satisfied, differences crop up between them. John, who is shown to be a conservative, intolerant and narrow-minded in his opinions on a range of issues like, Liz’s pet, her diets, her political stand on the march for non- proliferation of nuclear arms and her support of her brother’s homosexuality, soon loses Liz’s love and respect.

Romantic passion then cannot sustain relationships since it is selfish and demanding. Relationships that are based on respect, affection and duty form stronger and lasting bonds. Relations that are based on mutual affection and respect and which are anchored in the larger familial and social ties are the ones likely to survive.

The only romance in the novel which truly sustains is the marriage of Phil and Liz for it supports familial relationships. Similar in their views and opinions, it is respect and affection that mark their feelings. Seth responds,

I think that since people are looking for love and meaning in life and having known both happiness and tragedy it might appeal simply to a general sense of common humanity (qtd. in Punekar 90)

The Role and Function of Physical Consummation

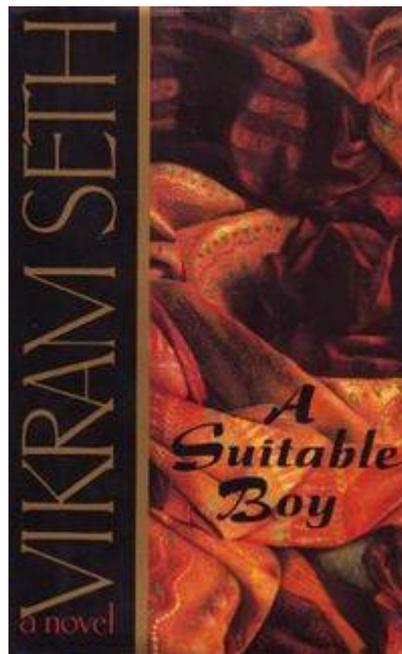
In *The Golden Gate* physical consummation becomes the point of departure. “Everything just great in bed, yet nothing shared inside your head” (TGG 9.36). John and Liz meet on a winter Sunday, are in bed by Thursday, but part before the summer is out. The initial stages of the relationship between John and Liz are marked by almost incessant talk and hunger for dialogue, as they decide to give up. However as they move into an intense sexual relationship they lose out on their hunger for conversation that had earlier brought them together. The relationship between Liz and Phil on the other hand lacks in any physical rapture and sexual excitement. When Liz finally chooses the homely looking and balding Phil over John it is on the basis of companionship; she recognizes this as the compatibility that she had failed to establish with John. Similarly, John is also allowed a very brief period of ease with Jan, before her sudden death in an automobile accident. They move into sexual relationship only after they have begun to truly communicate with each other.

Search for Ultimate Satisfaction

Janet’s death constitutes an unusually poignant moment in the protagonist’s search for ultimate satisfaction and beauty as he turns upon himself in a characteristic effort to come to

terms with his past. John is lonely, isolated, alienated and lost. There is no one to console him except the imaginary voice of Janet who is no more. Emptiness leads to nothing but emptiness. Modernity marks a naked craze for physical comforts and there is no time for intellectual growth. The modern concept of living is the twisting of everything to make it fit into its own priorities and so a terrific disruption takes place. And modern man becomes vulnerable to such influences.

Central Values of Vikram Seth's Fiction as Seen through *A Suitable Boy*



The central values of Vikram Seth's fiction may be seen through the way he has dealt with the relationship between personal life and politics in India. The novel *A Suitable Boy* reveals to the readers how the love affairs of the protagonist unfold against a background of partition and increasing Hindu- Muslim communal violence.

Conflict between Individual's Desires and Community Demands

In *A Suitable Boy* the main plot line is like that of *The Golden Gate*. It is centered on the question of finding a suitable partner. The conflict between individual desires and conditions imposed by the larger community is seen in Lata's conflict over the choice of husband and her final decision; Lata's choice is a boy most suited to her own culture and her place in society. The novel reveals whether the heroine Lata will submit to her mother Rupa Mehra's arrangement, or she will follow her own heart, even if that means defying not only her mother, but also all barriers of caste and religion.

Freedom to Choose the Spouse You Want – Three Suitors

In *A Suitable Boy* Vikram Seth allows his heroine the opportunity of choosing between three men who are totally different from each other in their appearance as well as in their behavior. The first suitor Kabir, a cricketer, dashing and handsome, but a Muslim. The second suitor Amit chatterji, Bengali poet and novelist, sophisticated, rich and a Brahmin, and the third suitor Haresh, an energetic and bright young man determined to make a career for himself in the shoe manufacturing industry. Lata and Kabir's love relationship is the main connecting strand of the novel that weaves the whole fabric of the plot.

Every woman has an inherent desire for seeking the pleasure of male companionship. Lata enjoys the pleasure of the company of Kabir and seeks emotional satisfaction in his company. But Lata finds herself discontented because she demands the confirmation of it with the repeated act of loving. It is more the feeding of her sense of insecurity rather than the exhibition of faith and love. When Lata finds Kabir is a Muslim her immediate reaction is that this would distress her mother. She is aware that her relationship with him is impossible knowing the taboos against Hindu –Muslim unions in the cultural and religious traditions of the Indian subcontinent.

Role of Religion

In a country as big and ethnically diverse as India, religion has always played a very important part in the life of an Indian. Religious rituals pervade the lives of Indians. Religious considerations are sometimes more vital than even economic factors. And for majority of Indians no other factor is more powerful and influential than their religious beliefs and faith. They are usually insistent on following their religion and religious practices. Lata and Kabir's ill fated romance is set against the backdrop of communal conflict in post partition independence in Brahmipur. Seth also brings out the conventionality of the Indian society in this novel. Women do not have the right to choose their life partners; who their parents choose for them should be accepted without question. Vikram Seth highlights the roles and restrictions placed on women in the postcolonial India of the 1950's.

Options

In western love stories there are two typical courses for a love which faces opposition from the family. Either they can run away, or true love overcomes all obstacles, the family is reconciled to marriage, the lovers are united and it all ends happily. In the case of *A Suitable Boy*, either Lata can defy everyone, marry Kabir and live separated from her family, or Rupa Mehra can be made to change her view of her daughter marrying a Muslim. Lata does not deny that her decision is partly due to Kabir's religion, but the reader is not led to believe that she shares her mother's prejudice. Lata reiterates her disapproval of anything passionate. Lata is scared of losing her virginity with Kabir, but she is under control when she is with Haresh. Lata's innocence becomes very much evident when the narrator comments that after she has read the Dutch author's sex manual she was as much repelled as fascinated by what she had to offer.

Striking a Balance

The realization of the significance of the family and the community and the need to control passion in order to achieve balance between oneself and the larger social, cultural group with which one is affiliated is finally the driving force behind Lata's decision. Lata finally selects Haresh who considers his work as his religion, and disregards caste restriction on working in the leather industry that supposedly is polluting. It seems to be a sign of modern ideas of economic progress and social egalitarianism. Therefore, there is no guarantee that this idea of passionless union will continue throughout her lifetime. It is possible that the reader is reconciled to Lata's decision because it is realistic. The conflict between individual desire and family duty is an Indian concern and individual desire is given less importance in India than in the west, sometimes the conflict resolving itself neatly into two issues, duty to the family and personal fulfillment. The fulfillment of oneself, however, is a desirable goal according to the individualistic ideals of western society. It has always been alien to Indian tradition, especially when it is achieved at the cost of duty to the family. Sexual love and personal fulfillment which are the prime concerns of the western society cannot have similar significance in the Indian society.

Narrative Techniques

Vikram Seth's handling of narrative techniques in the selected novels *The Golden Gate* and *A Suitable Boy* reveals his mastery of the art of fiction writing. The novel depends mainly on the refreshing boldness and achievement in using English language for creative purpose. Seth's use of post modern narrative in his novels reveals the originality of his insight and awareness of the human predicament in the post modern age. He shows absolute mastery

of the English language and has created a unique literary alchemy. Both the novels prove his genuine artistic creativity.

Bias for Arranged Marriage?

In both the novels *The Golden Gate* and *A Suitable Boy* arranged marriage brings with it an inherent sense of understanding, adjustment and tolerance. These three prime characteristics are required for lifelong commitment. Being passionate about anything or over anything is worthy of momentary bliss. In Seth's theory romantic passion must necessarily end in some loss, since life is too frail to endure ecstasy. Passion is always synonymous with disaster. In Seth's novels couples who share passionate relationships do not end up in the 'happy married life ever after'. In *The Golden Gate* physical consummation becomes the point of departure. Love is not merely the friction of two skins and any lasting relationship cannot be predicted on a sexual or chemical affinity but must be based on respect, trust and understanding. In *A Suitable Boy* Lata opts for the safety of marriage with Haresh Khanna a passionless man. Her final choice of reason over passion and indeed, her deliberate rejection of the life of passion represented by Kabir, points to an attitude of rationality.

Painful Lessons in Personal Knowledge and Moral Self-discipline

Thus in both the novels *The Golden Gate* and *A Suitable Boy* Seth's characters are set painful lessons in personal knowledge and moral self-discipline, as a result of which rationality triumphs over any sort of obsessive or passionate indulgence. His characters suffer but they also understand and their understanding derives from a proper exercise of rational thoughts rather than from emotional or passionate entanglement. Seth, through his characters

proposes that we deny passion and remain as far as possible in control of ourselves. Thus the great prolific writer Anita Desai says that Seth's characters,

Although in their rash youth they might be tempted by the possibilities of change, defiance and the unknown, they learn their lessons and return chastened to the safety and security of the familiar and the traditional represented here in the Indian fashion.

(Mohanty 199)

Thus in both the novels Vikram Seth has handled the theme of Quest for Self-fulfillment excellently. Both novels, *The Golden Gate* and *A Suitable Boy* make an attempt towards a better understanding of the world and life.

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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LANGUAGE IN INDIA

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Volume 13:12 December 2013
ISSN 1930-2940

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A Sociolinguistic Study of Social Stratification in Bangladesh and Its Impact on Academic Performance in English at Secondary Level Education

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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**[This Dissertation is submitted in partial fulfillment of the degree of
Master of Arts in English Language Teaching]**



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Date of Submission: 4th May 2013

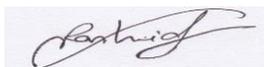
Language in India www.languageinindia.com ISSN 1930-2940 **13:12 December 2013**

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Declaration

I declare that the dissertation, ‘**A Sociolinguistic Study of Social Stratification in Bangladesh and Its Impact on Academic Performance in English at Secondary Level Education**’ submitted here is original except for source material explicitly acknowledged and that the same or closely related material has not been previously submitted for the same or different courses . I also acknowledge that I am aware of honesty in academic work, and of the disciplinary guidelines and procedures applicable to breaches of such policy and regulations, as determined by the authority of IML, Chittagong University.



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Term Semester : 3rd Term
Session : 2010-2011

Acknowledgement

The presence of Social Stratification in every society is an open secret issue. It has multidimensional effects on people's food habit, life style, expectation, pastime, education etc. In this regard finding a relationship between social stratification and second language learning of Bangladeshi students was a long cherished desire of me. That desire converted into an action with the influence of my course teacher and project supervisor, Mr. Monjurul Alam, Associate Professor, Institute of Modern Languages (IML) .So first of all; I would like to express my gratitude and humble gratefulness to my supervisor for his valuable suggestion, guidance, advice and overall co-ordination of my research project.

My further gratitude goes to Mr. Ibrahim Hossain, Associate Professor, (IML), and Md. Khaled Bin Chowdhury, Assistant Professor, Dept. of English, BGC Trust University Bangladesh, whose suggestions were valuable in the initial stage of my research work. My thanks also go to all the participants -teachers and students who willingly involved themselves with my research project.

Finally, I would like to express my gratitude and respect to my parents whose blessings always lead me towards glory. I must thank my wife, Sharmin for her active support in my work and helping me in computer compose, sacrificing many of her favorite TV programs!

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List of Symbols and Abbreviations Used

Symbols/ Abbreviations	Expression
GPA.....	Grade Point Average
CGPA.....	Cumulative Grade Point Average
ESL	English as a Second Language
EFL.....	English as a Foreign Language
L1.....	First Language
L2.....	Second Language
SSC.....	Secondary School Certificate Examinations
GTM.....	Grammar Translation Method
CLT.....	Communicative Language Teaching
NCBT.....	National Curriculum and Textbook Board

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Abstract

The presence of social stratification in every society is an open secret issue. It has multidimensional effects on people's food habit, life style, expectation, and education etc. The purpose of this study is to find out a relationship between social stratification in Bangladesh and its impact on students' academic performance in English at secondary level education. In doing so an empirical study has been conducted. Data were collected from secondary level students and English teachers through questionnaire. The analysis of the data of this study seeks to show that students' academic performance in English co-relates with their social status, economic condition, family background and area of residence etc. As such varied performance of different groups of students is related to social stratification; hence finding out any single solution to this deep rooted issue is virtually impossible. However, to reduce the gaps among different groups of students some recommendations of experienced English teachers have been suggested in this dissertation.

Chapter 1

Introduction

Bangladesh is a developing country. During the past two decades Bangladeshi students have done relatively well in various aspects of education as well as in academic performance. Conversely, a notable but unfortunate feature of educational development in the country is the inequality that exists between different groups in the population (Education Watch 2009-10). In education, overall progress is in upward trend but it has not developed in a balanced way. A hapless feature of education development in the country, however, is the inequality. Inequality exists in terms of school type, stream of education, geographical location and socioeconomic status (Ahmed et al., 2005, 2006, Nath et al., 2008, Nath and Chowdhury , 2009. BBS and UNICEF, 2010, cited in Education Watch, 2000-10).

A notable overall progress with unequal performance of different group of students is perceived in compulsory English also. We know that in Bangladesh more than 30 million students study English as a compulsory subject at primary, secondary and higher secondary level at different schools ,colleges and madrasahs. Though our students start learning the language as a required subject in grade-1, they can hardly show expected performance in academic examinations at the upper levels. Beyond the issue of low performance in English, our general observation is that going through the same curriculum and appearing at the same test different students show different levels of performance. These uneven performances often result from their differential personal, social and family backgrounds with a few exceptions. As , in this study, the researcher has not taken any standard test to measure the better or lower performance in English of secondary level students, their academic GPA in English of Secondary School Certificate Examinations (SSC) is considered as the criteria of

performance in English. If a student has obtained lower score in English in comparison with his over-all CGPA then his performance in English is considered poor/low. On the contrary, if a student's English GPA is found equal to or higher than his overall CGPA then his performance is counted as better performance/success.

In terms of academic achievement and progress, Sorayaie (n.d.) in one of his articles mentions that scientists have considered several effective factors involved in their achievement and progress. In the explanation of such achievement and progress, psychologists say about the effect of psychological factors, and sociologists argue in favour of sociological factors. But when the issue of language (First or Second/Foreign language) comes then we should see it from sociolinguistic point of view. Canale and Swan (1980) (cited in Ellis, 1994) mention four modules of ability relating to different types of language knowledge-- grammar, sociolinguistics, discourse and strategies. In this regard we can match the explanations of Larsen-Freeman and Long (1991) for differential success among second language learners. They have identified age, aptitude, socio-psychological factors, personality, cognitive style, hemisphere specialization, learning strategies and some other factors. Research exists in other areas also, like learners' parents, peers, learning situations, teachers, ethnic group etc. The study of Hasan (2004), confirms that proficiency in English varies according to learners' area, place and city in which the schools and madrasahs are located. So it is worth mentioning that students' social background, ethnic identity, family environment etc. may affect their learning and performance in second language. However, the social factors that influence L2 acquisition are likely to differ according to social context. That means that the sociolinguistic factors vary from society to society, culture to culture, situation to situation. Therefore, even if learners follow the same syllabus and spend the same duration of time in learning language their performance may fluctuate.

In this study the ground of our assumption was that- "Socially, economically and psychologically advantaged students perform better in their academic examination especially in English". And our focus was on social stratification and its impact on academic performance in English rather than finding out the reasons of individual variation in English performance at secondary level education in Bangladesh. This dissertation investigates 180 secondary level students and 51 secondary and higher secondary level English teachers' self-reported information, perception and belief about social stratification and its impact on

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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academic result in English. Through the data of participants, the researcher has made an indirect relationship between Social stratification and English as a Second Language (ESL) and English as a foreign Language (EFL) learning. The relationship is drawn as follows: The Social stratification- its impact on Education – impact on ESL/EFL performance.

Unequal performance in English of different types of students (rural- urban, poor- rich, uneducated family-educated family) is a national issue in Bangladesh. Several newspaper articles are the evidence of this claim (Prothom Alo, 2012; Daily Star, 2012; Daily Star , 2006 etc.). And as this dissertation is a primary attempt to deal with some sociocultural, economic, psychological factors of Bangladeshi students along with their ESL/EFL performance, the researcher thinks that this will be one of the ground works for future study in this field.

Research Questions

At secondary level examination, the success (passing) rate of students is increasing day by day. But it is the common scenario in Bangladesh that the students coming from rural area, poor economic and uneducated family background cannot demonstrate better performance in academic examinations; especially in English their better performance rate is very low. After the publication of SSC result a comparative analysis of urban versus rural educational institutions is done in various newspapers .In such analysis different explanations are given for poor performance in English of rural, poor, and disadvantaged students. But the explanations for such differences are not consistent as well. So it is important to know the reasons of such unequal performance of different groups of students coming from different social class, area, family background etc. In this study the researcher has set the following hypothesizes or research questions:

- a. Is there any difference in the academic performance in English in terms of urban versus rural students, economically rich versus poor students, and students from educated versus uneducated family background?
- b. Does social stratification contribute to differential performance of different social groups of students?

- c. To what extent can an individual (coming from rural area, economically poor, and uneducated family background) show better performance in English overcoming such social stratificational issues?

Chapter 2

Literature Review

Social stratification is one of the most important issues in our social structure. In modern society special concentration is given on social stratification because this issue is related to social reward such as wealth, power, prestige and education etc. According to social scientist, Ian Robertson, Social stratification is the structured inequality of entire categories of people, who have different access to social reward as a result of their status in the social hierarchy. Thus, it is seen that social stratification is a deep rooted issue that exists in human society and it dominates the entire life, expectation and reward of human. In this regard, we can relate the foundation of sociology of education with social stratification. Social stratification shows us that the people of a society acquire differential social status and they belong to different social groups. In Bangladesh the main variables in social stratification can be described in terms of urban versus rural; rich versus poor; male versus female etc.(Hasan, 2004).

We know that language and society are inter-related. The success of learning a language by the students depends on the total situation in which they are located (Cook, 1991). This is because L1 and L2 learning usually take place in a social situation, whether in the class room or outside. Therefore, we can say that L2 acquisition is affected by social and psychological variables. If we relate various social and cultural issues of Bangladesh with L2 acquisition of

learners we see that here the learning environment is not same for different groups of students.

This chapter attempts to define social stratification and its features in Bangladeshi context. An attempt will also be to relate students' social difference with their educational success at secondary level academic performance in English.

A. Social Stratification

Social stratification has a great significance in modern sociology as it helps us to understand the society and its people. It is found in all society and tends to be transmitted from generations to generations. It refers to the categorization of individuals and groups in any society.

Different social scientists have given different definitions of social stratification. David Ropenoe (1969) (cited in Ali, 2004) says that Social stratification is a social pattern based on the ranking of individuals and social position in terms of the distribution of the desirable things, both material and emotional, which society has offered. In this definition Ropenoe has given importance on material and emotional things that are achieved by the people of a society because of their differential social rank and position.

Social scientists, Bali and Bryant in their definition say, "Borrowed from geology, the term stratification in sociological use denotes a hierarchy of inequality, a system in which the population is assigned differentiated status of superiority and inferiority (Bali and Bryant. ed. , 1969: cited in Ali, 2004: p.21). This definition admits the existence of differential social status of different types of people in a society.

Thio, Alex defined, " ...social reward such as wealth, power and prestige are distributed unequally. Having a particular position in this pattern of inequality, called social stratification"(Thio n.d. cited in Rahman, 2008, p.33). From this definition the unequal social status of different groups of people of a society is clear.

Ross, H. Raurence in his book, *Respective of the Social Order* says, 'social stratification refers differential ranking of status whereby some are considered higher and others lower'

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(Ross, 1968, P.393). That means social stratification is like a scale which measures differential rankings of the people of a society.

According to most of the social scientists, social stratification existed with the invention of human race (Rahman, 2008). They believe that there is no society where there is no social layer, class and difference. So it can be inferred that social stratification is deep rooted, universal and unanimous.

From the above definitions we find some features of social stratification:

1. Social stratification is universal and ancient.
2. Stratification is social not natural fact.
3. Though it exists in every society its nature is not same.
4. Social stratification carries over society and its people from generation to generation.
5. Material, psychological and emotional things- property, dignity, status etc. are achieved according to social status of the people of that society.

In Western society, stratification is broadly organized into three main layers: Upper Class, Middle Class, and Lower Class. In some societies two more layers are included – Upper-Middle class and Lower-middle class. But typically an individual's social class is determined by means of composite measures that take account of income, level of education and occupation (Ellis, 1994).

B. Social Stratification in Bangladesh

Social stratification in Bangladesh has its root in the ancient history of this area. As Bangladesh was a part of Indian sub-continent, its social structure was similar to the Ancient Indian society. In India, *Arayan* society started such social class system (Sen, 1995). The Hindu society in Bengal was built on four- fold widely known Caste System – *Brahman*, *Ksatriya*, *Vaisya* and *Sudra*. According to *Sanatan* religious myth the four castes originated from the four different parts of *Brahman*, supreme lord. It is believed that *Brahman* emerged from the head, while the *Sudra*, the lowest caste from the feet.

During Muslim rule, we find three broad classes in Muslim society-*Ashraf* or higher class Muslim; *Atraf* or lower class Muslim, *Azlat* or the degraded class. However, Muslim stratification pattern was not as rigid as the Hindu stratification pattern. Intra-caste marriage, opportunity of mobility among the castes and moving into the higher positions etc. were possible in Muslim society.

After Muslim rule, 'Agrarian Structure' played a significant role that gradually brought our social structure to the present shape. That time *Zamindars* or the revenue collectors were the most powerful class since the pre-colonial time in Bengal. Later on the subsequent land policy in the colonial period, particularly the sub-infeudation system (*Madhyasvatvas* or *Pattanidari*) created intermediated rent collecting layers- *Jotedar*, *Gantidar*, *Howlader*, *Talukdar* or *Bhuiyan* etc.

With the introduction of British rule in Indian sub-continent, a huge change took place at the urban society level. A new class *Badralok* or gentle man class who were educated professionals (Doctors, Lawyers, Engineers, Teachers, service holders and others) emerged in urban society. Accordingly, the class of *Banian* or Traders became significant after they had become educated. Therefore, it is seen that social stratification in Indian sub-continent had become more complicated during and after British colonial period.

After the partition of India and Pakistan in 1947, a significant change happened – *Zamindari* land system was abolished and when the government started collecting rent from the peasants directly the rent collecting class disappeared. However, despite agricultural capitalization and limited industrialization the process of capitalist development during the Pakistan period was not strong enough to produce a differentiated society.

With the liberation war in 1971 social stratification in Bangladesh took various dimensions. Here people's social identity may be grouped because of their religion (caste), land, family lineage, education, occupation, material possession, living area etc.

C. Secondary Level Education System in Bangladesh

The present education system of Bangladesh is broadly categorized into three major stages: primary, secondary and tertiary education. Operationally, Primary Education (Grade I-V) is managed by the Ministry of Primary and Mass Education (MOPME) and Secondary to Higher Education under the administration of the Ministry of Education (MOE).

The Secondary level of education comprised of total 7 years of formal schooling. The first 3 years (grades VI-VIII) is referred to as junior secondary; the next 2 years (grades IX -X) is Secondary while the last 2 years (grades XI - XII) is called Higher Secondary.

Secondary education in Bangladesh is classified into three categories in terms of curriculum: **A. General Education B. Madrasah Education, C. Technical and Vocational Education.**

A. General Education starts from class VI and becomes complete with the academic program to the public examination called SSC (Secondary School Certificate Examination) at the end of class x. In general education system there are three streams of courses such as, Humanities, Science and Business Education, which start at class IX and students are free to choose their course(s) of studies. Seven boards of secondary education are responsible for conducting the SSC level public examinations.

B. The Madrasah education system focuses on religious education, teaching all the basics of education in a religious environment. However, after the independence of Bangladesh (1971) steps were taken for the modernization of Madrasah education and Bengali, Mathematics, English, Social science, General Science etc. subjects were included as compulsory subjects for all students. This board is responsible for conducting public examinations from Dakhil to Kamil levels.

C. The Technical and Vocational Education system provides courses related to various applied and practical areas of science, technology and engineering, and focuses on a specific area of specialization. This vocational education is conducted under the supervision of Technical Education Board, called SSC Vocational. This board is entrusted with the task of conducting certificate and diploma examinations in technical education.

Besides, Bangladesh Open University is a specialized university which offers SSC program where irregular and adult students can get admission and can complete the program in

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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semester system. There are several courses; students are free to choose their courses of studies.

The Secondary level education in Bangladesh is designed to prepare the students to enter into the Higher Secondary stage. In Higher Secondary stage, the course is of two-year duration (XI - XII) which is being offered by intermediate colleges or equivalent technical colleges, and Kamil madrashs.

D. Variations in Academic Performance of Secondary Level Students

Bangladesh had demonstrated remarkable progress in education after its independence .Every year the passing rate in the SSC exam breaks the record of the previous year. But there is a questionable gulf between the success rates of the urban and rural educational institutions, rich and poor students (economically solvent and poor group), educated and uneducated parental students. It is well known that schools in urban areas particularly those in the metropolitan cities dominate the passing rate (Daily Star, 2012; Daily Star, 2006) On the contrary, most of the students who become unsuccessful in their academic examination are from rural areas and educational institutions with zero success are situated in rural setting where there are fewer facilities of education. This statement gets its support from a report of Prothom Alo (2012), entitled –*Medhabider Chorachori Shohor Candrik* (Meritorious students are found in urban areas).

Therefore, we can say that academic success is related to students' living area and financial condition of students. Usually economically solvent students show better performance than those of economically poor across the town and village (With a few exceptions).This point is related to educational investment in Bangladesh. The larger proportion of secondary students in rural Bangladesh is either poor or disadvantaged, their families can not afford to make on optimum investment in heir education (Ahmed, Hossain and Bose, 2005: cited in Hamid and Baldauf (2008). Such socio-economic realities influence the goal, expectation, future aim etc. of the students and because of such factors students cannot equally concentrate on their study. A newspaper report entitled- “Poor students lag behind as good result depends on private tutors” says that school education system becoming dependent on private tutor (Deabnath, 2007). Such scenario is found every year at all levels of education, especially at

Primary and Secondary levels. Here some socio-political realities may be considered. In Bangladesh, maximum educational institutions cannot provide quality education, because of some social and political reasons. Considering this reality solvent parents invest money to send their children to private teachers or coaching centers as a supplement of institutional learning.

This is one of the main gaps that the poor students cannot fill up. As a result, students coming from poor family lag behind. After the publication of SSC result-2007, education secretary M. Mamtazul Islam said that the percentage of successful students had gone down that year due to the long teachers' strike. On that point educationists said that students of urban areas of solvent families made good the loss in lessons while the students of rural and poor families could not. (Daily Star, 2007). Therefore, it is seen that private investment as an additional support to the students is a contributing factor in making variation in academic performance. Besides, economically solvent parents tend to send their children to better school, provide sufficient study materials, arrange better living and learning environment etc. Such necessary supports give them a chance to show better performance in academic examination than their counter part (poor students).

Like family income, level of fathers' and mothers' education also produces significant mean differences in the test and the SSC examination, which favours those students whose parents' have at least secondary education. (Hamid and Baldauf, 2008). Normally middle and upper class parents instill an academic background into their children before they even start their academic education which leads them ahead in academic field. Triventi (2011) hypothesizes that in most countries, parental education is positively related with graduation in a top institution and a prestigious field of study. Therefore, we can say that parental education as well as students' family backgrounds significantly influence the future education and success of students.

In this connection some important comments by different philosophers and scholars on the importance of family in the education of child may be mentioned—

1. Education begins at birth and the proper nurse is the mother.

- Rousseau

2. Home- a centre of love and affection is the best place and the first school of children.

-Pestalozzi

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3. Mothers are the ideal teachers and informal education given by home is most effective and natural. - Froebel

4. Child learns the first lesson of citizenship between the kiss of mother and the care of father.

-Mazini

Above mentioned views clearly assert the importance of family, parental education and home environment for education and academic success of students. The foundation of education which children obtain from their family gradually influences the future academic performance as well as their success in all fields. According to Sharma, Yogendra K. (2009) each family has its own culture and set up quite distinct from the other, therefore no two children are the same at the beginning nor during development or as a grown up adult citizen. Therefore, we see that parental education, social background, family setting etc. highly influence students' habit, education, success etc.

F. English at the Secondary Level in Bangladesh

The history of learning and teaching English in Bangladesh is associated with the British colonial period. The British first introduced English as a compulsory subject in this region (Kabir, 2012). They wanted a class among Indian people who might be interpreters between them and local people. During the British rule, English was the medium of all official activities as well as educational and commercial works. Gradually it became a common means of communication between the rulers and the educated class of Indian subcontinent. Thus English language sustained its common position till the end of British colonial period, 1947.

After the partition of India and Pakistan, there were two languages in Pakistan –Bangla in East Pakistan and Urdu in West Pakistan. As there was no common language for communication between two different nations (Bangali and Pakistani) English language had occupied the position of common language .Thus, English continued to play its significant role in all official activities in Pakistan period. In Pakistan period, English enjoyed the status of a second language and was taught as a functional language in secondary schools (Curriculum Committee 1962, cited in Hasan, 2004). During the whole Pakistan period English was widely exercised in education, business, and all intra -communications (between

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the Eastern and Western Pakistani people) .But after Bangladesh had achieved independence then the wide use of English language reduced dramatically. Bangla was given constitutional recognition when the independent nation's first constitution was drawn in 1972. Bengali language was made the centre of this new nationalism and thus was promoted in every sphere of society. Such monolingual policy was applied because of the strong public sentiment in favour of mother tongue Bengali. Thus English lost its official second language status with the inception of Bangladesh in 1971 and Bangla replaced English in all sectors except in foreign affairs where there were no alternatives. However, English was still a compulsory subject through secondary and higher secondary education. Over the last few decades, several scheme and proposals have been put forward to improve the learning of English at all levels of education. At present it is taught as a compulsory subject for 100 marks at primary and tertiary level and for 200 marks at secondary and higher secondary level.

G. English Language Teaching at Secondary Level Education in Bangladesh

Teaching English as a subject in Bangladesh was previously associated with the traditional Grammar Translation Method (GTM) which dominated European foreign language teaching for a century (1840 to 1940). Before 1996 this widely acclaimed method GTM was applied for teaching English in all kinds of education in Bangladesh. However later on GTM was replaced by Communicative Language Teaching (CLT). In Bangladesh CLT was introduced in 2001. We know that CLT is a learners' centered approach which chiefly focuses on the development of the communicative competence of the learners through the practice of four skills of language. CLT aims broadly to apply the theoretical perspective of the Communicative Approach by making communicative competence the goal of language teaching and by acknowledging the interdependence of language and communication (Larsen-Freeman, 2001). Thus CLT emphasizes the practice, and it encourages learners to communicate information through the target language. It invites students to learn through mistakes. It also initiates the students to learn with mutual communication.

With a view to improving English teaching in Bangladesh CLT textbooks were prescribed and English teachers in some schools received 13 days CLT training under the English Teaching Improvement Project (ELTIP Bangladesh). Beyond these changes, in superstructure however, English teaching and learning continued in the same classroom, surrounded by the

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same external socioeconomic and political realities, with the same learners, and the same generally inadequate facilities (Hamid and Baldauf, 2008). That means CLT was introduced in Bangladesh setting without any study. Here CLT was imported only theoretically but the sociolinguistic realities of Bangladesh were not considered.

However, regarding the application of NCBT provided communicative text book, *English for Today*, for Grade 9-10 explains: “The book follows the communicative approach to teaching and learning English in Bangladesh situations. It provides learners with a variety of materials such as reading texts, dialogues, pictures, diagrams, tasks and activities. These materials have been designed and developed for practice in four basic skills: listening, speaking, reading and writing. As a result, classes are expected to be interactive with students actively participating in the classroom activities through pair works, group work as well as individual work.” (NCBT, 2001).

Thus it is seen that in Bangladesh theoretically CLT focuses on the new textbooks where there are various CLT related activities but teachers and students are not interested to practice speaking and listening as these two skills are not assessed in academic examinations. Hamid and Baldauf (2008) rightly remark that despite the CLT focus of the new textbooks, it can be argued that this focus is ignored, and texts generally are used like the old grammar-translation text. Therefore, it may be argued that though few changes have come in language policies, restructuring texts; overall classroom teaching in Bangladesh setting basically remain same over the last two decades. Nothing has changed here; everything remains same inside but the outer level just got changed name CLT.

Chapter 3

Research Methodology, Research Gap and Limitation of this study

Research Methodology

This study aims to investigate the unequal performance of different groups of students having different social identity. This section focuses on the methods and procedures that had been applied to investigate about the topic of this study.

This study is mainly based on students' self reported information of their experience, education, facility, family background that can be related to their academic performance. For the investigation, the researcher has collected both qualitative and quantitative data from the learners who have completed their secondary level of education. This study has been conducted following mixed method.

The materials used for this study are questionnaires for students and teachers. The students are selected from a public college situated in urban area and from a private college in rural setting. From both the colleges, students have been selected randomly. All the student participants in that study had completed their secondary level education in the academic years 2011 and 2012 and they come from different areas, schools and family backgrounds. Accordingly, the researcher has collected some opinion, suggestions from several practicing English teachers of different educational institutions situated in urban and rural settings to know their perception about the unequal performance of different groups of students and to find out possible solutions for such problems.

In the students' questionnaires there are three types of questions- factual, behavioral, and attitudinal; and teachers' questionnaire included two types- factual and attitudinal.

- a. Factual questions, which have been used to find out demographic characteristics (for example, age, residential location, socio-economic status, etc.) of the participants.
- b. Behavioral questions are used to find out their life-style, habit, and personal history etc.
- c. Attitudinal questions, which have been used to find out the perceptions, ideas and beliefs of the participants' about the research topic.

In students' questionnaire there are four sections. In Section –**A**, questions are asked for knowing family information, status and background. In Section –**B**, questions have been asked to know about the learners' attitude of future plan, aim and view about English. The questions in Section –**C** are about the information of learners' academic background,

facilities they have got and barriers they have encountered. And finally in Section –D, pedagogical questions are asked to know how they have learnt English.

In teachers' questionnaire some questions are for practicing English teachers where some hypothesizes are given to rate them according to their importance in learning ESL/ EFL. In this questionnaire there are three sections (Section-A, Section-B and Section- C).

Research Gap

Education and society are intimately related. A society determines and formulates the patterns of its education according to needs, ideals and ambitions. As is the society so its education (Sharma , 2009). From the above statement it can be inferred that society, sociology and educational sociology are closely connected with education. In this connection educational setting, investment, students' family background, life style, expectation etc. are also related. Now a question arises whether all people of a society or geographical area are equal. From the point of social stratification we have come to know that social stratification exists in all societies and people of different classes, ranks, status, types live in a society.

People acquire different material reward according to their respective social status. This kind of variation is seen in education also. For example, some lower class community actively rears an anti-academic attitude in their children; this attitude can then have a further effect on discouraging academic achievement. Thus it is clear that social stratification has a huge effect on education. Now there arises the issue of second language learning and academic performance of different social groups. Preston (1989) as cited by Ellis (1994) points out that there is a clear parallel between sociolinguistic phenomena and social class. Like other linguists he also finds a relationship between social class and L2 achievement. Finally, Skehan's (1990) study cited by Ellis (1994) also reports moderate correlations between the family backgrounds of 23 secondary school children in Bristol and both language learning aptitude and foreign language achievement in French and German, with middle-class children again outperformed lower-class. Therefore, we find that several researches have been conducted in the field of social factors and L2 acquisition. However, in this study the researcher's attempt is also to find out a correlation between the unequal academic performances in English of secondary level Students in Bangladesh context.

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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A Sociolinguistic Study of Social Stratification in Bangladesh and Its Impact on Academic Performance in English at Secondary Level Education

Limitations of the Study

- In this study a small sample size (180 students and 51 English teachers) have participated. The study would be more representative if a larger sample size was included to this. The study has got 69 student in group (L) [low/poor GPA obtaining group] and 111 students in group (B) [better/higher GPA obtaining group]. If the number of students in group (L) was equal to group (B), then the comparison would be more reliable.
- There were not sufficient samples in some cases to make reliable comparative comment; for example, there were a few numbers of samples of highly educated mothers for the researcher to make a dependable comparison as to how mothers' education can be a factor in terms of students' academic performance.
- The researcher has not explained the reasons of unequal performance of the same group students; for example, there is no explanation why the students, living in the same scholarly family culture have shown dissimilar performance.

Chapter 4

Data Analysis and Discussion

Data Analysis Part 1: Students' Data

In this study total 180 secondary level students have taken part voluntarily. After the collection of students' data; the researcher has divided them into two groups according to their English GPA at SSC examination. The researcher has named: 'group: (L)' for low/poor GPA obtaining students and 'group: (B)' for better/higher GPA obtaining students. The researcher has got 69 students in group (L) and 111 in group (B).

In this chapter the researcher has arranged, structured, matched and unmatched the data of students' questionnaire for the convenience of analysis. In this respect the researcher has used two types of tables -Table: (L) and Table: (B); and several bar charts to analyze different sections of questionnaire. Table: (L)'s are used to show the information of low/poor GPA obtaining group and Table: (B)'s for better/higher GPA obtaining groups. Accordingly, several bar charts are used to show the comparative performance of two groups of students. In bar charts, Green Bars show low/poor performance rates of group: (L) [low/poor GPA in English] and Red Bars show better/higher performance rates of group: (B) [better/higher GPA in English].

Section –A

In this section there were 10 questions, elicited students' family, social and economic condition. Such questions were asked to know the socio-economic condition and background of the participants.

1. Participants' Area of Residence

Consolidating the data of group (L) [Table: 1. (L)], it is found that among 69 students, 53 lived in union area, 9 in Thana area and only 7 in City corporation /District town. That means 76.81% students, whose performances are poor, lived in rural area.

Table: 1. (L). Participants' Area of Residence

Union area	Thana area	City corporation/ District town
53	9	7
76.81%	13.04%	10.14%

Table: 1. (B) exhibits the data of better GPA group (B), whose academic performances in English are equal to or higher than their overall

Table: 1. (B). Participants' Area of Residence

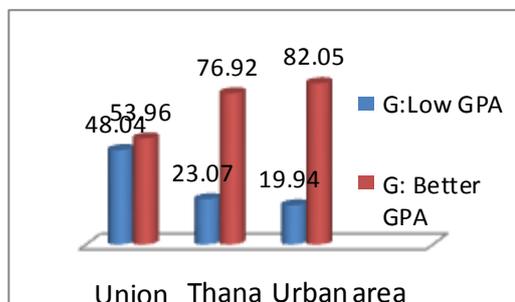
Union area	Thana area	City corporation/ District town
49	30	32
44.14%	27.02%	28.82%

CGPA. In this category among 111 students, 49 lived in union area, 30 in Thana area and 32 in city corporation/District town.

Participants’ Area of Residence-wise Comparison

Figure: 1. (L/B)

Participants’ area of residence wise data authenticates [Figure: 1. (L/B)] that among 180 participants, 102 are from union area, 39 are from Thana area and 39 are from City corporation area. Overall, the students coming from rural setting are 5.92 percentage points behind of their counterpart (who has shown better performance in English). At Thana area, the better performance rate is 53.85 percentage points ahead of their counterpart. But the highest better performance rate is found among the students who have lived in City Corporation /District town area. There, the better performance rate is 62.11 percentages higher than the group (L).



At Thana area, the better performance rate is 53.85 percentage points ahead of their counterpart. But the highest better performance rate is found among the students who have lived in City Corporation /District town area. There, the better performance rate is 62.11 percentages higher than the group (L).

2. Participants’ Educational Institution Setting

Table: 2. (L). Educational Institution Setting

Like living area wise better or poor performance of the participants, the setting of educational institutions affects the performance in English significantly. In

Union area	Thana area	City corporation /District town area
40	22	7
57.97%	31.88%	10.14%

Table:2.(L), it is seen that among 69 students, 57.97% students had studied in the educational institutions located in rural setting, 31.38% in Thana area and only 10.14% in City Corporation/ District town.

Table: 2. (B). Educational Institution Setting

A plain characteristic is also displayed in the Table: 2.(B).Here we notice that group (B) who have performed better in English, 39.64% are from village institutions, 31.53% from

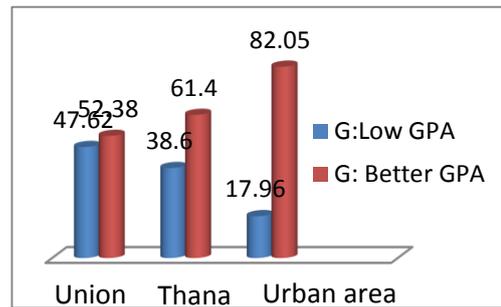
Union area	Thana area	City corporation/ District town
44	35	32
39.64%	31.53%	28.83%

Thana area institutions and 28.83 % are from urban institutions.

Participants’ Educational Institution Setting-wise Comparison

If we analyze and match the data of participants' educational institution-wise information, we find that 39, 57 and 84 students are from urban, Thana and Union area respectively. Figure: 2.(L/B) confirms that comparatively better performance is seen in all kinds of institutions with remarkable variations. Variations are less remarkable in union area (4.76%) but higher in urban setting (64.10%). That means, educational institutions located in urban setting positively contribute to better performance in English than those of rural setting.

Figure: 2.(L/B)



That means, educational institutions located in urban setting positively contribute to better performance in English than those of rural setting.

3. Level of Parental Education

It was one of the beliefs of the researcher that parental education positively contributes to the better performance of students, especially in learning L2. Therefore, to measure the rate of success, separate data has been collected about students' father and mother level of education.

A. Level of Participants Fathers' Education

Table: 3. A. (L). Level of Fathers' Education

Table: 3 A. (L) presents that group (L) who has shown low performance, majority of their fathers are not highly educated; only 15.94% of them have Bachelor or Master Degree. That means the rest of 84.06 % have no higher education.

Illiterate	Class (V-X)	SSC+ HSC	Bachelor /Master Degree
2	30	26	11
2.90%	43.48%	37.68%	15.94%

Table: 3. A. (B). Level of Father's Education

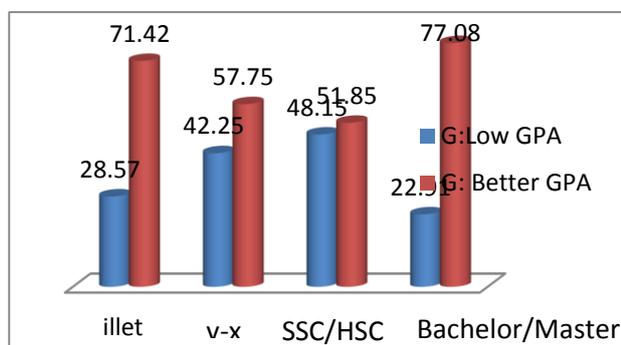
The ratio of higher education of students' father little bit changes when we analyze the data of group (B), which have shown better performance. In Table: 3.A.(B). We find that among 111 students, 37 students (33.33%) are from such family where the level of fathers' education is high.

Illiterate	Class (V-X)	SSC+ HSC	Bachelor/Master Degree
5	41	28	37
4.50%	36.94%	25.23%	33.33%

Comparative Data Analysis of the Level of Participants Fathers' Education

Apart from the issue of participants' living area and educational institution setting, the data of students' father educational background indicate something very considerable in the better and lower performance of students [Figure:3.A.(L/B)]. That is, the sons/ daughters of 48 fathers who have

Figure:3.A.(L/B)



Bachelor or Master's level of education have performed better. The success rate of such students is 54.17% higher than their counter group. Another remarkable variation is found in the sample of illiterate category that is 42.85% more than the counter group.

B. Level of Participants Mothers' Education

Table: 3 B. (L). Level of Mothers' Education

Performance variation also exists among the sons/ daughters of educated and uneducated mothers. Table: 3.B.(L) exposes that only 1.45% of 69 students of group (L) are from such mothers who have Bachelor or Master level educational qualification and rest of the 98.55% are from less educated mothers.

Illiterate	Class (V-X)	SSC+ HSC	Bachelor/Master Degree
9	29	30	1
13.04%	42.02%	43.48%	1.45%

Table: 3.B. (B). Level of Mothers' Education

However, the percentage of participants, whose mothers are highly educated increases slightly when we analyze the data of group (B). Here the ratio, differs from

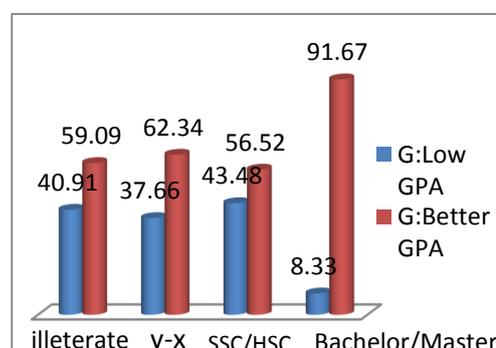
Illiterate	Class (V-X)	SSC+ HSC	Bachelor/Master Degree
13	48	39	11
11.71%	43.24%	35.14%	9.91%

the counter group positively. But the amount is very feeble. This may be because of having maximum samples from such participants whose mothers are less educated.

Comparative Data Analysis of the Level of Participants Mothers' Education

The importance of higher education of students' fathers was established in previous section. Similar contribution of mothers' education we also see when we analyze the comparative Figure: 3.B (L/B). It shows that proportionately the higher education of mothers contributed more to group (N). Among such students (whose mothers are highly educated) success rate is 83.34% higher than those who have got low GPA in English. However, like the previous Figure: 3.A. (L/B) in this figure we also find less variation in the performance of the students whose mothers are less educated.

Figure: 3.B.(L/B)



4. Parental Profession

From general observation is seen that students' parental profession plays a significant role in the overall academic performance. Therefore, data has been collected to analyze the rate of contribution of parental profession in English performance. In this regard, four types of professional ranks are decided to know the level of profession. However, there are some difficulties in the categorization of non-ranking jobs, professions. To solve the problem the researcher has categorized them considering the type, social value, income, working environment etc. of that occupation.

A. Fathers' Professional Status

Consolidating the data of group (L),

[Table: 4 .A. (L)] it is discovered that the rate of 4th, 3rd, 2nd and 1st class category

professions are respectively 71.01%, 20.29%, 7.25% and 1.45%. There the highest rate is identified in the 4th class category profession and lowest rate in the 1st class category profession.

Table: 4. A. (L). Fathers' Professional Status

4 th class	3 rd class	2 nd class	1 st class
49	14	5	1
71.01%	20.29%	7.25%	1.45%

Table: 4 A. (B) Fathers' Professional Status

4 th class	3 rd class	2 nd class	1 st class

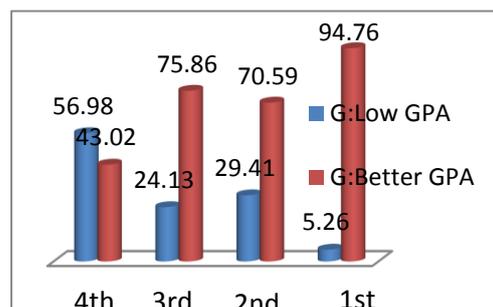
In group (B) the researcher has got a mixture of reflection of fathers' profession on the better performance of students. Here the highest rate 39.64 % is inspected in the 3rd class category profession. [Table: 4. A. (B).]

37	44	12	18
33.33%	39.64%	10.81%	16.22%

Comparative Data Analysis of the Level of Participants Fathers' Profession

Figure: 4. A. (L/B)

The comparative study of fathers' professional status positively supports the better performance rate of participants. Figure: 4. A. (L/B) displays the highest success rate, 94.76% of sons/daughters of 1st class category professionals. Two other remarkable rates are also found among the students who have come from 3rd and 2nd class category professionals. Their success rates are 75.86% and 70.59% respectively. On the contrary, negative rate of better performance is found among the students who have come from 4th class category professionals. In this group 13.92 % lower rate is signified.



B. Mothers' Professional Status

Table: 4.B. (L). Mothers' Professional Status

Considering socio-cultural realities of Bangladesh, one additional occupation named 'House wife' has been added to the table of participants' mother profession. Surprisingly in group (L), researcher has found all the samples of this category (house wife). So any comment is worthless here because of having only single type of samples.

House Wife	4 th class	3 rd class	2 nd class	1 st class
69	-	-	-	-
100%	-	-	-	-

Table: 4.B. (B). Mother's Professional Status

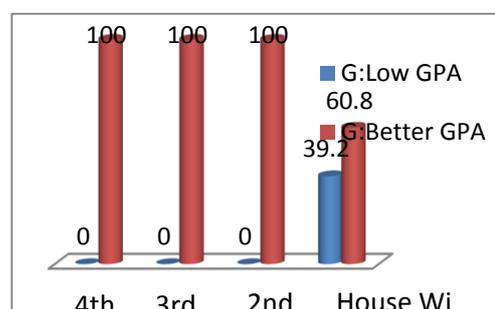
Nearly similar kind of samples are also found in group (B). There 96.40 % samples are in 'House wife' category and rest of the 3.60% in others category.

House wife	4 th class	3 rd class	2 nd class	1 st class
107	1	1	2	-
96.40%	0.90%	0.90%	1.80%	-

Comparative Data Analysis of the Level of Participants Mothers' Profession

Figure: 4.B. (L/B)

As there are no sufficient data of professional mothers (who are engaged in others profession than house wife) it is very difficult to draw any divided line among group (L) and group (B). However, we can comment depending on our limited samples that students who have come from professional mothers, their better performance rate is 100%. Figure: 4.B. (M/N) shows 4th, 3rd and 2nd class job holder mothers and the success rate of their son/daughter.



5. Partakers' Family Income

Table: 5. (L). Monthly Family Income in Tk.

In section -A, another question was set to know the family income of partakers of this study. There researcher has got variety of samples of family income. Table: 5. (L)

(0-5000)	(6000-10,000)	(11,000-20,000)	(21,000-40,000)	41,000+
16	22	21	5	5
23.19%	31.88%	30.43%	7.25%	7.25%

shows details of income category. In group (L), highest number of students is found in (11,000 – 20,000) taka monthly income category and lowest in Tk. (21,000 – 40,000) and Tk. 41,000 + monthly income category. That means that students who have got poor GPA in English, 85.50% are from lower income category.

Table: 5. (B). Monthly Family Income in TK

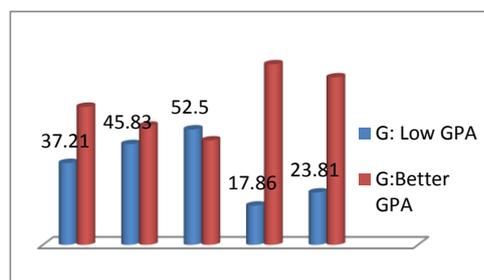
But if we analyze the family income of group (B), we don't find any remarkable monthly income category depending which we can make any comment. However, this may be because of the limitation of data.

(0-5000)	(6000-10,000)	(11,000-20,000)	(21,000-40,000)	41,000+
27	26	19	23	16
24.32%	23.42%	17.11%	20.72%	14.41%

Comparative Data Analysis of Family Income

Figure: 5. (L/B)

The comparative data of students' family income exposes that students coming from Tk. (21,000- 40,000) and Tk. 41,000+ taka monthly income category have showed higher performance than their counter part. The success rates are 64.28% and 52.38% more than the rival group. On the contrary, poor performance is noticed in the Tk. (11,000- 20,000) monthly income category.



6. Helping Hand in English Performance

Table: 6. (L). Helping Hand in English Performance

This is another remarkable question in this section. This question has been asked to know the support and help behind the performance of students. Table: 6. (L)

Family members	School teachers	Private teacher / Coaching center	Others
10	18	35	6
14.49%	26.09%	50.72%	8.70%

demonstrates that group (L) who has showed poor performance in English, the highest number of students, 50.72% are dependent mainly on private teachers. That means, they have got little help from their family members.

Table: 6. (B). Helping Hand in English Performance

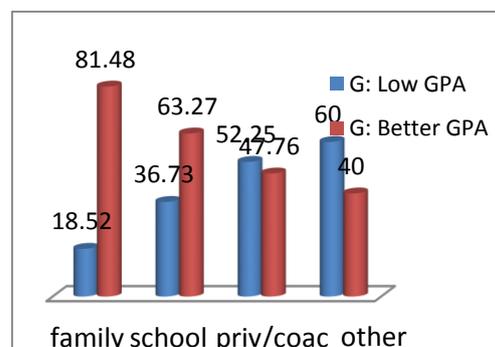
On the other hand, in the data of group (B), it is noticed that the highest rate 39.64% has got maximum help from their family.

Family members	School teachers	Private teachers/ Coaching center	Others
44	31	32	4
39.64%	27.93%	28.83%	3.60%

Comparative Data Analysis in Taking Help

The comparative bar chart, Figure: 6.(L/B) shows that the number of students who has got help from their family in learning English, performed the best (81.48%). On the contrary, students who are mainly dependent on private teachers, coaching centers etc. have showed 4.48% less performance than their counter group. There are little amount of sample in the ‘others’ category. However, in this category the researcher has got 20% less performance of the participants than their rival group.

Figure: 6. (L/B)



Section –B

Attitude to English

Table: 7. (L). How important is English to you?

In section –B, there are some questions about the importance of English. By such questions the researcher has tried to know how important they think English in their academic and social life. Table: 7. (L) helps us to know the attitude of group (L). In that group 76.81% students think English as ‘Highly’ important for them.

Highly	Fairly	A little
53	12	4
76.81%	17.39%	5.79%

Table: 7. (B). How Important is English to you?

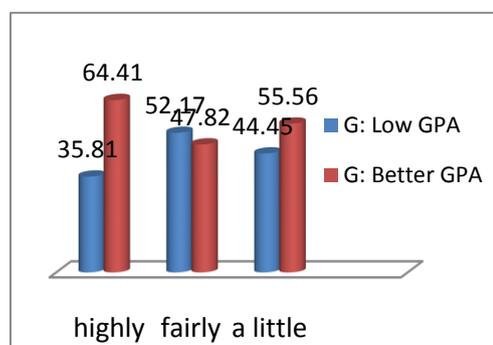
The counter Table: 7.(B). displays that 85.59% students consider English as ‘ Highly’ and the rest of 9.91% and 4.50% as ‘ Fairly’ and ‘ A little’.

Highly	Fairly	A little
95	11	5
85.59%	9.91%	4.50%

Comparative Data Analysis of the Importance of English

Figure: 7.(L/B)

In comparative analysis it is clear that better performance rate is accelerated among the students who have considered English as ‘Highly’ important for their academic and social need. In such students, better performance rate is 28.61% more than their opponents. But a reverse trend is found in second category of students who have considered English as ‘Fairly’ important. They have showed 4.35% lower performance than their counter group. Therefore, better performance in English is likely to increase if students consider it highly important in their academic and social life.



8. Participants’ Learning Needs

Table: 8. (L) . Participants’ Learning Needs

This is another leading question in section-B. Through his question the researcher has tried to know whether there is any connection between students’ academic English performance and learning purpose. Table: 8. (L) of group (L) displays that maximum poor performance rates are identified among such students whose learning aims are personal and social.

Academic purpose	Personal and social purpose	Job purpose	Others
33	10	21	5
47.82%	14.49%	30.43%	7.24%

Table: 8.(B). Participants’ Learning Needs

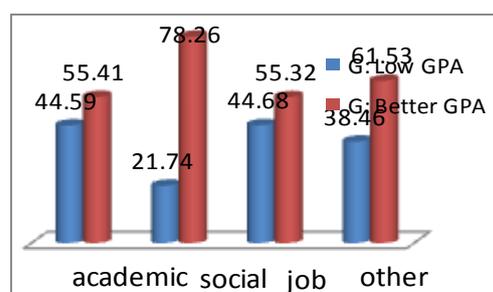
On the contrary, Table: 8. (B) exhibits that better performance rates are found among such students whose purpose is limited in academic purpose. However, the second highest rate is identified 32.43% among the students whose view of learning is social and personal.

Academic purpose	Personal & social purpose	Job purpose	Others
41	36	26	8
36.93%	32.43%	23.42%	7.20%

Participants' Learning Needs Wise Comparison

In comparative data analysis the researcher finds that goal or purpose based success rate is maximum, 78.26% among such students who learnt English for their social and personal needs rather than other purposes- academic, social, job and others[Figure:8. (L/B)].

Figure: 8. (L/B)



Section –C

9. Reasons behind Obtaining Lower or Better GPA in English

Table: 9 .(L) Reasons behind Poor GPA

Section –C of students' questionnaire asks some questions related to their academic result, schooling and reason of poor or higher GPA in English. Question no. 23.A asks about the reasons of students' poor

Self-weakness	Home and surrounding environment	Not getting extra tuition	Uncommon questions
17	17	26	9
24.64%	24.64%	37.68%	13.04%

GPA and no. 25.B asks to know about the secret of their higher GPA in English. Table: 9. (L) presents the reasons of group (L). Among 69 students the highest rate group (37.68% score obtaining group) has showed cause of 'Not getting sufficient extra tuition', 2nd and 3rd highest rate groups have mentioned the reason of their 'self-weakness' and 'Home and surrounding environment'.

Table: 9. (B) Reasons behind Better GPA

Table: 9.(B) mentions the secrets of group (B). From students' self-reported information the researcher has found that their better performance has come from various sources. In that regard, the highest

Self-effort	Home and surrounding environment	Extra tuition	Common questions
40	42	17	12
36.03%	37.83%	15.32%	10.81%

rate obtaining group has mentioned about the contribution of their home and surrounding environment and the second highest rate (36.03%) obtaining group say for their personal effort.

As question no 23.A and 23.B were asked to know different types of information, there any comparative comment is worthless.

Section-D

10. Duration of Tutor Assistance

Table: 10. (L).Duration of Tutor Assistance

Section-D of questionnaire is designed to know the learning process and getting facilities of students. In that section several questions are asked to know about students’ leisure period spending, TV program watching, technology using etc. Table: 10 (L) shows the data of group (L); and there the researcher notices that maximum students are dependent on extra tuition.

Not at all	6 Mon.	1 yr.	2 yr.	3 yr.	4 yr.
6	21	17	15	6	4
8.70%	30.43 %	24.64 %	21.74%	8.70%	5.80%

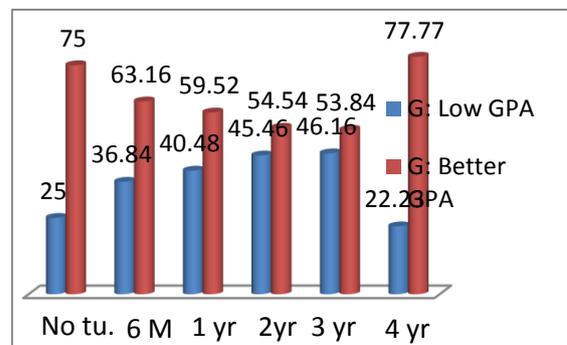
Table: 10. (B) Duration of Tutor Assistance

But after analyzing the data of group (B), the conception of researcher has dipped into confusion because surprisingly there he perceives that top success obtaining groups have studied 6 months and 1 year duration extra- tuition in English.

Not at all	6 Mon.	1 yr.	2 yr.	3 yr.	4 yr.
18	36	25	18	7	7
16.21%	32.43%	22.52 %	16.22 %	6.31%	6.31%

Comparative Analysis of Duration of Tutor Assistance

Figure: 10. (L/B)



In comparative analysis of extra tutor assistance taking duration, it is observed that extra tuition taking group has improved in all categories noticeably. Figure: 10.(L/B) indicates that students who have taken tutor assistance, their success rate normally has risen. There he has got another remarkable data about such students who have not taken any assistance from tutor but have shown better performance. In that category the better performance rate is 50 times more than the counter group.

11. Participants' Access to Modern Amenities

Table: 11. (L) Modern Amenities Access

Question no. 30 in section -D gives us information of students' access to modern amenities which seem to be facilitative in overall advancement and performance in English. Table: 11.(L) states the data of group (L); and shows that 43.47% of 69 students have access to mobile phone and they use it only for primary purpose (call, SMS), 21.74% students have access to cable TV.

Mobile	Internet	Satellite TV	all
30	13	15	11
43.47%	18.84%	21.74%	15.94%

Table: 11. (B). Modern Amenities Access

Table: 11. (B) demonstrates statistics of group (B); but like the previous group [group (M)] we find that here the rate of mobile phone users are in the highest in rate (46.85%) and common users of mobile phone are less in amount (only 11.71%).

Mobile	Internet	Satellite TV	all
52	19	27	13
46.85%	17.12%	24.32%	11.71%

Data Analysis Part II: Teachers' Questionnaire

In that study total 51 experienced English teachers participated. Like the students' questionnaire there are several sections (A, B, C) of that questionnaire and different sections are designed for different purposes. Section – A is for teachers' personal and academic qualifications, section- B is for their perceptions about some popular hypothesis and suggestions to reduce the unequal performance gaps among different groups of students and section-C is designed for the own suggestions of teachers.

Question no. 6 of section-B of teachers' questionnaire is designed to elicit English teachers' perceptions about several popular hypothesized of social stratification and its impact on academic performance in English. Here six common hypothesized have been listed and teachers are asked to give a rating number (1, 2, 3) in each to select them according to their affecting intensity in English performance. In analysis, the researcher has carefully calculated them and found that hypothesis no. 6.a has got the highest rate (47 point), no. 6.d, the second highest rate and no. 6.b, 6.c and 6.e the third position rate and 6.f in the 4th position.

(Table: 12. 1)

Table: 12.1 Rating of Hypotheses

No. 6	Hypotheses	Point
a.	Urban students have more chances to show better performance in academic English at secondary level than the rural students.	47
b.	One's social position can affect one's academic performance in English.	22
c.	One's family condition (economic) can affect one's academic performance in English.	22
d.	Students coming from educated family have more chances to show better performance in Academic English.	23
e.	Student's living environment can affect his Second language (English) learning.	22
f.	Local and family culture can affect one's academic performance in English.	18

Question no.7 of the same section in teachers' questionnaire asks to know and decide the priority of some regular but important suggestions. Like the previous question there also the researcher has asked teachers to rate the written suggestions. In calculation he gets that maximum teachers has given the highest rating number into no. 7.a (41 point); that means they think that for better performance in English, qualified subject teacher is needed. Other chronological rate obtaining suggestions are 7.b, 7. e, 7.c, 7.d and 7.f. (Table: 13.1).

Table: 13.1 Rating of Common Suggestions

No.7	Suggestions	Point
a.	For better performance in English qualified subject teachers are needed.	41
b.	For better performance in English favorable school environment is essential.	30
c.	For better performance in English extra tutor assistance in English is needed.	19
d.	For better performance in English better family environment is needed.	18
e.	For better performance in English personal effort is needed.	25

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f.	For better performance in English student's lifestyle should be improved.	13
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Question no. 8 of section-C is actually designed for open ended suggestion and advice from English teachers to suggest possible solutions to reduce the impact of social stratification in education as well as in English performance. There the researcher has got various valuable suggestions and comments. However, here he is only mentioning some representative categorical suggestions:

Institution setting

- Proper monitoring of all educational institutions.
- At least equal or more logistic support should be provided to the rural educational institute.
- Rural educational institutions should be provided with more qualified teachers.

Economic support

- The gap between rich and poor should be minimized so that affluent learners become more and more motivated.
- Special counseling is need for back footed students and their parents.
- Teachers who serve at rural educational institution their salary should be increased.
- Extra economic support for the poor students.

Education of parents and managing committee members

- If parents are educated they can better motivate their children.
- Educated Managing committee should be elected.
- Parental communication with the teacher may be improved so that parents can properly guide their son/daughter.

Qualification of teachers and teacher training

- Regular teacher training is essential
- Qualified English teachers should be recruited.
- Teacher should know the system of teaching with modern technology.

Others

- Language club should be established for weaker students.
- Children of less affluent families can be given extra coaching at school.

- Extra class (not coaching) at pre-school hour or after school hour should be arranged for weak and poor students.
- Students should be equally treated at school.
- The number of students in each class should be limited to 30.

Discussion

This chapter supplements a discussion about the reasons for low or better performance of students. Though the information collection was huge, the researcher has limited his discussion onto certain key points. Firstly he has focused on students' information, their judgment and thought on their causes of performance in English. Secondly, he has scrutinized the perception and suggestions of English teachers and subsequently identified some possible reasons of low or better performances.

This study started with some set assumptions but many things had gone changed with the advancement of the study. However, the present study reveals that the participants - Secondary students and English teachers have rightly identified and confirmed that social inequality and social stratificational factors directly or indirectly affects the academic performance of students. At surface level normally it is seen that only students' merit is the precondition of better performance but in real life experience the researcher has found that various social issues worked as catalyst or barrier to better performance.

In students' data, he has got almost details information of their academic performance, schooling, family background, educational qualification of family members, family profession, students' learning habit etc. social and psychological factors that seem to be affective to their English performance.

A. Students' Area of Residence

The information of students' living area stated in Figure: 1. (L/B), says that better performance is related to students' living area. Success rates of students living at Thana area and urban area are 76.92% and 82.05%. On the other hand, performance rates of students living at rural area are 48.04%. Such information clearly indicates that rural students cannot perform better because of some social and geographical realities. According to the report of

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Prothom Alo (2012), meritorious students are mainly from urban areas. In this respect the researcher points out some socio-cultural and socio-economic limitations of rural and poor students : In rural and under developed areas they have little chances to practice the target language and they get hardly any support from their family members and peer groups. In L2 acquisition research it is found that linguistic environment makes a difference in learning and performance. The role (If any) of environmental factor in first or second language acquisition affects the power and scope of any innate linguistic or cognitive contribution which becomes necessary to posit in the learner (Larsen-Freeman and Long, 1991) .On this point we can hardly match the dissimilar linguistic environment of rural and urban areas. Urban students get the advantage of better linguistic environment than rural students.

B. Educational Institution

There is no denying of the contribution of school in better performance of students. Comparative Figure: 2. (L/B) shows that the success rates of students reading at urban educational institutions are 82.05%. On the other hand, those of rural educational institutions are 52.38%. This reality is also justified from the study of Education Watch, 2009-10, saying that secondary schools in the urban areas are more efficient than those in the rural areas. Educational institution wise success rate actually depends on various facilitative of educational institutions. It is seen that normally in urban institutions meritorious students got admitted through competitive admission tests. Therefore the chances of success of such talented students are more than rural students. It is perceived from the better performance rate from urban educational institutions that there the students get a competitive peer groups, better facilities and care. We know that a qualified teacher is the first condition of quality teaching. But unfortunately maximum English teachers of our country are less qualified (Chowdhury, 2011). Majority of Bangladeshi English teachers are not properly trained in teaching language. That means here is an acute shortage of qualified English teachers. This scarcity is more severe at the rural educational institutions where teachers' salary is so poor. Generally it is found that the quality of teaching, school management, school environment, and peer groups etc. directly or indirectly influence the performance of students.

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C. Parental Education

Parental education, scholarly family culture and educational success are closely linked. We know that a child receive his first lesson of speech in the family. During the first five years of life, the child lives freely under the care of parents and other family members. Children growing up with many books get three years more schooling than children from bookless home, independent of their parents' education ,occupation and class (Evans , et al., 2010). This opinion clearly reveals the importance and value of parental education and scholarly family culture in the education and performance of children.

In this respect, the researcher matches his finding from students' father and mothers' level of education from the comparative figure 3. A.(L/B) and 3.B.(L/B) , and comments that the highest success rates 77.08% and 91.67% are perceived among such students whose father and mother are highly educated. However, the findings about the success rate of illiterate fathers' sons/daughters are not matching with our hypothesis. In this regard he has given different explanation about their better performance rate, commenting that perhaps they are self-motivated and succeeded because of their personal effort.

D. Parental Profession

Behaviorist view of language acquisition simply claims that language development is the result of continuous practicing of a set of habit. According to this theory both L1 and L2 acquisition receive linguistic input from speakers in their environment. On this point the researcher relates his finding of comparative figure 4.A.(L/B) and 4.B.(L/B). In both bar diagrams it is seen that the better performance rate of 1st class category profession is in the highest position. Such better performance has nothing but one explanation that is they have got the support and inspiration from their parental profession and positive home environment. Evans , et al. (2010) asserts that this is as great an advantage as having university educated rather than unschooled parents, and twice the advantage of having a professional rather than unskilled father. As language learning is somehow related to habit formation so if parents are highly educated and professional then of course children will get the direct or indirect benefit of it. From the behavioristic point of view we can say that the personality, learning habit,

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future aim etc. of a child usually develop following his parents. Students are normally positively motivated about learning English if they find their professional parents using it at home and professional life. Besides that, 1st class professional parents who are economically solvent can send their son/daughter to best schools in district, and towns what clearly make a difference from the son/daughter of low status parents. Here matches the article of Daily Star (2012) - of the top 160 institutions under the eight general education boards 78 are state run and those are considered the best in the district with most of their students coming from well off families.

E. Family Income

Family income is directly related to educational investment. When a family has financial stability, normally they invest more money on educational expenditure. In this respect, the survey of Hamid (Hamid and Baldauf , 2008) finds that different level of family income makes differences in 10th grade students mean results in language proficiency test and SSC examination showed that students whose family income have higher income levels obtained significantly ($P < 0.001$) higher scores/better grade). In this study, almost similar connection to better performance and higher family income is also found. Figure: 5.(M/N) clearly shows that the students whose family income is higher [Tk. (21,000-40,000) and tk. 41000+ monthly] they has shown higher score rate, 82.14% and 76.19% in their academic English performance.

F. Helping Hand in Better Performance

Although English classes are conducted regularly by school teachers, we know that some students take help from family members, private teachers, coaching centers and other sources. In this study we find in Figure: 6.(L/B) that students who have taken help from their family members, their success rate is better. Accordingly, the students who solely follows institutional classes of their subject teacher at school their success rates are higher. On the contrary, students taking help from private tutors, coaching centers and from other sources have performed poorly. Here we note the importance of family as a powerful informal agent of education as Sharma (2009) asserts. Among different options like private tutor, coaching

center etc. for outside support, in terms of education, there seem to be no alternative to educated family and parents.

G. Attitude to English

This topic is related to motivation. We know that in L2 learning motivation is the crucial force which determines whether a learner embarks on a task at all, how much energy he or she devotes to it. If a learner attitude is negative, there may be strong internal barriers against learning. Gardner (1979) (cited in Larsen- Freeman and Long 1991), claimed a linear relationship between constellation of attitudes and second language learning success. Therefore, learners' attitude were said to have an important contribution to learning and performing in second language. In this study such co-relation of learners' positive motivation and better performance is established in figure: 7.(L/B). The researcher finds that students who have thought that English is highly important for them, their success rates are high, 64.41%.

H. Participants' Learning Needs

Students' learning needs or purposes can affect their L2 learning rate; as such factors are also related to motivation. Gardner and Lambert in a series of books and papers (Gardner and Lambert, 1972; Gardner, 1985; cited in Crook, 1997) introduced two types of motivations: Integrative and Instrumental motivation.

- a. **Integrative motivation:** Wanting to learn a language in order to communicate with people of another culture who speak it.
- b. **Instrumental motivation:** wanting to learn a language because it will be useful for certain 'instrumental' goals such as getting a job, reading a foreign newspaper, passing an examination.(Richard, Platt, and Weber, 1985)

Different researchers have reached at different conclusions about the affecting intensity of different types of motivation but the only reliable finding is that the intensity of motivation is more important than the type. This claim is supported by the finding of this study also .In this study it is found that whatever the motivation is, the performance of students are accelerated.

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In the Figure: 8.(M/N) the highest success rate, 78.26 % is identified for the students whose learning purposes are ‘personal and social’.

I. Reasons of Showing Poor or Better Performance

Identifying the exact reason for poor or better performance is really difficult. Sometimes learners actually don't know the reasons. In this study the researcher has seen that students of group (L) (who have showed low performance) identified “not getting extra tuition” as the 1st reason; ‘home and surrounding environment’ and ‘self-weaknesses as the second and third reasons. On the contrary, the students of group (B) (who have showed better performance) have not mentioned ‘getting extra tutor assistance’ as the first contributing factor for their better performance. They rather find that their ‘home and surrounding environment’ and ‘self-effort’ are the main contributing factors in their better performance. Now the question arises whether extra-tuition can help the students in their better performance. Here the researcher gives the answer saying that yes, it helps students, but extra-tuition is never the alternative to self-effort, motivation, scholarly family environment and positive surrounding for learning language.

J. Extra Tutor Assistance

As maximum schools are not providing proper education to the students, solvent parents are investing additional money for private education/extra-tuition, as it is instanced by a report in a national English daily, expressing concern over the result of SSC examination-2007 , educationists said capitalism had engulfed the country's education system. Students backed by solvent families are achieving glorious result while students from poor families are failing to obtain even pass marks as schools fail to provide quality education to them (Daily Star, 2007). In Bangladesh it is the general picture that solvent families are taking the help of coaching centers whereas poor families are failing to provide necessary English books, materials and most importantly private lessons in English. Such additional supports to the solvent students clearly make difference in academic performance. In this study similar picture is also found that extra tutor assistance helps the students in better performance [Figure: 10.(L/B)]. And about the existence of distinguished data of students group who have

not taken any extra tutor assistance but performed better, the argument is like the previous point that perhaps they are self-esteemed or have got help from their family members.

K. Participants' Access to Modern Amenities

Through this point, the researcher has tried to examine his hypothesis that students who use modern amenities (mobile phone, internet, satellite TV etc.) have more chances to perform better in English. But unfortunately he has not got sufficient data to support his claim; more research is needed in this point.

Chapter 05

Conclusion and Policy Recommendation

Conclusion

Summarizing the data provided by the participating students and English teachers, it is found that there are several factors responsible for unequal performance of different groups of students. Here the factors identified are: dissimilar living environment and standard, unequal facilities of different categories of educational institutions, parental education and family culture, additional investment for extra tutor assistance, self-motivation and personal effort etc.

This study has been initiated with a view to investigating some sociolinguistic variables that seem to affect the academic performance in English at secondary level education in Bangladesh. In this study, the first and second research questions are related to student's social identity, living standard, family lineage and family culture proved very much influential to the English performance. The researcher has found that students coming from urban area, urban school, solvent family, and scholarly family culture performed better than the other group. However, the better performance rates of such students are in few cases very marginal. With regard to the 3rd research question, the researcher has found that in some extents –when the learner is highly motivated and serious in his EFL/ESL learning, he can overcome any kind of social, economic and unfavorable social and family barriers.

Social stratification and social inequality are present in every society, culture and country. It can hardly be sidestepped, although many people tend to turn a blind eye towards such issues. In the curriculum development, Bangladeshi policy makers never think about such social and psychological barriers of poor and disadvantaged students. The study makes it clear that students' English performance varies according to their social identity. Therefore, some measures and steps should be taken by policy makers, teachers and parents to reduce the unequal performance of different groups of students.

Policy Recommendation

There are several affecting factors for uneven performance of different groups of students that were identified related to students' living area, educational institution, parental education and profession, family income and culture etc. Though the researcher has got plenty of suggestions from experienced English teachers, considering socio-cultural and socio-economic realities of Bangladesh, here he is recommending only a few of them:

- The facility of education must be decentralized. Logistic support should be provided to the rural educational institutions. In addition, rural educational institutions should be brought under strong monitoring and well-educated members should be included in the committees to ensure a better educational environment.

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- A qualified teacher supplies life-blood to teaching and language teaching is no exception. Hence, more qualified and motivated English teachers should be appointed where there is a shortage. Accordingly, regular professional development of the teachers is also essential. Regular in-service training for language teachers need to be arranged both from the Government and by the institutions themselves.
- Classroom teaching should be made more effective so the poor students can fill the gap of the family support for education. Again, we know that the poor guardians of rural areas cannot afford to provide necessary teaching materials for their son/daughter. So, students from poor family backgrounds may be provided with special scholarships of financial help from the Government.
- The authority can refurbish and replenish the existing library with modern technology and equipment facility so that language learning can be made easier for all kinds of students. If possible extracurricular activities relating knowledge of English (e.g. English debate, open discussion session etc.) can also be arranged.



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Annex- 1
Invitation Letter

Invitation to participate in a study entitled-

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“A sociolinguistic study of social stratification in Bangladesh and its impact on academic performance in English at secondary level education”

Dear participants,

I have undertaken a study on the topic mentioned above as part of the fulfillment of my MA in ELT [MA in English Language Teaching] under the Institute of Modern Languages, University of Chittagong. This research complies with the ethical standard for research with human participants’ appearing.

The goal of this study is to investigate the sociolinguistic variables that seem to affect the academic performance in English at secondary level education in Bangladesh. At secondary level it is seen that though the students follow the same syllabus, read the same texts in academic years, get instruction from academically equal qualified teachers and sit for the same test, the performance of students in English varies considerably. In this regard, my research will address the following three questions:

- a. Is there any difference in the academic performance in English in terms of urban versus rural students, economically rich versus poor students, and students from educated versus uneducated family background?
- b. Does social stratification contribute to differential performance of different social groups of students?
- c. To what extent can an individual (coming from rural area, economically poor, and uneducated family background) show better performance in English overcoming such social stratificational issues?

Research of this type is very important for our national educational development because various social stratificational factors of Bangladeshi learners will be justified with the level of their academic performance in English. The findings of this study might well inform the concerned people about the uneven performance in English of the students from different social class, and family background; and suggest solutions to the problem.

You are invited to participate in this study voluntarily and your participation will include completion of a questionnaire. There is no known or anticipated risk to you for participating in this research. Your participation in this research is completely voluntary, you may also withdraw from the research any time. However your anonymity will be protected.

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If you have any further query regarding this study please contact me by E-mail: ar.rashid20@yahoo.com, or my supervisor, Monjurul Alam, Associate professor, Institute of Modern Languages, Chittagong University.

Thank you
Md. Abdur Rashid

Annex-2

Students' questionnaire

[Students will fill in/give ✓ mark this form with the help of researcher]

Section A

1. Name (optional) :

2. Permanent Address : Post office /Village: Thana:
District/City:

3. Where do you live now? : a. Own house b. rented house
It's location : a. City corporation area b. Thana c. Union

4. If rented, then its monthly rent:

5. Whom do you live with? : A. Your family b. Relative. c. Others

6. Father's information

Age (approximate year)	Educational qualification (maximum degree he obtained)	Profession (details)	Monthly income (approximate) Tk.	Total working hour(daily)

7. Mother's information

Age (approximate year)	Educational qualification (maximum degree she obtained)	Profession (details)	Monthly income (approximate) Tk.	Total working hour in office(daily)
		House wife	00	00

08. Which language did you mostly use in your family environment?

- a. English b. Bengali c. English & Bengali d. Local dialect

09. Who helped you more in learning English?

- a. Family Members b. School teacher c. Private teacher d. Friends.

10. Which one is given first priority in your family?

- a. Educational expenditure
b. Food expenditure
c. Social and family functional expenditure
d. Saving money
e. Investing money in land buying.

Section B

11. Which culture influences you most?

- a. Traditional Bangali culture b. Progressive Bangla culture
c. Hybrid Bangla culture d. Hindi culture e. American culture f. British culture

12. What is the maximum academic degree you want to obtain?

- a. PhD b. Master's degree c. Bachelor's degree d. H.S.C

13. How important, do you think, is English in your practical life?

- a. Highly b. Fairly c. A little d. Not at all.

14. Why do you need English?

- a. To get a better GPA
b. For my prestige in friend circle .
c. To read English books and newspapers, watch English movies, program etc.
d. To get better job.
e. For higher study in foreign country

Section C

15. Name of secondary school :.....

16. Its address : Thana: District/City:.....

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17. SSC passing year : a. 2012 b. 2011

18. Obtained CGPA in SSC :

19. GPA in English :

20. What were the approximate numbers of students in your class?

- a. 50 b. 75 c. 100 d. above 150

21. Which language did you mostly use in English class room?

- a. English b. Bengali c. English & Bengali d. Local dialect

22. Which language did your teachers mostly use at School?

- a. English b. Bengali c. English & Bengali d. Local dialect

23.A. What is your reason of getting poor GPA in English?

- a. Not getting support and help from my family members
b. My weakness in English.
c. Not getting enough help from subject teachers.
d. My home and surrounding environment.
e. I did not get extra tuition in English.

23 .B .What is the secret of your higher GPA in English than your CGPA?

- a. Getting support and help from your family member.
b. Personal effort.
c. The help of my subject teacher.
d. My circle and family environment.
e. I got extra tuition in English.

Section D

24. How often did you use English outside of your school?

- a. 75% b. 50% c. 25% d. 10% e. 5% f. 0%

25. Did you go to any private teacher/coaching center for reading English?

- a. Yes
b. No

26. How long did you study English under private /extra tuition?

- a. 6 months b. 1 year c. 2 years d. 3 years e. 4 years

27. What do you do usually at your leisure period? (After school)

- a. Play in the field b. Watch TV c. Read Bangla books, papers etc.
d. Read English books, papers etc. e. Spend time with friends f. Spend time with family

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28. What kind of TV/radio channel/program you like most?

- a. Bangla b. Hindi c. English d. Arabic e. All

29. Which modern amenities do have access?

- a. Mobile phone (call, sms, mms)
b. Internet in mobile phone
c. Internet
e. Satellite TV
f. Above all

30. Why do you have access in such modern amenities?

- a. For learning English
b. For face book, Email check etc.
c. For news
d. For You tube movie
e. For any kind of information

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Annex-3

Teachers' questionnaire

[English teachers will fill in this form with the help of researcher]

Section -A

1. Name (optional) :
2. Name of Institution (working institution):
3. Where is it situated? : a. City corporation area b. Thana c. Union
4. Educational qualification :
5. Experience : year
(Approximate)

Section-B

6. Give a rating point (1, 2, 3) in the right of the following hypothesis

(The most reasonable one will get rate 1, next one 2 etc.)

No.		point
a.	Urban students have more chances to show better performance in academic English at secondary level than the rural students.	
b.	One's social position can affect one's academic performance in English.	

c.	One's family condition (economic) can affect one's academic performance in English.	
d.	Students coming from educated family have more chances to show better performance in Academic English.	
e.	Student's living environment can affect his Second language (English) learning.	
f.	Local and family culture can affect one's academic performance in English.	

7. Give a rating point (1, 2,3) in the right of the following suggestions:

(The most reasonable one will get rate 1, next one 2 etc.)

No.		Point
a.	For better performance in English qualified subject teachers are needed.	
b.	For better performance in English favorable school environment is essential.	
c.	For better performance in English extra tutor assistance in English is needed.	
d.	For better performance in English better family environment is needed.	
e.	For better performance in English personal effort is needed.	
f.	For better performance in English student's lifestyle should be improved.	

Section-C

8. What are your suggestions in reducing such difference in the different learners?

a.	
b.	
c.	
d.	
e.	

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
ISSN 1930-2940

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The Role of Grammar in Communication: The Interpretation of Time, Tense and Aspect in English

Richard T. Torto, M.Phil., B. A. (Hons.), Dip. Ed.

Abstract

A vast majority of known languages have mechanisms which enable the speaker to express time (Comrie, 1985). Among these languages most of them also express time with a verb, and more specifically, with various verbal tenses (Smith, 1991). The verbal tense, a grammatical category which differs significantly from one language to another may also be considered a grammaticalization of time; in other words, chronological time is expressed with,

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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and within, the verbal tense. Thus, we cannot understand the latter without focusing our attention on the former, and vice versa. Verbal tense can therefore provide us with a particular kind of insight into our perception of chronological time.

The current study is a contribution to the ongoing interpretation of the relationship between time, tense and aspect.

The present paper also adds its voice to the connection between the three concepts. In general linguistic approaches, aspect and tense are treated as complementary ways of encoding time. However, tense differs from aspect in showing the time reference, while aspect shows how the action or state is envisaged or seen as happening or occurring. Knowledge in the distinction between the three concepts (time, tense, aspect) enables English speakers to communicate better, grammatically.

Key words: Time, Tense, Aspect, Grammaticalization, Verbal tense, Chronological time, Communication.

Introduction

In the western tradition, basic conceptions of chronological time and verbal tense have been inherited from the ancient Greeks. With regard to the verb, Aristotle maintained that a verb is a sound, which not only conveys a particular meaning but has a time reference also (Quoted in Binnick, 1991). This definition of a verb has not changed significantly in current times. Indeed, a verb denotes or marks time since time dimension cannot be entirely ignored in any action or state. A verb is thus a part of speech which is closely linked with time. It is evident from ancient works that in the classical age the verb/time relation was considered a simple

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relation of a spectacular type (Lakoff & Johnson, 1980). In this theory, verbal tense fully overlaps with chronological time and accurately expresses it by linguistic means. There is a complete equivalence between verbal tense and chronological time. What exists as chronological time in an extra-linguistic reality is a verbal tense in a linguistic reality.

Tenses, moods and aspects (TMA) belong to the things in one's native language that one tends to take for granted and often, they have only attracted the attention of grammarians who have had to explain the use of such categories in one language to speakers of another language in which the system is different. However, since the semantics of TMA categories is connected with concepts that are fundamental to human thinking, such as *time*, *action*, *event*, philosophers have often had occasion to reflect upon their use. In recent years, as the scope of general linguistic theory was widened, there has been an upsurge in studies of TMA systems, where the insights of earlier traditions have been exploited. Some languages have had their TMA systems described in hundreds of monographs and articles; yet, it is usually impossible to know to what extent the claims and the conceptual apparatus of these works can be extended to other languages. One constant source of confusion, in the study of tense, mood and aspect categories, is the complex interrelations between grammar and lexicon. The basic observation is that in addition to the fact that some aspectual notions are expressed by morphological means in some languages, it is also true for all languages that verbal lexemes differ in their aspectual potential. It is clear, for instance, that the verbs *die* and *sleep* are quite different as regards the contexts in which they occur naturally. To take a standard illustration of this fact, *sleep* but not *die* can be used together with a durational adverbial like *for two hours*. The obvious semantic correlate of this distributional fact is that *die* is normally used of punctual events, whereas *sleep* is used of

prolonged states. Verb lexemes differ as to their *Aktionsart or inherent aspectual meaning*; In addition, some languages distinguish different morphological forms of the same lexemes, called *aspect*, according to the context in which the verbs are used.

The focus of the current study is to demonstrate the communicative functions of the three concepts in the English language, namely, time, tense and aspect through series of grammatical interpretations. The writer will explore the theoretical perspectives of the study and this will be followed by a review of previous studies on the three concepts in focus by other researchers in English Grammar. The paper will interpret the three concepts in different subcategories by showing the relationship between them and finally end with a concluding segment.

Theoretical Perspectives of the Study

The great expansion of linguistics as a discipline was associated with advances made in theories of grammar. The work of Noam Chomsky and others generated great excitement within linguistics. Today, there is perhaps a more even balance in the prominence of major areas of linguistic research, but theories of grammar are still regarded by many as the essential basis for any theory of language. When the term *grammar* is used in phrases such as *case grammar* or *systemic grammar* it is in a broad sense, referring to a theory of language. It is also commonly used in a more restricted sense, to refer to syntactic structure or the descriptions of the syntactic structure of a particular language. Sometimes these descriptions use the framework that has been developed as part of a theory of language, so that we may have, for example, a transformational grammar of English (Graddol, et al, 1987). Linguistic theory is concerned primarily with an ideal speaker-listener, in a completely homogeneous speech-community, who knows his language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations,

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distractions, shifts of attention and interest and errors in applying his knowledge of the language in actual performance. Speakers of a language know the principles that govern the organization of words into longer sequences though they may not necessarily be consciously aware of their linguistic knowledge.

There are many distinct frameworks employed by linguists to analysis syntactic structure. Since the knowledge that people have about their language is very complex, it is difficult to devise a single framework that can satisfactorily account for everything that they know. Different frameworks tend to vary in the relative prominence that they give to the different aspects of our linguistic competence. Some of the frameworks that are most widely used have been developed as part of a theory of language in general, rather than simply as a framework for analyzing syntax. Their approaches to the analysis of syntax, therefore, reflect their overall orientation to the study of language. Transformational generative grammar, for example, which is best known, perhaps through the work of Chomsky, aims not only to describe and to explain language structure but also to investigate the nature of the mind (Quoted in Graddol, et al, 1987). Systemic grammar, on the other hand, focuses more on the social aspect of language, aiming to account for the various linguistic choices that are available to us in different social situations. Within these broad general approaches, different frameworks have been developed that give more prominence to one aspect of syntactic structure than to others.

Within traditional linguistic theory, it was clearly understood that one of the qualities that all languages have in common is their creative aspect. Thus, an essential property of language is that it provides the means for expressing indefinitely many thoughts and for reaching appropriately in an indefinite range of new situations. The grammar of a particular language,

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then, is to be supplemented by a universal grammar that accommodates the creative aspect of language use and expresses the deep-seated regularities which, being universal, are omitted from the grammar itself. Therefore, it is quite proper for a grammar to discuss only exceptions and irregularities in any detail. It is only when supplemented by a universal grammar that the grammar of a language provides a full account of the speaker-hearer's competence (Graddol, et al, 1987).

Reichenbach (1947) theorized about the tense of verbs. According to his theory of tense, there are at most three points in time which are relevant to the choice of tense in any given sentence: The point of speech (S); The point of the event (E); and The point of reference (R). This can be illustrated in the following utterance: *Kwame had gone home*. From this example, *S* is the time when the statement was uttered, *E* is the time when Kwame went home and *R* is some definite time-point between *S* and *R* provided by the context. One of the main points of Reichenbach's theory is that he is able to distinguish the perfect tense from the simple past by assuming that in the former, *E* and *R* are different. Reichenbach's scheme works best for cases involving single, punctual actions; nonetheless, according to Dahl (1985), Reichenbach's accounts of the progressive in English and the aorist in Turkish are not convincing. That is partly due to the fact that the scheme basically only accounts for temporal reference and is not well suited for describing aspectual notions (ibid). However, there is at least one way in which the scheme can be made more powerful. Consider the following sentence: *When I arrived, Kwame had tried to phone me twice during the preceding week*. *R* here must be the time when I arrived and *E* the time point when Kwame tried to phone me. But it can be observed that there is nothing in Reichenbach's scheme that corresponds to the time referred to by *during the preceding week*.

The function of that phrase could be said to specify a temporal frame for the *E* point, that is, a time period within which they are located. Let us call the temporal frame *F*. In fact, although there are complex sentences like the above-where *S*, *E*, *R* and *F* are all distinct-they are rather infrequent and perhaps a little farfetched. It is quite common that we need to postulate an *F* in order to give an adequate account of the interpretation of a sentence. There are in fact several ways in which a temporal frame can be determined. It may be introduced by an explicit time adverbial in the sentence. It may also have been introduced explicitly or implicitly in the earlier context, as in: *I had a good time in Accra. I visited the central shopping mall twice* (i.e., during the time I was in Accra).

Review of Related Literature

Many studies published in books and journals serve as channels to unveiling many different research findings on time, tense, and aspect in English grammar. Dahl (1985) is the outcome of a research project whose aim was to create a data base containing comparable data on the tense, mood and aspect (TMA) systems of a large number of languages. The study is a contribution to the general theory of tense and aspect and of grammatical categories in general, based on the analysis made of data from more than 60 languages collected within the research project. The primary aim of this analysis was to test the hypothesis that the TMA categories that occur in the languages of the world can be reduced to a small set of cross-linguistic category types. In contradistinction to the original project, in which the study was to cover the total TMA field, the final analysis was restricted to tense and aspect categories that occur in affirmative declarative sentences.

Giorgi & Pianesi (1997) consider the domain of the temporal and aspectual interpretation of sentences from a point of view of the interface between syntax and semantics. The empirical domain of investigation covers the Romance and Germanic languages with special reference to Italian and English. The study addresses questions concerning morphology and word order on the one hand, and questions concerning tense, aspect, and sequences of tense phenomena on the other. The researchers adopt the minimalist framework recently developed by Chomsky (1995). In particular, the authors propose a theory of features to account for the cross-linguistic variation existing among Romance and Germanic languages in their temporal and aspectual systems. From a theoretical and technical point of view, Giorgi & Pianesi (1997) present two leading ideas: The first aims at providing an answer to the problem of morphological variation across languages. It was observed that the same tense is realized differently in the various languages. For instance, a particular tense can be realized with or without an auxiliary or the same tense may exhibit different constraints with respect to compatibility with temporal specifications. To explain these phenomena the authors develop the notion of syncretic and hybrid categories which are typically found in some languages.

The second idea concerns the interface with semantic interpretation. The authors propose some interface conditions which might also have import for a sequence of tense theory.

Declerck, et al. (2006) describe the workings of the system of special verb forms used in English to locate situations in time. The goal of the authors is to write a grammar of the English tense system which is at the same time a scientific study and a work which could be used as a reference grammar by linguists and students of English with a basic knowledge of descriptive linguistics and a fairly advanced proficiency in English. Declerck, et al. (2006) is meant to be a

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thorough study of the tense system based on a wealth of old and new observations, and offering a coherent framework revealing the relations between the observations, accounting for them, and ultimately predicting most of them. The framework is a revised version of the descriptive theory presented in Declerck (1991). Although it is presented without unnecessary formalization, it is a rigid framework which could easily be formalized and used in formal approaches like formal semantics or computational linguistics.

Harper and Charniak (1986) provide an interesting and revealing analysis of English tense and aspect involving relations between events. According to them, there are several kinds of events: the utterance event, which is associated with the time of the utterance; the main event or the event being described by the main verb of the sentence; the perfect event; and the progressive event. The representation of every sentence involves the utterance event and the main event; sentences with progressive or perfect aspect also involve progressive or perfect events. This treatment is quite different from the Reichenbach (1947) conception of *reference time*, which is assumed to be relevant to all sentences. To translate between the two systems, the reference time may be thought of as being represented by the perfect event in progressive sentences. In the case of perfect progressive, one might consider that there are two reference events, while in simple tenses there is no reference event at all. Alternatively, in a system like webber (1987) in which reference points for each sentence are used to construct an event structure, the tensed event is the relevant one.

The Concept of Time

Throughout the centuries people have developed various conceptions and theories about time and there are many similarities between them. In some respects, however, they differ or

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The Present

Smith (1991) defines time as being a single, unbounded dimension. Such a definition is in accordance with the straight line above. Despite the success that the above illustration has had among numerous researchers and educationists alike, it has been clear from ancient times that it is not sufficient for a graphical description of the complex time-tense problem. One of the principal reasons for this insufficiency is that the illustration lacks a definition of what the present future and past are. One thing is, however, evident from this scheme; the present is a point which is arbitrarily placed on any given spot on a straight line. This point is thus a completely arbitrary notion. It follows then that the present is the first element of separation on the straight line and, until the present has been defined, there is no past or future. The present is the point which separates and demarcates the past from the future, but on the other hand, it also binds and establishes them. The past begins somewhere in infinity and continues to the present, while the future begins with the present and continues to infinity. Naturally, the definition of time arising from the above mentioned arguments raises many questions and dilemmas.

The vast majority of researchers have chosen to turn their attention toward an understanding of the present. Philosophers have not spoken about the linguistic or verbal present, but of extra-linguistic reality. Based on their own philosophical speculations, they have emphasized the present, or the past or the future, as the referential time. When Aristotle put forward the thesis of the *nonexistence* of the moment of the present (Binnick, 1991), this idea appeared for the first time in the history of western thought. The present, as such, does not exist. It does not have, if we resort to philosophical terminology, ontological value. Only through the demarcation of the past and the future is the link created which is referred to as the present. So

this demarcation, which is the connecting link, is called the present (Zagar & Grgic, 2011). The link is given purpose only through the existence of two time entities the past and the future. The Slovenian verbal system is based on the division into three time entities: the past, future and present. Even though there are systems that differ from Slovenian (and systems similar to Slovenian); for example, those which express time in the binary divisions of past/non-past or future/non-future, at the same time do not exclude the present as a notion. Regardless of how time is divided, therefore, human civilization cannot operate without a notion of the present within a system of time (Zagar & Grgic, 2011).

The grammaticalization of time has been discussed by numerous authors. By definition, it is a process through which time relations appear at a grammatical level and they influence grammatical structures, for example, syntax, morphology, word formation and so on. There are also processes of lexicalization of time. In this case, we are concerned with words which denote time or relations in time on the word formational level, but do not influence syntactic structures. For instance, the use of the word great-grandmother by no means obligates a speaker to use exclusively past tense, to change the word order in a sentence, nor to avoid certain adjectives where their use might seem internally inconsistent, for example, *a young great-grandmother*.

Grammatical Tense

The term tense comes from Old French *tens* and from Latin *tempus* (both mean time). In grammar, tense is a category that locates a situation in time, to indicate when the situation takes place (Fabricius-Hansen, 2006). Tense is the grammaticalization of time reference, often using

three basic categories of the past, the present and the future. In absolute tense, as in English, tense indicates when the time of assertion, time of completion or time of evaluation occurs relative to the utterance itself (time of utterance). In relative tense, on the other hand, tense is relative to some given event. Relative tense indicates temporal distance from a point of time established in the discourse that is not the present (i.e., reference to a point in the past or future). In languages which have tense, it is usually indicated by a verb or modal verb, often combined with categories such as aspect mood, and voice.

Tense places temporal references along a conceptual timeline. This differs from aspect which encodes how a situation or action occurs in time. Typical tenses are present past and future. Some languages only have grammatical expression of time through aspect; others have neither tense nor aspect. Some East Asian languages such as Chinese express time with temporal adverbs, but these are not required, and the verbs are not inflected for tense. In Slavic languages such as Russian, a verb may be inflected for both tense and aspect together. Aspect is often confused with the closely related concept of tense because they both convey information about time. If this distinction is not well clarified communication may be affected. Aspect can be said to describe the texture of the time in which a situation occurs, such as a single point of time, a continuous range of time, a sequence of discrete points in time, whereas tense indicates its location in time. The most common aspectual distinction in languages of the world is that between perfective (complete, permanent simple) and imperfective (incomplete, temporary, continuous). In many languages, grammatical forms combine tense and aspect and in many traditional approaches to grammar both are labeled *tense*.

An interesting example of the understanding of relations between chronological time and verbal tense is from Aristotle who wrote that there are three chronological times and thus three verbal tenses: The present, the past and the future (Quoted in Zagar & Grgic, 2011). This statement was already refuted by other linguists during ancient times because Greek had six verbal tenses: The present, the future, the imperfect, the aorist, the perfect and the *plusquamperfect* (past perfect). The use of these tenses indicated complex relations between an extra-linguistic and a linguistic reality. The number of tenses in a language may be disputed because the term tense is often construed to represent any combination of tense, aspect and even mood. In many texts the term “tense” may erroneously indicate qualities of uncertainty, frequency completion, duration or possibility.

According to Leech and Svartvik (1975) the term tense refers to the correspondence between the form of the verb and our concept of time (past, present or future). The two authors also postulate that English has two simple tenses: the present tense and the past tense. Indeed, in English, tense refers to the absolute location of an event or action in time (either the present or the past) and grammatical tense is marked by an inflection of the verb. For example, *Keren dresses decently* (present tense); *Keren dressed decently* (past tense). It is also worth noting that, in English, reference to other times, for instance, the future can be made in a number of ways, by using the modal auxiliary *will* or the semi-auxiliary *be going to*. For example, *Keren will dress decently to school* and *Keren is going to dress decently to school*. Since, in English, the expression of future time does not involve any inflection of the verb, we do not refer to a *future tense*. Strictly speaking, therefore, there are only two tenses in English: present and past. At this point, one can posit that technically, in English, tense is a change to a verb or the form the verb

takes to indicate time. In English, there are two situations in which the base form of a verb is changed to indicate time: *write (base)*; *write(s) (present)*; and *wrote (past)*. We can express future time in English but we do not express future tense since there is no change to the root form of a verb that indicate future.

Grammatical Aspect

The term *aspect* is presumed to have appeared on the international scene for the first time in 1830 when a French Slavic philologist translated a Russian grammar and used the word *aspect* (Zagar & Grgic, 2011). Grammarians of the Greek and Latin languages also showed an interest in aspect, but the idea did not enter into the modern western grammatical tradition until the 19th century via the study of the grammar of the Slavic languages. The earliest use of the term recorded in the Oxford English Dictionary dates from 1853 (Binnick, 1991).

The term *aspect* is a translation of the Greek word *eidos* meaning looking, look, form, figure, image, idea, notion and conception. The English word *aspect* is closer in meaning to quality, type, attribute and manner. *Aspect* meant two things in the 19th century linguistics: It signified the distinction between perfective and imperfective verbs and also the meaning of a verb according to the phase of the action being expressed by the verb (Kortmann, 1991). Meanwhile, German linguists used the term *aktionsart* for marking aspect. In contemporary times, there seems to be considerable terminological confusion among (especially English speaking) linguists where some authors use only the term aspect or aspectual while others combine the forms aspect and *aktionsart*. With the term aspect or aspectual it is the distinction between perfective and imperfective verbs that is denoted. The term *aktionsart* denotes the type of verbal action.

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In general, the division between aspect and tense is clearer than the division between aspect and *aktionsart*. Tense is known in most languages in one form or another. That is why the problem of a correct translation of the term tense, which marks a known notion in some languages, and an almost unknown one in others, does not appear as a central issue of discussion among the world's linguists (Zagar & Grgic, 2011). Tense and aspect systems are complementary. They both express time relations and sometimes overlap. While tense denotes the time location of a certain action or state, aspect marks their internal (time) structure, or at least this is true in (classical) theory (Comrie, 1985). When used by speakers, however, the boundary between tense and aspect is more subtle. In some cases time location can be expressed with aspect, in others the internal time structure of the action can be expressed with the tense.

In linguistics, the term grammatical aspect refers to the possibility of using special grammatical forms (more specifically, verb forms) to express various meanings which have to do with how the speaker wants to represent the internal temporal structure of a situation (Declerck et al, 2006). From another perspective, aspect can be viewed as a grammatical category that expresses how an action, event or state, denoted by a verb, relates to the flow of time. Aspect concerns the manner in which a verbal action is experienced or regarded, for example as complete or in progress (Leech & Svartvik, 1975). Semantically, aspects are different ways of viewing the internal constitution of an actualizing situation. These different ways are expressed by different markers on the verb.

Grammatical aspect is a formal property of a language, distinguished through over inflection, derivational affixes, or independent words that serve grammatically required markers of those aspects. Grammatical aspect is distinguished from lexical aspect or *aktionsart*, which is

an inherent feature of verbs or verb phrases and is determined by the nature of the situation that the verb describes. The most fundamental aspectual distinction, represented in many languages, is between perfective aspect and imperfective aspect. This is the basic aspectual distinction in the Slavic languages. It semantically corresponds to the distinction between the morphological forms known respectively as the aorist and imperfect in Greek, the *preterite* and imperfect in Spanish, the simple past and imperfect in French, and the perfect and imperfect in Latin (from the Latin *perfectus*”, meaning “*completed*”). Essentially, the perfective aspect looks at an event as a complete action, while the imperfective aspect views an event as the process of unfolding or a repeated or habitual event. English marks the continuous aspect with the verb *to be* coupled with present participle and the perfect with the verb *to have* coupled with past participle. For events of short durations in the past, the distinction often coincides with the distinction in the English language between the simple past *I plucked oranges this morning* as compared to the progressive *I was plucking oranges this morning*. In describing longer time periods, English needs context to maintain the distinction between the habitual *I played traditional music often in the past* and perfective *I fixed my bicycle*, although the construct *used to* marks both habitual aspect and past tense and can be used if the aspectual distinction otherwise is not clear.

Although English largely separates tense and aspect formally, its aspects do not correspond very closely to the distinction of perfective and imperfective that is found in most languages with aspect. Furthermore, the separation of tense and aspect in English is not maintained rigidly. Like tense, aspect is a way that verbs represent time. However, rather than locating an event or state in time, the way tense does, aspect describes the internal temporal constituency of a situation, or in other words, aspect is a way of conceiving the flow of the

process itself (Comrie, 1976). English aspectual distinctions in the past include: *I sang, I used to sing, I was singing, I had sung, I had been singing*; in the present tense *I sing, I am singing, I have sung, I have been singing, I am going to sing*; and with the future modal *I will sing, I will be singing, I will have sung, I am going to sing*. What distinguishes these aspects within each tense is not (necessarily) when the event occurs, but how the time in which it occurs is viewed: as complete, ongoing, consequentially planned and so forth. Certain aspectual distinctions express a relation in time between the event and the time of reference. This is the case with the perfect aspect, which indicates that an event occurred prior to (but has continuing relevance at) the time of reference: *I have danced, I had danced, I will have danced*. English expresses some other aspectual distinctions with other constructions. *Used to + verb* is a past habitual, as in *I used to plant flowers* and *going to + verb* is a prospective, a future situation highlighting current intentions or expectation as in: *I am going to go to the eye clinic tomorrow*.

While many elementary discussions of English grammar classify the present perfect as a past tense, it relates the action to the present time. This information about aspect is essential for effective communication in English. One cannot say of someone now deceased that he *has talked* or *has been talking*. The present auxiliary implies that he is in some way present (alive), even if the action denoted is completed (perfect) or partially completed (progressive perfect). Aspects can also be marked on non-finite forms of the verb: *(to) be crying* (infinitive with progressive aspect), *(to) have cried* (infinitive with perfect aspect), *having cried* (present participle or gerund with perfect aspect), and so on. The perfect infinitive can further be governed by modal verbs to express various meanings, mostly combining modality with past reference. *I should have cried*

and so forth. In particular, the modals *will* and *shall* and their subjunctive forms *would* and *should*, are used to combine future or hypothetical reference with aspectual meaning.

Conclusion

It is certainly true that the ways in which people perceive time are grounded in a physical sensation of chronological time. The way time is expressed is a result of the conceptualization of time relations. Although time is regarded as an extralinguistic category, and that it exists independently of language, it is an integral part of tense and aspect since the latter concepts convey information about time. In English the concept of time is viewed in relation to tense and aspect. Tense is a linguistic concept: It denotes the form taken by the verb to locate the situation referred to in time. Aspect refers to how an event or action is to be viewed with respect to time, rather than to its actual location in time. Aspect expresses a feature of the action related to time, such as completion or duration. Language injects timeness into processes which do not in and of themselves possess it. Time is therefore (merely) the way in which people speak of the world. Time is a notion which helps humans to organize their understanding of how things happen in the world and helps us to conceive such happenings. Grammar plays an important role in the language used in communication. The information provided in this paper on the functions of time, tense and aspect in English will go a long way to contribute to effective communication.

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013

ISSN 1930-2940

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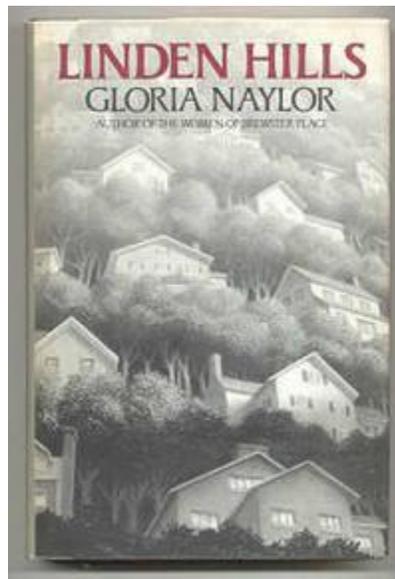
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Dante's Images of Sins Trickling Down To Naylor's *Linden Hills*

Sadia Tabasum, M.A., M.Phil.



Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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Abstract

Naylor in *Linden Hills* has depicted the loss of moral values and spiritual sensibility among the residents of Linden hills. Naylor here portrays a world in which black Americans have achieved status, respect, dignity and the most importantly power, but they are so involved in the worldly pleasures that they have forfeited their heart and soul. It follows Dante Alighieri's *Inferno*. Though Naylor's novel *Linden hills* (1985) is based on Dante's *Inferno*, the hell she creates is in a middle class neighborhood, controlled by the Lucifer-like man named Luther-Nedeed.

Key words: Moral degradation, respect, status, realism, allegory and inferno.

Introduction

Gloria Naylor was born on January 25, 1950. She is an African American novelist and educator. She was born in New York; she was the first child of Roosevelt Naylor and Alberta McAlpin. From a young age Naylor's mother encouraged her to read and keep a journal.

In 1977 Naylor read her first novel, Toni Morrison's *The Bluest Eye*, which gave her the courage to write. Her first novel is, *The women of Brewster place*, and her second novel *Linden Hills* reflects a moral and spiritual sensibility and the kind of degradation that crept into the lives of people around her. Here she portrays a world in which black Americans have achieved status, respect, dignity and the most importantly, power, but they are so involved in worldly pleasures, that they have forfeited their heart and soul. It follows Dante Alighieri's *Inferno*.

Dante

Dante Alighieri was born in 1265 in Florence, Italy. His family had a history of involvement in the complex Florentine political scene. Later Dante had a strong inclination towards the study of philosophy and he also intensified his political involvement in Florence. In 1302 he was exiled for life by the leaders of the Black Guelph's, the political faction in power at that time. The work *The Divine Comedy* has three books: *Inferno*, *Purgatorio* and *Paradise*

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which depicts an allegorical journey through hell, around 1314 .Dante’s personal life and the writing of the *Divine Comedy* were greatly influenced by the politics of late 13th Century Florence.



Hieronymus Bosch (1450-1516): *The Seven Deadly Sins*

Courtesy: http://simple.wikipedia.org/wiki/Seven_deadly_sins

Hell in Middle Class Neighbourhood

Though Naylor’s novel *Linden hills* (1985) is based on Dante’s *Inferno* but the hell she creates is in a middle class neighborhood, controlled by the Lucifer like fellow named Luther – Nedeed. According to Catherine C .Ward, Linden Hills is a modern version of Dante’s inferno in

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which souls are damned, not because they have offended God, or have violated a religious system, but because they have offended themselves.

Dantean Influence on *Linden Hills*

Now let us see Dantean influence on *Linden Hills* which Naylor uses to shape the story. Dante pictures Hell as a huge funnel shaped pit that lies beneath Jerusalem and is entered through the dark wood of confusion and ignorance. All of Naylor's characters are also guilty of sins and as James Robert Saunderson observes, "Linden Hills is a Hell, and in place of morality, there lay the single minded thirst for financial success.

As was true in the *Inferno* the price paid is in human souls" (255). The hell is organized into ten concentric circles containing separate categories of sinners. As one descends into Dante's Hell the nature of the lost soul's sins becomes increasingly heinous. Dante's Hell, culminates with Satan, who is trapped in the frozen lake from the waist down. He has three faces and from each mouth dangles the body of one of the arch traitors, Judas, Brutus and Cassius.



Courtesy: www.wikitravel.org

Concentric Drives in *Linden Hills*

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Just as Dante's *Inferno*, Naylor's *Linden Hills* has Eight concentric drives on the face of a plateau, where an individual lives in the neighborhood corresponding to the nature of his or her sins just as Dante's sinners are placed in the Hell as per their level of sins they have committed. Luther is Naylor's Satan figure. He lives at the bottom of the neighborhood and his house is surrounded by a frozen mote. Naylor's protagonist Willie Mason and Lester Tilson correspond to Virgil and Dante in the *Inferno*. In Dante's *Inferno*, Virgil appears before Dante in order to guide Dante through Hell, purgatory and paradise, Naylor parallels this by having Lester, a resident of the uppermost circular drive in Linden Hills.



Courtesy: www.wikipedia.org

It covers four days in the life of a twenty year old black poet Willie Mason working temporarily as a handyman to earn money to buy Christmas presents, Willie passes through Linden Hills and like Dante analyzes the moral failures of the Lost Souls he encounters. Below

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upper Linden Hills lies a more exclusive section, the Tupelo Drive area which corresponds to the city of Dis. At the center of Linden Hills is the house of Luther surrounded by a frozen lake. In an early review in the New York times book review section, Mel Watkins makes the connection with Willie and Lester “(read Dante and Virgil) ,two young poets” and calls the novel “Miss Naylor’s version of the ‘Inferno’, a much more ambitious work in which realism is subordinated to allegory. The physical description of Linden Hills is deliberately similar to Dante’s inferno.

Lester and Willie’s Journey

Lester and Willie’s journey takes place on December 19th. While they stand talking, they meet Norman and Ruth Anderson, who invite them to their apartment for Warmth and coffee. Norman is a good hard working man who finds himself possessed every third spring by a mental demon that he calls “the pinks”; when they attack, Norman behaves abnormally, but Ruth stays with him, love and concern being prevalent in their home. So, we see Ruth epitomizes the ultimate in human love, just as Dante’s Beatrice symbolizes Divine love. Willie has a kind of concern towards Ruth that is something more than physical desire; she is a dream and a source of inspiration just as Beatrice’ figure is to Dante. It is Ruth who suggests to Willie that he and Lester earn Christmas money by working at odd jobs in Linden Hills. Although Willie is afraid of going into Linden Hills, he enters it to please Ruth. Later Ruth sends Norman down to Fifth Crescent Drive because she is afraid that Willie may be in trouble; similarly a heavenly messenger comes to help Dante at a similar place in Hell.

A Neutral

Once in Linden Hills, Willie and Lester stop at Lester’s home on Fifth Crescent Drive. Lester is both a good pagan and a neutral. He has not really accepted the American social system, having refused to attend college; so, he is un-baptized. He is a neutral, he knows what is right and wrong, and he suffers from the punishments of Dante’s neutrals. Lester mocks his mother’s materialism and eagerness to be accepted by those “further down” in Linden Hills; he also considers Roxanne a hypocrite because, though she has given token support to Civil Rights issues, her true goal is to marry “well”. Lester here is not morally superior, because he refuses to

go to college and supports himself by giving poetry readings and doing an occasional odd job. Actually, he continues to live in comfort at home, while condemning the source of his physical comfort; seems like he is the biggest hypocrite here.

Willie and Lester spend their first full day of work as busboys at the wedding of Winston Alcott of Second Crescent drive, equivalent to Dante's circle of carnal sinners. Winston has been persuaded to end an eight year relationship with his lover David because rumors of Winston's homosexuality threaten his legal career. As a reward to Winston for entering a doomed marriage, Luther grants him a lease on the exclusive Tupelo Drive area. David and Winston are Naylor's version of Dante's Paolo and Francesca the lovers who were punished by being locked in an eternal embrace while they fly around in a perpetual whirlwind. In Naylor's version, David recites and parodies a Whitman poem as means of announcing to Winston that their love affair will end if he goes through with the marriage. David's and Winston's punishment is not the eternal embrace of Paolo and Francesca, but a lifelong separation. David suffers in this circle because he loves a man who is unworthy of him, but Winston is headed for Lower Hill, among the betrayers.

Circle of Gluttons

At the Alcott wedding Willie meets Xavier Donnell from Third Crescent, the circle of the gluttons. He was in love with black woman, but he hesitates to do anything about it. Willie and Lester's next task takes them to Fourth Crescent Drive and the Parker's home. Chester Parker is inviting the mourners the night before the funeral of his wife Lycentia. She is not yet buried, but Chester has hired Willie and Lester to steam off the wallpaper in her bedroom so that the room will be repapered and new furniture moved in during the funeral, thus all will be ready for Chester's next wife as soon as Lycentia is buried. In life she spearheaded a group whose goal was to block a housing development in Putney Wayne, in order to preserve the property values in Linden Hills. Luther completes Lycentia's work by cutting a deal with a white racist organization. The parallel to the Inferno is clear. In circle four the sinners formed two groups, attacking each other. Ironically, when the followers of Nedeed and Lycentia unite to obstruct

housing for the people of Putney Wayne, they are really rejecting a part of themselves, their own past.

Rev. Michael T. at 000 Fifth Crescent Circle

Next we have Reverend Michael T. who lives at 000 Fifth Crescent Drive, the last house on the last circle in the upper section of Linden Hills. This drive parallels circle five in the *Inferno*, where the angry liars scream at each other and the melancholic bring forth a bubbly froth whenever they try to speak. Hollis is depressed; he was busy pursuing sensual pleasures and material possessions, which have isolated him, while he also lost touch with his own feelings.

Subtypes of Sinners in Lower Hell

Two brick pillars mark the entrance of Tupelo Drive and the last three levels of Linden Hills; Dante includes a number of sub types of sinners in the lower circles of Hell. Naylor omits this further classification of sinners and the three levels are where Laurel Dumont, Professor Daniel Braithwaite, and the Needed “family” live. Norman appears and arranges a work the next day, shoveling the walks at the Dumont home on Tupelo; there Laurel faces the emptiness of her life on Tupelo Drive. She withdraws from everything, marriage, job, and all connection with the outside world; at the same moment Needed appears with his eviction notice. And after sometime Laurel commits suicide by driving into the wintry pool, destroying her face as it crashes into the cement hole.

Meeting with a History Scholar

After this incident Lester and Willie meet Daniel Braithwaite. He is a history scholar whose entire education has been paid for by Nedeed. Once Braithwaite received his PhD he moved one street down from the Dumont’s, into a home given to him by Needed; he is aware of the things that are going on around the area, but he has no intention of stopping the corruption he observes; he uses it as a means of winning honor and an access to get the Nobel Prize. Lester

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asks him, “Did you ever stop to think that you could use your work to help save people?” The fraudulent counselors in Dante’s circle Eight gave false counsel, but Braithwaite totally refuses to counsel.

Luther to Put Up the Christmas Tree

Willie and Lester have one more important work to complete, and that is to help Luther put up his family Christmas tree; there they meet Luther’s wife Willa Prescott Nedeed. Willa’s story is told in italics which is the subplot of the novel; Willa at the beginning never tried to protest against the deeds of Nedeed. She hopes that if she doesn’t protest about Nedeed’s murder of their son, Luther will allow her to come out of the basement and bear him another child. She is like count Ugoline in circle nine of the *Inferno* who with his sons and grandsons, was imprisoned in the tower and starved.

Nedeed Discovery

Willa being lonely in the basement discovers the hand written entries in an old Bible of women who lived many generations ago; this diary reignites her interest in living once again. Thus she realizes that there is another woman who is suffering just like her; she comes across the other Nedeed women through the homely records they have left behind in letters, diaries, cookbooks, and photographs. From the papers of Luwana Parkerville, Willa learns how enslavement by her husband causes Luwana to lose faith in God. Next is Evelyn Creton Nedeed, who tries to forget all the problems by keeping herself busy with the food. She bakes huge meals in order to win her husband’s attention, but it was of no use so she starves herself to death by eating little and consuming large doses of laxatives. And the third one is Priscilla McGuire Nedeed, who goes on deteriorating from a laughing, free newly-wed, to a mother increasingly held down by her son. She loses her identity. The three wives are Naylor’s versions of the three arch traitors whom Satan chews on in circle ten, Judas, Brutus and Cassius who have betrayed their lords or benefactors; likewise the Nedeed women have betrayed themselves.

Conclusion

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Linden Hills is a powerful and sweeping indictment of black middle class life. The residents of Linden Hills have it instilled in their minds that when they separate themselves from the blacks, then they gain an entry into Linden Hills; this is the quickest way to gain an identity and can rise in a society which discriminates against colored people.

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Current Usage of Traditional Grammatical Rules of Tamil Language

P. Senkathirchelvan, M.Phil.

Abstract

When referring to traditional grammatical rules of Tamil, Tolkappiam, the traditional Tamil grammatical text produced by the eminent grammarian Tolkappiar, which contributes to the development of studies on Tamil language and critical review of Tamil literature, strikes our thoughts. Most of the subsequent grammatical works were adaptations of Tolkappiam and they also introduced some new changes in compliance with later language developments.

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Grammar illustrates the language structure in terms of script, lexis and semantics. In a language, words signify the structural patterns and characteristics of language. The methodology adopted in this study involves documentary analysis. This study focuses on glide occurring in the process of sandhi and analyses its features.

Key Words : Glide, Internal Sandhi, External Sandhi, Hiatus

Introduction

Linguists opine that the function of glide is to prevent hiatus. Tamil grammarians have prescribed a rule pertaining to the presence of glide to fuse two vowels occurring in sandhi. Sandhi is of two types, namely, Internal Sandhi and External Sandhi. Internal sandhi takes place within a word (e.g. *ko+il = koyil / kovil*) whereas external sandhi takes place between words (e.g. *avale + alahi = avaleyalahi*).

Caldwell (1956) elucidated that generally in all Dravidian languages, hiatus caused by two vowels is prevented by certain consonants *t>;a>; k;>H* and *s;*. In Tamil language only *a;* and *t;* are considered as glides. According to Sanmugadas (1997), in order to maintain a harmonious nature of words in Tamil, glide occurs enabling the distinctiveness and articulation of adjacent vowels without any change.

As per the comments of Tolkappiar, when there are two adjacent vowels, the glide does not emphasize sandhi and it can be assumed that sandhi is not regarded a necessary process in this situation.

Like other Dravidian languages, in Tamil also, at some time in the past, the necessity of sandhi with glide was felt.

Another famous Tamil grammarian, Nachchinarkiniar demonstrated thus on the application of glide.

“avai yaharamum vaharamum” enpathu muthanool pattikkodum

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*“udampadumeiye yaharavaharam
uyir munmoli vatuunkalaiyana “
“iruthium muthalum uyirnilai vatine
urumena molia udampadumeiye”*

Hence Nachchinarkkiniar pointed out that *yahara* glide influences the *ihara*, *i:hara* and *aihara* among the vowels and the others are influenced by *vahara* glide. He, in support of his view, gives the following examples.

yahara glide:

i -kili + alahithu =kiliyalahithu
i: - kuri: + oppuval = kuri:iyoppuval
ai – vatai + atamahalir = vatayatamahalir

vahara glide:

a – vila + alahithu = vilavalahithu
a: - pala + alahithu = palavalahithu
u – kadu + alahithu = kaduvalahithu
u: - poo + alahithu = poovalahithu
o: - ko + alahithu = kovalahithu
au – kau + adainthathu = kauadainthathu

The above examples represent the external sandhi in which two words are combined. Nachchinarkkiniar has provided two formulae which scholars believe to be formulae designed by Ahastya, a renowned Tamil saint. In this context, the following remarks are quite appropriate to mention.

“Only a very few formulae of Ahastya have been available. They have been identified then and there in the old prose texts. Pavananthapillai, a Tamil scholar, has edited such formulae under the title, “Perahathiathiraddu”. In view of their language style and their interpretation, they can be assumed as post-Sankam creations. It is proper to propose that a later grammatical work produced by some unidentified savant with the intention of highlighting the antiquity and glory of Tamil language and Tamil literature has been claimed to be the work of Ahastya, as a post-Sankam work (Sivarajapillai, N.D,

as quoted in Vithianathan, 1968). Thus Vithianathan argued that Ahastiyam cannot be regarded as a text of Sankam period.

Application of Glide

Veluppilai (1978) explained that this thought prevailed not only in Tolhapia's period but later periods also. He also showed examples, regarding the application of glide.

Example

Within a word: *ko ilukku, kaani aalar, thisai or, aa iitam, thevatadi aar*
Between noun and case particle : *irai il, thirunelveli il, netti il, katai il, kai il, mudi odu*
He went on saying that until 10th century A.D., Pallava and Pandya inscriptional tradition also adopted the above norm. He added that in the medieval inscriptional Tamil, viz.. before and after the release of Nannool, a reputed Tamil grammar text, glide either occurs or not occurs in external sandhi. Also the language found in the cave inscriptions believed to have belonged to the 2nd and 3rd centuries B.C resemble the language existing during Tolhapia's period, regarding the occurrence of glide.

Mahadevan (1966) interpreted the words, "*vel- arai nikamatoor koti oor*" found in the inscription discovered at Mankulam, Madras as "(The) members of (the) Mercantile Guild of velara gave (this). In this inscription, in the phrase, '*nikamatoor koti-oor*', two vowels , and x occur adjacently. He points out that some features can be found in Sri Lankan inscriptions also. For instance, in the inscription found in Mannar, the writing, *irai ili* and in the inscription in Mannar *iranda itaththu* are observed in Sri Lanka.

Veerasolium, a text by Puththamitra in the Chola period also explains glide. This text does not refer to the function of glide directly but demonstrates that glide occurs when *vahara* affix and *yahara* affix occur as vowel occurs in front of vowel end. In this same period, a grammatical work, "Neminatham" written by Gunaveera Pundit with Tolhapiam as its primary source of data repeats what is elucidated about glide in Tolhapiam. This text too does not refer to glide directly.

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Nevertheless Saint Pavananthy who focused on formula 140 in Tolhapium, its interpretation, and its current usage claimed that direct occurrence of glide is a necessary requirement, in his grammar text Nannool.

*“i, i:, ai vali yavum enai
uyir vali vavum, emun ivvirumaium
uyir varin udampadumeiyahum”*

Further, there are evidences that in classic Tamil, the occurrence of glide was determined on optional basis and there was flexibility in adopting the rule “*i, i: and ai vali yavum*”

Following are examples of *yahara* glide.

*mani + alahithu = manialahithu
thee + alahithu = theeyalahithu
panai + alahithu = panaiyalahithu*

Examples of *Vahara Udampadumei*

*vila + alahithu = vilavalahithu
pala + alahithu = palavalahithu
kadu + alahithu = kaduvalahithu
poo + alahu = poovalahu
no + alahu = novvalahu
ko + alahithu = kovalahithu
kau + alahithu = kaualahithu*

Examples of *Yahara, vahara* glides before *eharam*

*avane + alahan = avaneyalahan
ei + elam = eivelam
se + uluthathu = sevuluthathu
se + adi = seyadi / sevadi*

The above are examples of external sandhi. It is understood from these examples that both were treated as glides by Tamil grammarians. However when considering acutely the entire Tamil usages, not only *a;* and *t;* but consonant sounds *k;>H* and *s;* are

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also found to function as glides and these sounds occur mostly in colloquial Tamil. Since colloquial language does not entail grammar, these sounds have not been given emphasis.

In the view of Nachchinarkkiniar, the use of glide which was an essential practice in the pre –Tolhapia period became obsolete during his period and in the following period. It turned out to be an essential practice again in the Chola period. Yet from 1st century up to date the insertion of glide has been abandoned and Sanmugadas (1997) remarked about it thus.

“In the current written form of Tamil, owing to the influence of printing industry and English language, the practice of writing words separately could be observed. At instances when a vowel occurring finally in a word and a vowel occurring initially in the following word occur, the insertion of glide is omitted. Examples pertaining to this can be quoted from the texts of Vithiananthan (1968), Velupillai (1978) and Kanapathippillai (1964). Following are some examples from these texts.

thamakke utiya
iyainthe inthu
pala uyatia
maatankalai arayum
oli idam
puthu oli
ahaiyinale athanai
iru eddu pirathihal
intha aiyar

Conclusion

The above stated authors used separate words without combining them. In the 11th century A.D., the glide which did not occur in the process of internal sandhi between words is felt to occur essentially today. For example, instead of ko il (Temple) the usage koyil or kovil exists today. Hence this study implies the necessity of making suitable modifications to the existing language structure as language grows modernized according to current needs.

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Analysis of the Inadequacy of Teachers' Competency Leading to Mass Failure in the Subject of English in Pakistan

Muhammad Shahbaz Arif, Ph.D. and Shahla Qasim, Ph.D. Scholar

Abstract

This study deals with the analysis of various aspects of English teachers' competency leading to mass failure in the subject of English at secondary level in Pakistan. This is a descriptive study. A comprehensive questionnaire was designed to look into the competency of English teachers. The empirical data were collected from one hundred students and forty teachers, selected randomly from twenty eight public and private secondary schools of the four districts Attock, Chakwal, Jehlum and Rawalpindi, of Rawalpindi division. The data were analyzed statistically by using SPSS 13.0 and the problematic issues were identified such as the inadequacy of professional skill of teachers, the lack of communicative competence and the tragedy of their being unaware of the modern pedagogical approaches.

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Analysis of the Inadequacy of Teachers' Competency Leading to Mass Failure in the Subject of English in Pakistan

The present study has potential practical utility to provide a guideline to the English language teachers, policy makers, curriculum designers, educationists and students.

Key words: Teachers' qualification, Lesson planning, Refresher courses, Spoken proficiency

1.1 Introduction

An attempt was made to find out the inadequacies of teachers' competency contributing to the mass failure in the subject of English, at secondary level. The study was conducted in 2012. The study attempted to investigate, (a) whether the teacher possesses sufficient training and experience to provide an appropriate guideline to the students? (b) Has the teacher developed an aptitude to incorporate new and innovative teaching techniques to facilitate the teaching and learning process of English? The hypothesis that incompetency of teachers is the important reason for the mass failure in the subject of English was made for these findings.

1.1.1 Objectives of the Study

The study will identify:

- The problems faced by the students in learning English at secondary level in private and public schools.
- The problems faced by the teachers in teaching English to secondary classes in private and public schools.
- Certain ways to improve the existing condition of teaching and learning English in Pakistan.

1.1.2 Background of the Study

In Pakistani educational system, the teachers are not found to be innovative in their approach. They are rather reluctant to embrace the new pedagogic perspectives and methodological approaches. 'In most of the education institutions of Pakistan, there is a shortage of teachers with appropriate specialization and proficiency' (Mahboob and Talat (2008). Teachers are not provided with any facility to upgrade their qualification .They get no exposure to attend seminars, in-service training or refresher courses.

As teaching has become a multidimensional phenomenon and teaching English language requires rather more advanced instructional material and pedagogical setup to facilitate the students in the enhancement of four integrated skills, listening and speaking, reading and writing. Mackay (2002) argued that English, being an international language possesses a distinctive status. Teaching and learning of English must be based upon an ‘entirely different set of assumptions as compared to any other second or foreign language’. He reinforced the idea that the pedagogic material and assessment used in teaching English need to be developed and revised.

1.1.3 Situation of English Language Teaching in Pakistan

English, being a language of international stature, assumes crucial significance in Pakistani educational system. Pakistani government, fully realizing the need of time, has introduced English language as a compulsory subject right from the primary level to graduation. Students’ proficiency in speaking and writing English is considered to be an essential capability which opens up a gateway of higher education to them, promising better future prospects and career opportunities. The government of Pakistan, educational institutes and ambitious teachers are making joint efforts to improve the English language learning and communicative capability of the students but the results are not showing hopeful figures. A large number of students, every year, fail to get through the subject of English language. All collective efforts undertaken in this regard seem to be futile and unresponsive.

1.1.4 Teacher Competency

The performance of student is directly related to the qualification of the teacher and the teaching methodology incorporated by him/her. The teachers usually do not possess any pre-service training of English language teaching. Due to non-availability of resources, the schools do not provide them any facility to receive in-service training. So, untrained and inexperienced teachers with limited proficiency level are not able to use the modern pedagogic techniques.

As a matter of fact, teachers offer themselves as principal specimens before their students. If teachers themselves are not good at English, students will never be encouraged or stimulated to use English as a language of communication. Emmitt et al., (2004) stressed the significance of teacher’s communicative power that it is the foundation of teaching-learning

context and it is a prerequisite for the teachers to be effective communicators both verbally and non-verbally.

The painful situation arises when teachers prefer those who reproduce readymade crammed material, easily available in guide books and test papers. Moeen (1992) reflected that teachers in Pakistan usually pass on their own past experiences to the new generation of students 'in the form of rote learning, dictating notes, maintaining strict discipline, resulting in passive students, discouraging pair/group activity'. Consequently, the creativity and spontaneity of expression remain unattained throughout the academic career and afterwards in practical life, the students have to suffer for the lack thereof. Such students can never develop their critical and analytical powers; they can never question the status quo or reason inductively; their power of rational thinking is crippled and they can never generate their own ideas, nor can they explore multiple alternative possibilities to solve their problems.

Harmer (2006) made an ample discussion of the teacher's role as a controller, organizer, assessor, prompter, participant, resource tutor, observer and finally as a performer and the teacher as a teaching aid. He writes that 'Apart from the roles which we adopt in the classroom - and the way these roles are performed, we are also a kind of teaching aid ourselves, a piece of teaching equipment in our own right'. This multifaceted nature of a teacher's job speaks of the versatility demanded by the multidimensional profession of teaching. The teachers should be fully aware of the challenging and daring nature of the roles they are expected to perform in the classroom. The modern teaching approach perceives teaching as an art and the teacher as a performer. The lessons are not remembered for their contents, but for the way in which they are presented and performed by the teacher.

1.2 Methodology

The issue under consideration is the analysis of various aspects regarding English teacher's competency, qualification, professional training, and lack of modern teaching techniques, which lead to mass failure in the subject of English at the secondary level. Data was collected through questionnaire from the students and the teachers of private and public secondary schools of the four districts of Rawalpindi division.

1.2.1 Questionnaire

In the preliminary studies, all possible criteria were collected for determination of the reasons for mass failure in the subject of English at secondary level. After consulting the **Language in India** www.languageinindia.com ISSN 1930-2940 13:12 December 2013 Muhammad Shahbaz Arif, Ph.D. and Shahla Qasim, Ph.D. Scholar Analysis of the Inadequacy of Teachers' Competency Leading to Mass Failure in the Subject of English in Pakistan

literature and National Education Policy 1998, the criteria were shortlisted for a comprehensive questionnaire. The questionnaire was comprised of the aspects regarding the qualification, the professional training, communicative competency and pedagogical approaches of teachers. The questionnaire was presented personally to the whole population. It was collected within a limited time of ten days by mail. The best effort was done to get impartial opinion about the statements. A two level scale was used for obtaining the responses of the population.

1.2.2 Population

The data were collected from the population given below.

- (i) All the four districts of Rawalpindi division were included.
- (ii) Twenty eight public and private secondary schools were selected out of 811 secondary schools.
- (iii) The opinions of fifty male and fifty female students were sought out of 11,3925 students.
- (iv) The opinions of forty male and female teachers were sought out of 1764 teachers.
- (v) The sample population consisted of 100 students and 40 teachers, from 20 and 8 public and private secondary schools, respectively.

1.2.3 Treatment of Data

Results were analyzed using SPSS 13.0 software. Frequency with percentage was calculated. Chi-square test was applied to examine the significant relationship between dependent variable (English teachers' competency) and independent variables (secondary school teachers and students) at 0.05% level of significance.

1.3 Results and Discussion

The collected data were converted into tables for analysis and discussion. The aspects focused were related to the qualification, professional skill, spoken proficiency and teaching practices employed by the English teachers at secondary level to test the validity of the hypothesis which states that the incompetency of teachers leads to mass failure in the subject of English.

Table: 1. The views of public secondary schools male and female students about English teachers' competency and teaching practices at secondary level in Rawalpindi division.

<i>Description</i>	<i>Male</i>		<i>Female</i>	
	<i>Yes (%)</i>	<i>No (%)</i>	<i>Yes (%)</i>	<i>No (%)</i>
<i>Effect of teachers qualification</i>	75	25	95	5
<i>Teachers' inspirational role</i>	90	10	100	0
<i>Teachers' spoken proficiency</i>	75	25	95	5
<i>Students' participation in class</i>	70	30	95	5
<i>Refresher courses for teachers</i>	75	25	55	45
<i>Preparation of lesson plan</i>	30	70	90	10
<i>Proper test checking</i>	65	35	100	0
<i>Discouragement of rote learning</i>	25	75	75	25

Table: 2. The views of private secondary schools male and female students about English teachers' competency and teaching practices at secondary level in Rawalpindi division.

Description	Male		Female	
	Yes (%)	No (%)	Yes (%)	No (%)
Effect of teachers qualification	85	15	100	0
Teachers' inspirational role	95	5	100	0
Teachers' spoken proficiency	65	35	65	35
Students' participation in class	65	35	100	0
Refresher courses for teachers	70	30	70	30
Preparation of lesson plan	70	30	70	30
Proper test checking	75	25	100	0
Discouragement of rote learning	20	80	55	45

Table: 3. The views of public and private secondary schools teachers about their professional skill and teaching practices at secondary level in Rawalpindi division.

Description	Public		Private	
	Yes (%)	No (%)	Yes (%)	No (%)
Effect of teachers qualification	100	0	95	5
Teachers' inspirational role	100	0	100	0
Teachers' spoken proficiency	65	35	55	45
Students' participation in class	75	25	90	10
Refresher courses for teachers	35	65	50	50
Preparation of lesson plan	45	55	65	35
Proper test checking	85	15	65	35
Discouragement of rote learning	35	65	45	55

Table: 4. Chi-square test indicating the level of significance.

Description	Students' Response (Agreed %)					Teachers' Response (Agreed%)				
	public	private	Total	df	Chi-square	public	private	Total	df	Chi-square
Effect of teachers qualification	41.3	46.3	87.5	1	1.829 ^{NS}	50	47.5	97.5	1	1.026 ^{NS}
Teachers' inspirational role	47.5	48.75	96.25	1	.345 ^{NS}	50	50	100	1	.000 ^{***}
Teachers' spoken proficiency	42.5	32.5	75	1	4.267 ^{NS}	32.5	27.5	60	1	.417 ^{NS}
Students' participation in class	41.3	41.3	82.5	1	.000 ^{***}	37.5	45	82.5	1	1.558 ^{NS}
Refresher courses for teachers	32.5	18.8	51.3	1	6.054 ^{NS}	17.5	25	42.5	1	.921 ^{NS}
Preparation of lesson plan	30	35	65	1	.879 ^{NS}	22.5	32.5	55	1	1.616 ^{NS}
Proper test checking	41.3	43.8	85	1	.392 ^{NS}	42.5	32.5	75	1	2.133 ^{NS}
Discouragement of rote learning	25	18.8	43.8	1	1.270 ^{NS}	17.5	22.5	40	1	.417 ^{NS}

NS = Non- significant *** Highly Significant

Data collected in Table 1 show that 75% male and 95% female students from public school showed positive response about the interdependence of teachers' qualification and students' performance. Similarly, Table 2 exhibits that up to 85% male and 100% female

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students from private schools suggested that teacher's qualification affects student performance. In table 3, 100% teachers of public schools and 95% teachers of private schools showed agreement with the statement. The result suggests, that teacher qualification directly influences the students' output in the examination. The same has been confirmed by the previous studies conducted by Din *et al.* , 2011, Asikhia 2010, Frank and Wagrall 1987, who concluded that students taught by highly qualified teachers showed better results as compared to those who received input from less qualified teachers.

The opinion difference about the influence of teacher qualification was non-significant at 0.05 p among all the sample population (Table 4).

The results accepted the research hypothesis that incompetency of teachers is an important reason for mass failure in the subject of English.

Data exhibited in Table 1 reveal that 90% male and 100% female students of public school showed positive response about the inspirational role of teachers. Table 2 recorded that about 95% male and 100% female students of private sector agreed with the statement. On the other hand, 100% teachers of public and private schools showed their consent regarding the statement as shown in Table 3. The results have been supported by Delaney *et al.*, (2010) and Axelord (2008) who stated that good teachers not only disseminate knowledge but inspiration as well among the young scholars to make them self -confident and self- reliant. It is clear from Table 4 that whole populations of both public and private institutions strongly agreed that students got inspiration by the teachers; however, the difference of opinion was non-significant among the students of public and private schools.

Evidences recorded in Table 1 reveal that 75% male and 95% female students of public schools stated that their teachers were proficient in spoken English. Positive response from the students of private school is comparatively low as recorded in Table 2. Only 35% showed their agreement with the statement. Table 3 exclaims that up to 65% teachers of public school and 55% teachers of private schools declared their proficiency in spoken English. The results clearly indicate that almost one third of the teaching community is deficient in communicative skill leading to unsatisfactory results at secondary level, so the hypothesis is proved. It is evidently clear from Table 4 that the difference of the opinion of whole population regarding teachers' proficiency in spoken English was non-significant at 0.05p.

Table 1 reveals that a majority of 75% male and 95% female students of public schools stated that they were given opportunity to participate in class activities. Up to 65%

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male and 100% female students of private schools responded positively as presented in Table 2, while 75% teachers of public schools and 90% of private schools ensured students' participation in class activities (Table 3). The analysis of variance shows that there were minor differences of opinion between teachers, which was non-significant; on the contrary, the students' opinion about the statement was highly significant at 0.05p as indicated in Table 4.

About 75% male and 55% female students showed positive response regarding the provision of refresher courses for teachers as exposed in Table 1. The affirmative response of male and female students of private schools remained 70% each as given in Table 2. On the other hand only 35% teachers of public schools and 50% teachers of private schools allegedly claimed the availability of refresher courses. The difference of opinion about the provision of refresher courses was non-significant (Table 4). The results prove the hypothesis that the inadequacy of teachers' professional training causes the deplorably low standard of student performance. The results are in agreement with the findings of Beers (2003), Mahboob and Talat (2008), Shamim (2011), Coleman (2010), and Shahzada *et al.*, (2012) who strongly emphasized the professional upgrading and training of English teachers so that they can address the needs of their students.

According to the evidences recorded in Table 1, only 30% of male students and 90% of female students of public schools agreed that proper lesson planning was pursued during the academic session. On the other hand up to 70% male and female students of private schools showed positive response as exhibited in Table 2. About 45% teachers from public schools and 65% teachers from private schools declared that lesson plan was followed by them (Table 3). Analysis of variance shows that acceptance of the statement among the teachers of public and private sector was highly significant; however, the difference of opinion among the students of the two categories was non-significant (Table 4). Lesson planning is an essential part of modern pedagogic approaches, but as the results show that it is neglected in Pakistani educational institutions. Similar conclusions are drawn by Shabbir (2011) who investigated that the teaching methodologies in vogue are conventional and lack proper planning.

Data exhibited in Table 1 reveal that 65% male and 100% female students verified proper checking of tests by the teachers. Table 2 presents that up to 75% male and 100% female students of private schools expressed satisfaction about standard of test

checking. About 85% teachers of public schools and 65% of private schools affirmed the statement as displayed in Table 3.

Furthermore, Table 4 indicates that difference of opinion between teachers and students about proper checking of tests was non-significant at 0.05p.

Regarding discouragement of rote learning practices, Table1 indicates that 25% male and 75% female students of public schools responded that the memorizing practices were checked by teachers. Table 2 presents that only 20% male and 55% female students of private schools responded affirmatively, while 80% male and 45% female students claimed that such unhealthy practices were not checked by teachers. Data displayed in Table 3 reveal that the positive response of teachers of public and private schools remained very low i.e. 35% and 45% respectively. About the discouragement of rote learning, the difference of opinion between the teachers and students of both categories was non-significant at 0.05p (Table 4). Similar results are reported by Khawaja (2003) and Shabbir (2011) who claimed that the big reason of students' inefficiency is the teachers' encouragement of unhealthy practices of rote learning and memorizing on the part of students. Results also agree with the research hypothesis that the inadequacy of teacher competency is the important reason for the mass failure in the subject of English. Anyhow the heartening aspect of the issue is that a larger bulk of the sample population ensured the substantial role of teacher as an inspirational source. It is hoped that if the English teachers are given opportunities to upgrade their qualification, professional skill and communicative competence, the situation may be improved.

1.4 Conclusion and Recommendations

The Research Questions raised in the present study addressed the inadequacies found in areas of teaching competencies. After analyzing the results it is concluded that the inadequate qualification of the teachers in the schools of both public and private sector is a significant cause of the mass failure of students in the subject of English in Rawalpindi division. It is found that most of the English teachers do not avail of any opportunity of upgrading their academic qualification, or of having in-service training.

As a consequence, the inadequacy of professional competency and training of English teachers becomes a significant reason of the poor output of learners. Non- proficiency of teachers in spoken English affects the communicative skills of the students. Negligence of the discouragement of rote learning leads to the deficient writing skill of students. Outdated

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teaching techniques incorporated by these teachers make the students incapable of facing the challenges of the modern world. As far as the student's participation in class activities and proper checking of tests by teachers are concerned, the results indicate a little more satisfactory situation in public and private schools. However, the response of female students is more encouraging, as compared to the response of male students, reflecting the future scenario of female domination in the education sector.

1.4.1 Recommendations

The provision of refresher courses for English teachers, exert significant positive impact on the quality of teaching and learning English. It is recommended that proper arrangements should be made for the upgrading of teacher's qualification and professional training.

English teachers should be provided with the facility of having refresher courses to keep themselves abreast of modern teaching methods. Special training should be given to the teachers to help them in the upgrading of their professional capabilities.

It is further recommended that English should be used as medium of interaction between students and teachers to improve the communicative competency of students. Teachers' proficiency in spoken language should be developed so that they could present themselves as the best specimen before their students.

In order to develop creativity among the students, systematically designed classroom activities should be introduced. Students should be encouraged by the teacher to ask questions and hold group discussions so that their reasoning power and analytic capacity could be cultivated. The practices of memorizing and rote learning should be checked by the teacher. Students should be motivated to produce answers in their own words.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
ISSN 1930-2940

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Prototype Prosody in Speech Disorder Children

Muhammad Subali, Muh. Kholiq and Tri Wahyu Retno Ningsih

Abstract

In the science of language, the smallest units of sound that can be distinguished by humans are called phonemes. In principle, a greeting word or phrase can be seen as a sequence of phonemes. The set of phonemes that exists in a language is different. Each phoneme is symbolized by a unique symbol. Vocal speech signal has the form of quasi-periodic and each vowel has certain frequency components that distinguish one vowel phonemes with other vowel phonemes. Data processing is done using Speech Filing System software for every word spoken in order to obtain prosodic patterns. The research object is prosodic structure and the cavity on phonological dysfunction. This research problem is concerned with lingual unit and suprasegmental elements of any speech that marked phonological dysfunction. The stages of this study are: (1) the method of providing data, (2) data analysis methods, and (3) methods of presenting the results of data analysis. The Result of data analysis showed that there are some lingual units which mark the subject speech,

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namely, supra-segmental elements are weak and there is a shift in the location of the sound production in the cavity.

Keywords: *prototype, prosody, speech disorder, phonological dysfunction, Speech Filing System.*

Introduction

Phonological disorder or phonological dysfunction refers to speech disorder models that can be measured by the development of the child's age and intelligence. Practically, the disorder can be called as a form of imprecision or delay aspects of speech in children. The form of the disorder that can be identified consisting of errors in sound production, substitution of one voice with another voice, and eliminate certain sounds such as final consonants. Certainly, the difficulty interferes with the academic skills and social communication for the child. Through the analysis of phonological prosody will be found speech flow arranged in a set of phonological unit. It refers to the theoretical interaction between phonological and the components of the grammar. Interaction in the form of mapping rules that build phonological structure is based on understanding morphology, syntax, and semantics, provides a set of phonological units are needed to characterize the application domain of the large number of phonological rules. In the case of severe phonological dysfunction sounds such as *b, m, t, d, n* and *h* are often mistakenly pronounced. The main function of intonation is to organize oral discourse into units understood, with punctuation, capitalization and paragraphs are properly written.

Signaling organization and the content information of the message indicates the grammatical meaning and attitude of the child to talk. The sentence intonation can be organized into a kind of spoken language intonation units called tone. For purposes of the research presented here, to analyze the speech signal we utilized the software Speech Filing System (SFS). This software can display speech signal wave in the form of spectrogram and pitch. It shows the pattern in the fundamental frequency changes. This helps us to describe prosody or intonation of the speech signal.

This study is intended to identify the prosodic structure through speech signal characteristics and location of the cavity in patients with phonological dysfunction.

Review of Literature

Prosodic phonology is proposed by Firth which includes characteristics beyond consonants and vowels, namely, syllables level, words, phrases, and sentences (Daniel, 1991). Prosody can be divided into several important components of prosody syllables. Prosody part of sentence includes lengthening, tone, stress, and tone relation between syllables, and also intonation in the prosody of a sentence. Prosodic analysis is used to demonstrate the phonologically explicit functions based on phonetic characteristics and their relation to the grammatical analysis.

Phonetics is divided into 3 types: articulatory, acoustic phonetics and auditory phonetics.

In Indonesia, the development of prosody analysis reveals that it has much interaction with other theoretical frameworks. Research developed by Zellig Harris shows that there are attributes of language as an important aspect of phonological structure such as prosody, whose scope is larger than a single segment.

As already stated, this study used the SFS software. It also considered the study of Hyunsong Chung of the Department of Phonetics and Linguistics (2000) which dealt with consonantal and prosodic influences on Korean vowel length. This study took into account the study of Khaila, namely, A Study of The So Speech Produced By two Long - Term tracheotomies Children. We also considered the study of Prica (2010) which examined the vowels in Recognition of Continuous Speech by Using Formants.

Research Methods

The data used in this study may be classified into two types: primary data and secondary data. Primary data were obtained from a number of people who have phonological dysfunction. Data from the subjects is taken directly through an integrated system of hardware with software. Secondary data is derived from the analysis using software filing system in the form of speech signal characteristics indicating prosodic features for each word

spoken. The secondary data is used for method development and testing algorithms of speech therapy. Five words were used as test words: /ayam/, / balon /, / bola /, / buku / and / lampu /. This study used the Dynamic Time Warping (DTW) method to calculate the distance between two time series data of the sound signal. Testing of these applications is done by finding the ratio error matching that state the probability of matching errors in the system. There are two types of matching error ratio: False Mate (FMR) and False Non-mismatch Error Ratio Mate Rate (FNMR). Comparison between FMR and FNMR is called threshold or threshold value (T), If the score $\ll T$, then both the signal sounds are increasingly similar,

Discussion

Based on primary data collected, the following stages of language acquisition in children who performed with a variety of things were identified: (1) The child will choose a combination of short beeps of sounds heard to express a pattern of action. (2) If the combination of short sounds is understood, then the child uses the same series of sounds, but with a phonetic form that is closer to the phonetic forms of adults, to convey the patterns of the same action performed by others. Originally these action patterns always have a relationship with the child and in the pattern of action there are always interwoven elements, namely, agents, actions, and people.

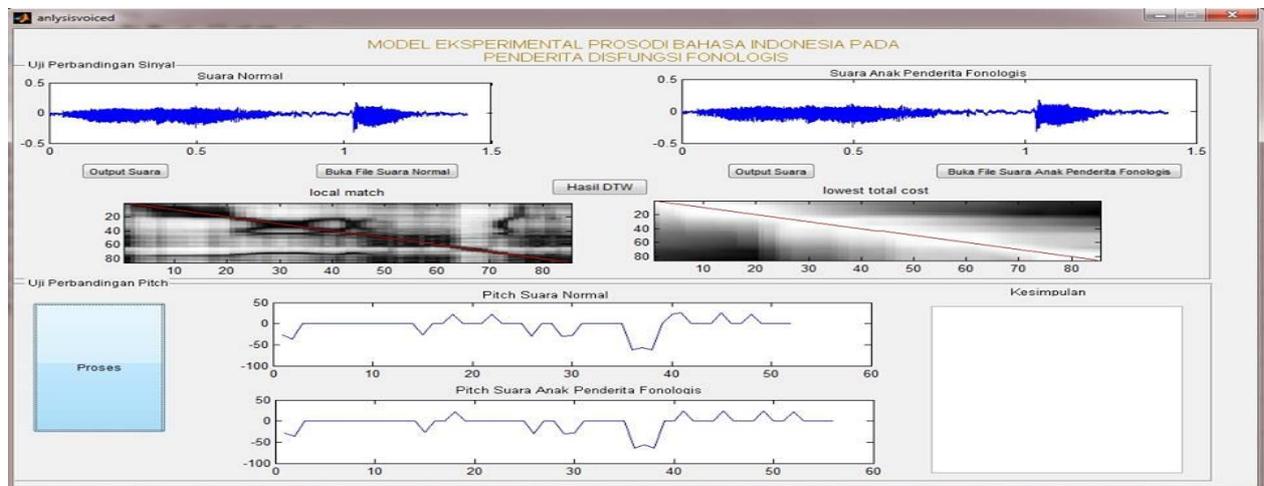
Waterson (1970) argues that language acquisition is a social process. Therefore the study is more precisely done at home in a social context in order to know more about the phonological acquisition.

In the science of language, the smallest units of sound that can be distinguished by humans are called phonemes. In principle, a greeting word or phrase can be seen as a sequence of phonemes. Each phoneme is symbolized by a unique symbol. Vocal speech signal has the form of quasi- periodic and each vowel has certain frequency components that distinguish one vowel phoneme from other vowel phonemes. Data processing is done using Speech Filing System software for every word spoken in order to obtain prosodic patterns.

Based on the prosodic signal results, the following points are observed: In the syllable pronunciation of consonants / b / and / l / there is no change in the fundamental frequency of

a particular duration of 0.1 s to 0.4 s and there is a disconnection signal for the time between 0.718 to 0.789 s when switching consonants / m / to / p / in the word / lampu /. It is also noticed that in the word / buku / there is disconnection signal contained at between 0.340 s to 0.528 s . This indicates difficulties in the presence of utterance tools in generating consonant / b / and / l /. As for the vowels, fundamental frequency variation noticed is appropriate. Conversion of text into phonemes is strongly influenced by the prevailing rules in a language. In principle, this process is the conversion of textual symbols into phonetic symbols that represent the smallest unit of sound in a language. Every language has specific rules for the reading and pronunciation of a text. This led to the implementation of a text converter unit to phoneme.

Prosody is highly specific for each language. So the model used should generate the specific prosody data for a language. Some models have been developed, but for use in a language models still need a lot of adjustments. The process of data analysis and experimental approach obtained the following result:



Application of experimental model of Indonesian prosody in patients with phonological dysfunction as shown in figure 1 above is an application in the form of a Graphical User Interface (GUI) in MATLAB programming language. This application can display the sound signal in the time domain , and the voice pitch analysis Dynamic Time Warping (DTW), which can measure between two specific sound signals between normal voice signal and sound signal phonological patients, as well as the conclusions in the form of text containing information about pronunciation mismatches that occur in

people with the said tool. This application also can display the sound by pressing the sound output to be analyzed so that the sound can be heard.

Based on the difference between the two signal sounds, cavity location of errors in children with phonological dysfunction can be identified. This error appears on the differences in the pattern pitch of each sound frequency of the basic unit for any duration uttered. For example, a short tongue sticking out leads to difficulty in pronouncing the letter " t " , " n " and " l " . The dental deformity results in noise sounds like " f " , " v " , " s " , " z " and " th ". Analysis of the data showed that subjects tend to ring a [b] , [p] , [d] , and [t] rather than sound [f] and [s] . The study also refers to the results of the research done by Waterson (1971) who found no relationship between the forms of acoustic speech features of children with an adult form of greeting. Children simply recite the speech part time approximately 0.2 seconds, but the back part with vowel and consonant elements result in strong articulation.

Conclusion

From the testing and analysis conducted we come to the conclusion that there is no explanation for the consonant pronunciation and switching of consonant pronunciation to consonant or vowel. Some inhibitory bilabial sound, post-dental, and velar voiceless / p, t, k / cannot be sounded perfect and the location shifted from its cavity. Consonant syllabic in the form of nasal, lateral, or shakes also experiences a shift in the structure and cavity. Consonants [l, m, n] are usually louder than the sound preceding and subsequent pause and the culmination of the syllable. But the subject shows that the pattern is not stable.

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013

ISSN 1930-2940

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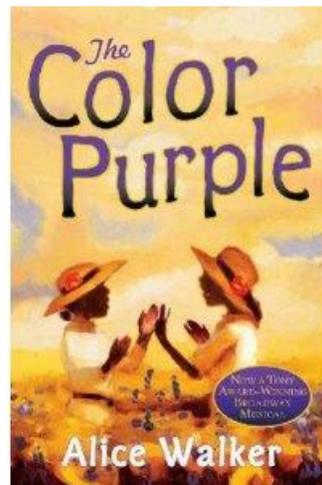
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Transformation from Existing to Living: A Study of Celie's Progress in *The Color Purple*

Suma Lalit Podnolanna



Abstract

This article makes the study of Celie's transformation from Existing to Living. Celie undergoes transformation at different levels in the novel. When the novel begins she is not even aware of what is happening with her. Slowly she understands things happening around, but is not able to react to them, because she is terrified and does not know how to fight. She just bears everything that comes her way, like a rock. Though she has met Sophia, a born fighter and also Albert's sisters who urge her to fight back, Shug in her life acts as a catalyst. Shug's entry into her life becomes the starting point of her transformation.

Key Words: Black Women, Female Oppression, Ignorance, Self-Awareness, Struggle, transformation.

Alice Walker

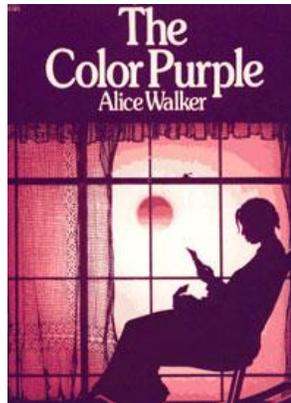
Alice Walker has created her own image as a writer in the world of literature. Walker was born on February 9, 1944, in Eatonton Georgia. Her award winning novel *The Color Purple*, becomes controversial for its representation of abusive and generally problematic relationship between black men and women. The novel contains the torturous journey of Celie, a rural black female adolescent towards womanhood and self-awareness.



Alice Walker

Courtesy: www.nndb.com

The change which is useful in life takes the people towards the path of success. *The Color Purple* features the transformation of individuals, cultures and worlds. The term ‘existing’ here means only being alive, whereas ‘living’ means enjoying life, being really alive. The protagonist Celie in the novel is seen as just existing at the beginning and slowly she undergoes a change and starts loving her life toward the end of the story.



A Feminist Novel

Many critics' view is that *The Color Purple* is a feminist novel. The African American women felt that they were not included in the Feminist movement of the whites. Unlike the whites, the black women faced racism in addition to the sexism in the community. They were fighting against racism equally along with their men, but at the same time were treated inhumanly by their own male dominated community. The women were abused verbally and physically which made them flimsy non-entities. They had to toil hard for the house-hold as well as for the white masters. They were not educated. The female body also made them frail with many unwanted pregnancies. Poverty and the absence of freedom made them more vulnerable. The white feminist theory did not consider the unique experiences of Black women and their oppression. It leads the African American Women writers to voice out their problems and fight in their own way for these women. Celie in *The Color Purple* is a symbolic woman who fights for her freedom. This novel does not show a path to follow; instead it is about finding one's own way and Celie shows it in action. More importantly, Celie's voice represents the experiences of a generation of black women and possibly certain other women of all nationalities.

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Narration through a Series of Letters from Celie

In *The Color Purple* story is told through a series of letters. The narrator, Celie, is a black woman who lives in the 1930s in the southern United States. Since most of the letters are Celie's, they are in broken English in the beginning and there is improvement in her language as she experiences more of life. Celie is a poor uneducated woman who, at fourteen, was repeatedly raped by a man she calls Pa and impregnated twice. The children were taken away from her and she was forced into marriage with a man who is equally abusive, whom she calls as Mr. _____. The only person she loves, her sister named Nettie, was separated from her. Later on the letters in the books are recorded from both Celie and Nettie, even though neither of them knew if the other would read it.

Nettie

Nettie happens to take shelter from Samuel who was sent as the Missionary to Africa. Samuel had taken the two children from Nettie's Pa earlier, Samuel, Corrine, Nettie and the children Adam and Olivia sail to Africa. Though Nettie keeps writing letters, Celie doesn't get to read them for many years. Her husband had hidden all the letters from Nettie until Shug Avery finds them. Shug helps Celie to retrieve the letters from him. Celie also gets inspired by Shug to fight for her life. From then on Celie begins to change; she grows and the growth is from nothingness to empowerment.

The Struggle and Fight

"But I don't know how to fight. All I know how to do is stay alive." (p. 26), this quote from *The Color Purple* opens the idea of the struggle and the fight throughout the story. This line also defines the meaning of life to Celie. She knows only to exist not to live for herself. She has been treated like an object from the beginning, is not allowed to talk, exploited all the while and abused physically and mentally right from childhood by her own stepfather whom she had

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thought her real father. The only character compassionate toward Celie in the beginning is her sister Nettie. Even after her marriage to Mr. Albert, (whose name she learns many years after her marriage!), she is bullied and made to work for him and his children without complaining. He never treated her like a human being. A woman, when she has no freedom to articulate her feelings, how will she fight? Celie is the best example of the heights of sexism done to any individual. She was used for all the domestic helps, had to shut her mouth all the time, and silently received her husband's beatings. She was treated this way just because she was a woman.

Victimized for Pleasure

Celie, narrates what happens in her life without even knowing how harshly she has been treated. She was barely fourteen, still a child when she was asked to perform the duty of her mother. She was seduced by her (as she thought at that time) own father. Without even knowing what it is she was victimized for his pleasures. She understood only the experience of pain. And then after giving birth to two children she was passed on to Mr. _____, at the time of giving, her Pa says " She ugly. But she ain't no stranger to hard work. And God done fixed her you can do everything just like you want to and she ain't gonna make you feed it or clothe it" (18). She eventually becomes 'it' at the end of the speech as if she is a machine having no maintenance charges. Her pa gets rid of machine which he is tired of using, pushes it on to Mr._____. This inhuman treatment she bares without any protest because she did not know what she has to do or where else she can go to protect herself. She accepts anything done to her without a word because she was allowed to exist. She only knew how to exist or stay alive.

Husband's Domination

The notion of men towards women is that, just because a woman is a wife, the husband gets all the rights over her. He can use her in any way he likes. Woman's duty is only to obey her husband's orders. It's his wish if he wants to beat her or kick her. The woman had to receive everything silently. In Celie's words; "He beat me like beat the children. Cept he don't never

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hardly beat them. He say, Celie, get the belt. The children be outside the room peeking through the cracks. It all I can do not to cry. I make myself wood. I say to myself, Celie you a tree. That's how come I know trees fear man" (30). She was exactly how Pa had narrated about her. She was accepting everything without revolting, even the beatings without even crying. She hardens herself and bares everything as if she is a tree. But even the trees feel to an extent. They indicate the pain but she it seems that acts like a rock. Just because she bares all the beating he goes on doing it whenever he felt like hurting her.

Uneducated and Poor

Celie, as the novel begins, is an uneducated poor African American girl who lives in Georgia. She was so young and innocent that she could not recognize she was sexually exploited by her stepfather. But when her Pa terrorizes her she gets the alarm that there is danger not only for herself, but also for her beloved sister. The first act of thoughtfulness that Celie does is to warn her sister about the danger, and help her twice to escape from the clutches of abusive men. But for herself she thought that there was no hope of escape. She just kept herself alive; if ever she had a hope that was of seeing Nettie sometime again in her lifetime. But when she does not receive any letters from her for a long time, that hope also starts to fade.

Learning through Experience

As she grows in her life experiences, she learns many things. Her acquaintance with Sophia teaches her that there are strong women in the world, but it was a shock for her and a hard to believe fact. Sophia is the first woman she had seen who fought for their views. But she does not dare support her. It was Shug Avery who becomes the catalyst of change in her life. Shug teaches her to love herself, and from there begins her process of transformation. The woman who was obeying her rude husband without a word, starts answering back. As she comes to know that Nettie is alive, with Shug's help, and support she decides to leave her husband, and go to Memphis. This is the tremendous change which has been wrought in her life through the

new hopes she has gained with support from outside. And the newly transformed Celie dares to finally break free and she walks out of the jail house to build her own future.

Conclusion

Celie's hard work, Shug's assistance, her desire to achieve success and independence in life hands her the path of growth. The transformation is seen in her confidence, her attire, financial status, language and faith. She becomes confident enough to go back to her house and call her husband by his name. She changes her sense of dressing and chooses modern outfit. The poor Celie turns out to be a successful business person with enough money to spend. She improves her language with the help of girls who work along with her. Her faith in religion and God changes for the better, after the experiences and influences she has had in her life. Thus the woman who just knew to keep herself alive, starts celebrating her life by the end of the story. She is also blessed with the good fortune to receive the bonus of happiness in the form of the reunion with her family and the inheritance of family property.

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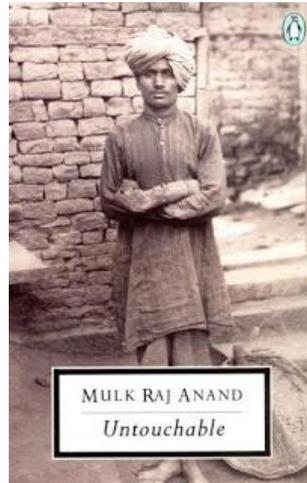
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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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A Comparative Study of Characters: Walker's Grange Copeland and Mulk Raj Anand's Bakha

Abstract

This article compares the character of Bakha from *Untouchable* by Mulk Raj Anand, an Indian English writer with the character of Grange Copeland from Alice Walker's novel *The Third Life of Grange Copeland*. Though the place and incidents which inspired the writing of the two novels are different, the experiences are similar. Caste system discussed by Anand and racism talked about by Walker are very much similar experiences of two different societies. Bakha feels sad for going through the insults and coldness of the upper caste people; in addition to this, he is poor, uneducated, and treated abominably for being born as an untouchable. Like Bakha, Grange Copeland also has undergone the insults and seen the hypocrisy of the whites. Both characters are victims of social injustice and oppression.

Key Words:

Mulk Raj Anand, Alice Walker, Untouchable, caste system, racism, exploitation of lower caste, kindness of Blacks, rudeness, upper class.

Alice Walker and Mulk Raj Anand



Courtesy: www.indianetzone.com

Alice Walker is an African American woman writer. Walker was born on February 9, 1944, in Eatonton, Georgia. She was the eighth daughter of a share cropper Willie Lee and Mennie Lou Grant Walker. *The Third Life of Grange Copeland* is her first novel, published in 1970. Mulk Raj Anand is an Indian English writer. *Untouchable* is Anand's famous novel published in 1935. Both of them belong to two vastly different countries, and have witnessed

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different historical movements in life. They are part of entirely different cultures. Yet this article compares their works because there are some similarities between the two. Walker has seen the evils of racism; similarly Anand has seen the equally disgusting evil of caste system in India. There are some similarities between the two. The two stories and the characters discussed here are the products of certain similar experiences.



Alice Walker

Racism and Caste System

Racism is the discrimination committed against the people of a particular ethnic group by another group. Caste system is also the discrimination meted out to a particular group (caste) of the society. Traditionally, Indian society was divided into four groups based on the 'varnas', they are: the varna of the Brahmana, commonly identified with priestly class, the varna of Kshatriya, associated with rulers and warriors including property owners, the varna of the Vaishya, associated with commercial livelihoods (i.e. traders), the varna of the Shudra, the workers, laborers. Among these four, the Shudra was considered as the lowest caste by the Indian society. The untouchables were outside of this system; they were not included anywhere in the varna system. Their duty was of cleaning the town, roads, toilets etc. They worked for the comforts of the upper caste people.

The protagonist of Anand's novel *Untouchable* Bakha belongs to this lowest caste of society. Walker's Grange Copeland belongs to the African American community, the community which was subjected to discrimination for centuries.

The Untouchable

The Untouchable is the story of the life of eighteen year old Bakha, who lives in the pre independence era, as a Bhangi (one who cleans toilets). Bakha is not feeble, but is well-built and strong. He is energetic and has his own set of dreams. He had a variety of dreams, like that of playing Hockey and of dressing up like the Englishmen. However, his limited means and the circumstances force him to literally beg for food and get humiliated at every turn of the road. The 'dirty' nature of their work pulls down 'bhangi's to the lowest rung of the ladder of castes. They were not permitted even to take water from a community well and had to wait for hours for the mercy of the upper caste to pour some water into their pot. The food would be given to them by throwing and if they touch anybody by accident they will be punished. They have to shout out they are untouchable as they come near any upper caste people on the streets, and other places, so as to avoid being accidentally touched by the upper caste men and women, which would pollute them. The upper caste however, doesn't seem to find this untouchability present when they molest the teen girls of the Bhangi caste. It is a typical day in the life of Bakha, mixed with hunger, misery, humiliation, small pleasures, insults and setbacks. They have to bear all the humiliation and insults, since they have no right to protest or express their feelings.

Bakha Seeking a Solution

Deprived of hope and fed up with humiliations, Bakha has a difficult day. The story presents three possible solutions in front of Bakha. First, a Christian missionary, who invites him to join Christianity so that the untouchability based on his caste can be removed. The second option he considers is the idea of sacrifice from Mahatma Gandhi, who came there to preach against the discrimination to the lower castes. The third option he considers as a solution to the entire problem is the toilet flush system, which could help remove forever, the work of carrying the night soil in pails on the top of your head and so on.

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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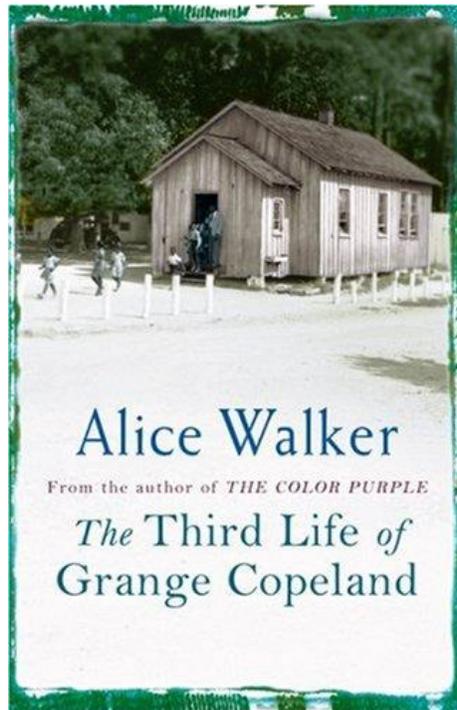
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Mulk Raj Anand's Solution

Mulk Raj Anand considers that the caste system can only prevail with the job one has to perform and the easy way to remove it is to upgrade the work environment, bringing dignity to such work. We have no right to downgrade any work. The novel simply exposes the evil of caste system, and shows a way to solve the two problems still lingering India, Sanitation and casteism.

The Third Life of Grange Copeland



The Third Life of Grange Copeland is a story of three generations. Grange Copeland belongs to first generation, his son Brownfield Copeland belongs to second generation and his daughter Ruth belongs to third generation. Grange Copeland is present in the story till the end. So he is part of all these three generations. This article discusses only one episode from Grange Copeland's life in which similar to Bakha he is humiliated just because he was an African American.

Grange Looks at life

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Grange watched this white couple in the garden. The lady was pregnant and she was waiting for her lover to come. After sometime he came with a ring, but unfortunately the pregnant lady comes to know that he is married. She becomes very angry and sad, throws away the ring and money given to her. She cries for a long time, before she moves from her place. Then Grange goes to the spot from where he was hiding and takes the ring. He also takes the money. This was first time in his life he had that much of wealth in his hand, that too without stealing. But he felt sad for that white lady and calls her to give that money and ring to her. The lady acts as if nobody is calling her. Then he goes fast and stops her saying it is her ring and money. Now she acts as a typical white woman.

The white lady asked him to give those things to her. Her tone was sharp and she looked him up and down in fury. He handed money and the ring to her. But she counts the money and accuses him of stealing some money from it. She says she would like to throw the money to the pond and will not allow him to take anything from that. She started throwing the money and laughed when Grange made a futile attempt of retrieving the money. Grange swallowed. He hated her entire race while she stood before him, pregnant, having learned nothing from her own pain, helpless except before someone more weak than herself, enjoying a revenge that served all possible bonds of sympathy between them.

Looking Down Upon the Blacks

Though she was abandoned, she believes herself far above him. She shouts at him and calls him 'nigger'. Grange was so angry that words did not come out of his mouth. As he was thinking that if she touches him he will knock her down, she had come closer, and kicked him. A thousand drums pounded behind his temples. His throat was dry. He was weak due to hunger, he couldn't manage to hold on, fell on her, bearing her to the stone floor of the platform. He held her by the shoulders and helped her to stand up. She was not afraid of him instead she was standing there and calling him names.

Steady on her feet again the woman tried to jump from the platform to the grass. He was standing in front of the steps and she did not "care" to order him to move. She knew his

weakness before a single scream from her, and did not fear him as much as she despised him. She would get the police and they would get the money from him, teaching him a lesson in the meantime. Misjudging the distance and the weight of her heavy body, she fell through the ice in to the pond. Grange had been standing mute and still, but immediately he raced down the shallow steps to try to reach her from the bank. In a split second he recalled how he had laughed when his grandfather admitted helping white “masters” and “mistress” out of burning houses. Now he realized that to save and preserve life was an instinct, no matter whose life you were trying to save. He stretched out his arm and nearly touched her. She reached up and out with a small white hand that grabbed his hand. Grange drew back his dirty brown hand and looked at it. The woman struggled to climb the bank against the ice, but the ice snagged her clothes and she stuck in the deep sucking mud near the steep shore. When she had given him back his hand and he had looked at it thoughtfully, he turned away gathering the scattered money in a hurry. Finally she sank. She called him “nigger” with her last disgusted breath.

The Hypocrisy All Around

The hypocrisy of the whites presented in the above scene is much similar to the hypocrisy of the upper caste people in the *Untouchable*. Bakha did all the cleaning works for the upper class people but he was treated as an untouchable. The untouchables were not even allowed to use the roads of upper class, if they use, they had to announce loudly to inform that they are coming. They were not allowed to draw water from the well. But the same so called ‘upper class’ people don’t get polluted while molesting the girls of lower caste. Bakha once saved an injured child by assisting on time. But the child’s mother scolds and punishes him for touching and so by polluting the child. The compassionate behaviors of the African Americans and Indian lower caste people are not appreciated by the others, but treated with coldness.

Conclusion

Characters of Bakha and Grange Copeland condemn the system of Caste and Racism respectively. They highlight the problem of poverty, the pain of being ill treated, and soreness of

heart when their dreams are shattered. Both do the task of sensitizing the people against such inhuman practices.

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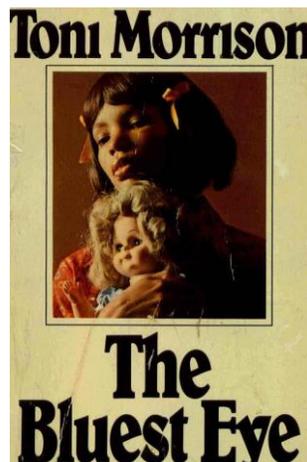
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Non-Verbal Communication: The Use of Chromatics in Toni Morrison's Novels

Dr. Swati Samantaray



Courtesy: blogs.westword.com

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

Dr. Swati Samantaray

Non-Verbal Communication: The Use of Chromatics in Toni Morrison's Novels

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Abstract

Nonverbal communication is an indispensable element of human behaviour. Chromatics or the use of colours is a vital aspect of nonverbal communication which is used as a predominant technique in Morrison's fictions. Language is a set of words/phrases and nonverbal cues with meaning behind them, and literature is the manipulation and use of those words or phrases and nonverbal cues. In literature, language is meticulously crafted. This paper analyses how language skills are harnessed to understand and interpret a work of literature. It co-relates nonverbal communication (most particularly chromatics) and literature, with special reference to Morrison's novels.

Keywords: Nonverbal communication, chromatics, symbolism.

Rubric of Nonverbal Communication

Words normally express ideas, whereas nonverbal expressions convey attitudes and emotions. A message is reinforced when the verbal and nonverbal parts of the message complement each other and send the same message. Nonverbal communication is an indispensable and all-pervasive element of human behaviour and may be broadly classified into the following categories:

- Kinesis
- Proxemics
- Oculesics
- Haptics
- Paralanguage
- Olfactics
- Chronemics
- Personal appearance
- Chromatics

Chromatics and Arts

Chromatics is a powerful means of communication. From time immemorial humans have been using colours to convey messages. Different colours are associated with different behaviour patterns, attitudes and cultural backgrounds. Colours have psychological effect and are associated with various moods and feelings. They are used for identification and classification. Teams, regiments and countries have their combination of colours on their flag. Even the cosmetics industry uses colour for soaps and shampoos.

Artists and interior decorators believe that different colours project different meanings. Every society uses chromatics, but they are culture-specific. For example, in the United States it is common to wear black when one is in mourning, while in some locations (like in Odisha) people wear white when they are in mourning. Communication is inseparable from culture. We must always consider cultural differences while sending or receiving nonverbal messages. A message that has a particular meaning in one society can have a completely different meaning in another society.

Chromatics as a Literary Device

Writers use quite a lot of literary devices to append meaning or significance to their works. One way they do this is via symbolism. Symbolism is when writers use colours, animals, things, places, or any other element to represent ideas.

When we understand the symbol being used, we connect its meaning to the narrative we are reading and understand the story on a deeper level. Writers use symbolic colours in their works in various ways.

Sometimes colour is used to describe clothing of characters or in the setting of a story. Verbal language is filled with metaphors for colour that translate well to visual language. Feeling blue, seeing red and green with envy are common expressions. Colour has cultural significance - different colours mean different things in different places. Colours elicit both cultural and psychological associations that are representative of ideas, concepts and feelings. Context plays a

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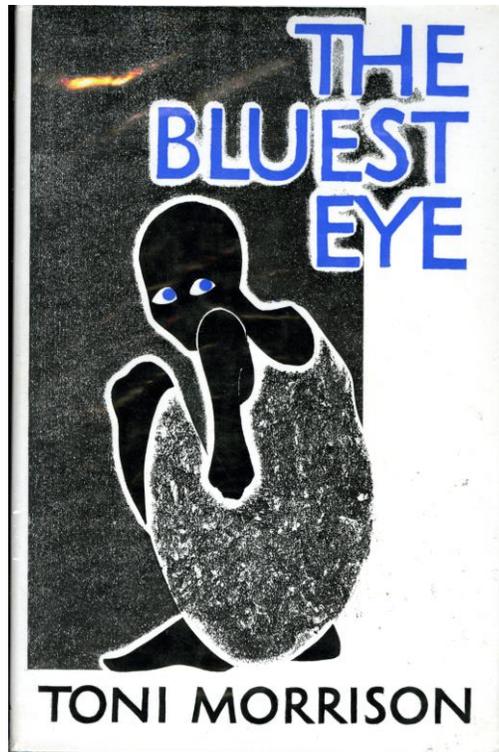
part in colour symbolism, meaning that one colour can have positive or negative connotations, depending on the larger framework. For example, although blue is often associated with strength and optimism in Western cultures, in another context it can be associated with despair and frustration.

Impact of Colour Symbolism

Literary works are often rich in multiple levels of meaning and demand that the reader is actively involved in teasing out the unstated implications. Toni Morrison, the Nobel Prize-winning American author, uses colour symbolism as a major device in thematic and character development. She uses colour in *The Bluest Eye* (1970) and *Beloved* (1987) repeatedly, but in different ways. For example, rebirth is represented by the colour green. Each spring, trees that had been bare and lifeless through the winter months suddenly renew themselves with green buds that promise a beautiful future.

The Colours in the *The Bluest Eye*

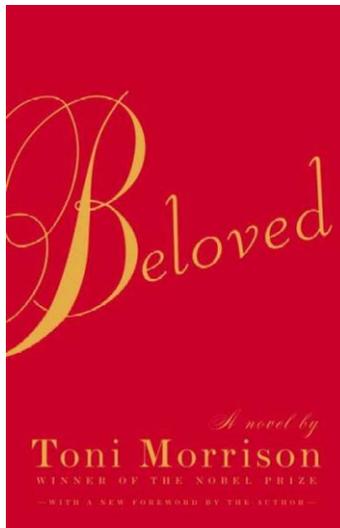
In the *The Bluest Eye*, whiteness is associated with beauty and cleanliness (according to Geraldine and Mrs. Breedlove), and also with sterility. In this work of fiction, the colour white symbolizes several things - superiority, power, wealth, and the ideals of society. Blue eyes symbolize the cultural beauty and cachet attributed to whiteness in America. The rainbow colours are linked with happiness - the yellow, green, and purple memories Pauline Breedlove sees when making love with Cholly. To Pecola, blue eyes signify the beauty and happiness that she associates with the white, middle-class world. Claudia and Frieda associate marigolds (orange) with the safety and well-being of Pecola's baby. They believe that if the marigolds they have planted grow, then Pecola's baby will be all right.



Pecola's Worldview

Pecola feels she can overcome the battle of self-hatred by obtaining blue eyes. The recurring allusion to Pecola's longing for blue eyes is symbolic of her hatred for being black. The pervasiveness of the colour blue in the novel is in direct opposition with black. Blue offers an escape and promotes the idea of success and beauty, while black is a constant reminder of failure. When Pecola drops the blueberry pie, the colour blue cascades all over the white kitchen and obscures her blackness momentarily and ultimately exposes it, creating a dissonance within the colour spectrum. The colour blue betrays her physically and emotionally, illustrating the impossibility of Pecola's existence in this blue and white world that she dreams about. "All Morrison's characters exist in a world defined by its blackness and by the surrounding white society that both violates and denies it" (Bloom: 7).

Colours in *Beloved*



Colours are also used in *Beloved* as an escape from the black world, but instead of being a point of contention, they reassure and offer comfort. Baby Suggs reflects on colour before her death for the reason that she did not have the time to ponder or enjoy during her life. She goes through a mosaic of colours before she dies - blue, yellow, green and she was in the middle of pink when she died. The reality that she never reached red is symbolic of a good death, since Morrison equates evil and destruction with red.

Toward the closing stages of the novel, Sethe, Denver and Beloved decorate themselves with so much colour that they look like a carnival act. The colours are bright and sassy, only small bits of black lace are incorporated. The absence of black is symbolic of denial of oneself and the need for a distraction.

There are two instances where white and red are coupled in this novel. The first time is when Amy, who is white, is in search of red velvet, although she refers to it as carmine. The second pairing of these two colors occurs after Sethe is stained with Beloved's blood and goes to nurse Denver, and Denver receives both the red blood and the white milk. The reverberation of this coupling suggests a powerful relationship between the colours that denotes life as well as death.

White and Black

In *Beloved*, white colour does not conflict with black, like it does in *The Bluest Eye*. It is merely a sweet and colourful anecdote to their monochromatic lives. It symbolizes peace or festivity and there is an absence of any real threat to their existence as black people. Whatever the meaning behind colour in these novels it cannot be ignored, the colour enhances the meaning of the characters and the racial discourse within the novel. Morrison uses the colour red in multiple ways in her novel *Beloved*. On the one hand red is a symbol of vibrancy and life, often revealing life in unexpected places. It also symbolizes pain and death. Red symbolizes action, courage, vitality. For Amy Denver, the velvet red signifies her ambitions for a calm and peaceful life, while 'the red heart' of Paul D stands for his deep emotions.

Kneeling in the keeping room where she usually went to talk, think, it was clear why Baby Suggs was so starved for colour. There wasn't any except for two orange squares in a quilt that made the absence shout. The walls of the room were slate-colored, the floor earth-brown, the wooden dresser the color of itself, curtains white, and the dominating feature, the quilt over an iron cot, was made up of scraps of blue serge, black, brown and gray wool-the full range of the dark and the muted that thrift and modesty allowed. In that sober field, two patches of orange looked wild - like life in the raw. Sethe looked at her hands, her bottle-green sleeves, and thought how little color there was in the house and how strange that she had not missed it the way Baby did. Deliberate, she thought, it must be deliberate, because the last color she remembered was the pink chips in the headstone of her baby girl. After that she became as colour conscious as a hen. Every dawn she worked at fruit pies, potato dishes and vegetables while the cook did the soup, meat and all the rest. And she could not remember remembering a molly apple or a yellow squash. Every dawn she saw the dawn, but never acknowledged or remarked on its colour. There was something wrong with that; it was as though one day she saw red baby blood, another day the pink gravestone chips, and that was the last of it.

(*Beloved*: 38-39)

Colour and the African Americans

Colour has made every difference in the world to the black American. *Beloved* is full of colours: gravestones, vegetables, walls, quilts, clothing, flowers, houses, emotions, bodies. Baby Suggs goes to bed to think about colour because "she never had time to see, let alone enjoy it before." Colour is life, and Sethe is trying to restore life. With heaps of brightly coloured clothing on the floor around her, Sethe lies "under a quilt of merry colors." In *Beloved* the significance colours play in the novel contains a great depth of meaning.

Describing Colour without Colour Words

Slavery wipes all the colour out of life - the colour of skin determines freedom. Sometimes in her works Morrison describes colour without using colour words. When she describes Halle smearing "creamy butter" on his face, we can see the yellow tones of it. We can see the harsh grey of the "iron bit" in Paul D's, the rich black of blackberries, the pure white of the falling snow, and the vivid orange of the fire licking Sixo's skin. We can visualize all the images because of the fine painting Morrison does with her words. Red is the most significant and most common colour. Instead of representing love, red represents pain, death, oppression, and suffering. Morrison gives us so much evidence to support the painful use of red: the baby's blood, the rooster's red comb, the red light occupying 124, the carmine velvet, Paul D's red heart, the chokecherry tree, the blood red bird *Beloved* observes, the red ribbon Stamp Paid finds, red gums of the "savage blacks" in the white jungle.

Colours are the rays of hope that brighten Baby Suggs's last days. She particularly craves for lavender and the orange squares that lessen the forbidding neutrality of the keeping room. Colours from the red part of the spectrum (including orange and pink) recur throughout *Beloved*, although the meaning of these red objects varies. Amy Denver's red velvet, for example, is an image of hope and a brighter future, while Paul D's "red heart" represents feeling and emotion. Overall, red seems to connote vitality and the visceral nature of human existence.

Yet, in *Beloved*, vitality often goes hand in hand with mortality, and red images simultaneously refer to life and death, to presence and absence. For example, the red roses that line the road to the carnival serve to herald the carnival's arrival in town and announce the beginning of Sethe, Denver, and Paul D's new life together; yet they also stink of death. The red rooster signifies manhood to Paul D, but it is a manhood that Paul D himself has been denied. The story of Amy's search for carmine velvet seems especially poignant, because we sense the futility of her dream. Sethe's memory is awash with the red of her daughter's blood and the pink mineral of her gravestone, both of which have been bought dearly.

Toni Morrison thinks in colour. Colour is an innate visual language that can be a tremendously functional tool in conveying information. It is a powerful and important communication tool, and is tied to religious, cultural, political and social interpretations.

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013

ISSN 1930-2940

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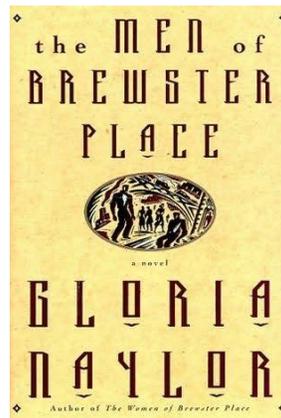
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Resurrection of Ben in *The Men of Brewster Place*

Sadia Tabasum, M.A., M.Phil.



Abstract

Naylor here has resurrected Ben in the novel *The Men of Brewster Place*. Ben comes from beyond the grave as the Greek chorus; he sees it all and comes as close as one can to understand

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the men, women of Brewster place. In her debut novel *The Women of Brewster Place*, Naylor has given importance only to the women and men that have been presented as trouble makers. But in *The Men of Brewster Place*, almost all the men characters reappear and Naylor has given them a chance to repent for their deeds. In this remarkable work, she brings their voices to life with her *characteristic* grace, technique and compassion.

KEY WORDS: Frustration, racism, oppression and repentance.

Introduction

Gloria Naylor was born on January 25th, 1950, in New York City, the daughter of Roosevelt Naylor, a transit Worker and Alberta Mc Alpine Naylor, a telephone operator in New York. Naylor's interest in literature was generated at an early age; she wrote poems at a very early age and began drafting a novel at sixteen. At Brooklyn College she happened to read Toni Morrison's inaugural novel, *The Bluest Eye*, an experience that both introduced her to the world of African American literature and provided assistance for her own writing, and she proceeded to write, with an advance from her publisher for *The Women of Brewster Place* (1982).

Relationship between Women

In *The Women of Brewster Place* Naylor explores the relationships between women and gives us an insight into what makes them successful. Here she focuses on seven women, struggling to survive in a world that has never been kind to African-Americans, especially towards women. The men here have been given much less importance and the reasons for their actions and behavior have not been revealed. Naylor revisits the lives of these men, while gifting society with another heart-warming novel, *The Men of Brewster place* (1998), written fifteen years after the publication of her best-selling novel *The Women of Brewster Place*.

Voices to Life

In this remarkable work, Gloria brings their voices to life with her characteristic grace, technique and compassion. We shall specifically concentrate on the character called Ben because he has been resurrected, and rises from beyond the grave, as the Greek chorus; he sees it all and comes as close as one can to understand the men, and women of Brewster place. Hence, his

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return completes the geographical location of her first novel, *The Women of Brewster Place*, which was completely dedicated to women. And now Naylor has taken up *The Men of Brewster Place* with the previous memories recalling the “colored daughters”. And here Ben is the narrator of the text; it is he who unifies the whole novel. He is the male parallel to Mattie, and here both of them will share their part of disappointments and tragedy.

Focus on the Character of Ben

In this paper we shall see the character of Ben in *The Women of Brewster Place* and *The Men of Brewster Place*. He is the first African American to live in Brewster Place and he is the most consistent figure in the community, almost all the time drunk. Ben’s life, like the life of many of the women of Brewster place, has been steeped in loss. Abandoned by both his wife and daughter, Ben has settled in Brewster Place. However, Ben is actually an incredibly compassionate man whose death proves to be a great loss to the community. Before dying Ben was able to at least temporarily play the role of father to Lorraine, and he offers Lorraine both comfort and sanctuary. In doing so, Ben is trying to right a wrong that has plagued him for quite a while, from the time, when Ben and his former wife Elvira worked as sharecroppers in rural Tennessee, along with their slightly crippled daughter. On weekends the daughter did house work for the land owner Mr. Clyde, who insisted that she should stay overnight. Later, his daughter tells him that she is being molested and Ben the father tries to question Mr. Clyde about the accusation. Elvira doesn’t allow him to do so, angrily criticizing Ben for believing the daughter, and for not providing the family with better circumstances. Ben is being split in two, on one side his wife’s shrewish ways, and on the other his daughter being molested, and Ben begins to drink heavily.

Lorraine and Ben

Therefore, Ben extends his helping hand to Lorraine, who reminds him of his helpless daughter. Consequently, he informs Lorraine that she is welcome to visit him any time. Unfortunately, one night Lorraine decides to go to night club without Theresa; later, as she returns to the Brewster neighborhood, Lorraine is attacked by C.C Baker and his companions, finally raped and left in the alley to die. The next morning, Ben who goes near the alley sees

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Lorraine sprawled on the ground, with blood all over her. Lorraine, being completely disoriented, attacks Ben with a brick, ultimately causing his death.

And now we shall move on to *The Men of Brewster Place* and see what it tells us about Ben, who is being resurrected to provide the reason for the misbehavior of the male characters in *The Women of Brewster Place* and there are other characters too who appear for the first time. The first chapter is about “Ben” - here we get to know Ben’s journey from childhood to his present sixty-eight year old life; he gives us details of his family history, especially that of his grandfather. He was raised by his Grandma and Grandpa Jones. Ben grew up hearing much about their young lives during slavery, and he watched as his grandfather turned into a silent and bitter man. As the days pass, Ben discovers the reason for his grandfather’s anger. When the old man was twelve years old, his sister is raped by the plantation overseer. The boy is sent to get the doctor, but by the time the doctor arrives, his sister has died. He is terribly shocked and cries “No, No” at his sister’s funeral, his own mother slaps him and admonishes him to be quiet and act like a man.

Heart-ache and Frustration

So this is what Ben has experienced in his life, heart-ache and frustration. The thing that the black man learns is that, to be a man one needs to be strong and silent, to suppress weakness and not raise voice against the oppression and the oppressor, but to be a silent spectator. And much of Ben’s pain stems not only from the fact that the majority of the people ignore or repress his manhood, but also from the realization that though much has changed for black men to move on and claim their dignity, unfortunately, many black men have not risen up to the challenge and their lives seem not to have changed since the days of slavery.

This is what Ben has experienced in his life - he could not save his daughter from the clutches of Mr. Clyde, and so the only thing he could do was to, “be quiet and act like a man”, instead of defending his daughter’s honor and redefining manhood for himself. Finally, his daughter flees from home, stating that if she has to prostitute herself to Mr. Clyde, she could well go to Memphis where she can really make some money. He had behaved just like his Grandpa who was also asked to be quiet at his sister’s funeral.

Conclusion

So we see the men, especially the black men who have their personal problems. Here, Naylor has depicted these men as more responsible and rational, able to think for themselves, having realized not only that they have problems, but have also pushed others into problems, specially the women around them. Naylor's positive depiction shows them as men struggling to correct their faults, or as individuals trying to make sense of their lives. The Technique Naylor uses here is very vital, though Ben died in "The women of Brewster Place," the "Author's Notes", in this sequel states that Naylor "takes her poetic license to resurrect (Ben's) spirit and voice to narrate major portions of (the) novel.

The positive note about the men of Brewster Place, with which the novel ends, really lifts it up out of melodrama, infusing hope and a possible better life for the black men and women. This reveals the love of the downtrodden and the deep compassion in the heart of the writer. Through the works of such writers like Naylor, the world can one day be a better place for all men and women of this universe, especially the oppressed and unfortunate ones.

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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LANGUAGE IN INDIA

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Effectiveness of Speech Therapy in Neurogenic Stuttering: A Case Study

Theaja Kuriakose, M.Sc. Speech and Hearing
Indu Thammaiah K., M.Sc. Speech Language Pathology

Abstract

Introduction: Stuttering associated with acquired neurological disorders is an acquired disorder of fluency characterized by notable, involuntary repetitions or prolongations of speech that are not the result of language formulation or psychiatric problems.” Neurogenic stuttering has been reported following various lesions or degenerative disease conditions and as such does not appear to be associated exclusively with a particular neurological disorder or disruption in any particular brain area.

Aim: To compile the dysfluency characteristics of a subject with neurogenic stuttering and to study the efficacy of speech therapy.

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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Effectiveness of Speech Therapy in Neurogenic Stuttering: A Case Study

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Method: A 40yrs old male came to the department with the complaint of recent onset of dysfluent speech, after his head hit against the wooden plank. Detailed fluency assessment revealed that he has increased rate of speech, repetition was observed in both content and in function words, filled and unfilled pause was seen, prolongations and some secondary behaviors (rapid blinking) were present. Presence of stuttering on non-initial syllables was noticed in his speech. There was no adaptation effect, situational variability, individual variability and sound or word fear observed. The stuttering severity instrument Riley (1972) was administered and the result revealed moderate degree of stuttering. The therapy was given for 14 sessions.

Result: After 14 sessions SSI was re-administered and the result revealed mild stuttering. During the course of therapy, rate of speech was reduced, fluency and speech intelligibility were improved.

Conclusions: This case study highlights the salient features of neurogenic stuttering which are most commonly mentioned in the literature. This case study also throws light on favorable outcomes of therapy. It also helps in differential diagnosis among neurogenic stuttering and developmental stuttering.

Introduction

Fluent speaking is, perhaps, the most refined motor act performed by humans requiring complex coordination of many different muscle groups. It can be sensitive to even small changes in neurological status, which may be why stuttering occurs in a wide range of neurological disorders from Parkinson's disease to close head injury (Helm Estabrooks 1999). Stuttering is classified as a communication disorder. It has been shown to be associated with increased incidence of mental health problems and lowered quality of life (Craig, Blumgart, & Tran, 2009).

Stuttering

According to the World Health Organization (WHO), stuttering consists of “disorders in the rhythm of speech in which the individual knows precisely what he wishes to say but at the time is unable to say it because of an involuntary, repetitive prolongation or cessation of a sound” (WHO, 1977, p. 202). The term neurogenic acquired stuttering denotes stuttering that appears to be caused by neurological disease or damage. It is typically acquired after childhood and its etiology may be stroke, head trauma, tumor, and disease process such as Parkinson's or drug toxicity.

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According to Helm-Estabrooks (1999) “Stuttering associated with acquired neurological disorders is an acquired disorder of fluency characterized by notable, involuntary repetitions or prolongations of speech that are not the result of language formulation or psychiatric problems.” Canter, (1971) suggested that neurogenic stuttering comprises 3 sub groups. One sub group is dysarthric stuttering which is seen in Parkinson’s disease or have a cerebellar lesion in which stuttering appears to emerge from lack of muscle control. The second sub group is apraxic stuttering in which stuttering may arise due to problem in motor planning. Both silent blocks and repetitions occur as the speaker struggle to sequence the appropriate speech movements. The third sub group is Dysnomic stuttering, which usually accompanies aphasia in which, the individual searches for a word he is having trouble to retrieve.

Causes for Stuttering

Acquired stuttering has various causes. Its different varieties can be psychogenic, or can arise from drug addiction or other causes. However, the most common cause of acquired stuttering is brain lesion (Helm-Estabrooks et al., 1986). Neurogenic stuttering has been reported following various lesions or degenerative disease conditions and as such does not appear to be associated exclusively with a particular neurological disorder or disruption in any particular brain area. In a survey study of hundred cases of patients with neurogenic stuttering, Market et al. (1990) reported that 38.3% started to stutter following head trauma and 37% following ischemic accidents, for a total of 75.3% of all patients analyzed in their study. The remainder of their participants acquired stuttering following a variety of disease and trauma conditions, including neurodegenerative disease (1.2%).

Steward and Rowley (1996) reported that 69.2% of the subjects in their sample had a neurogenic origin, which presumably combine stroke, trauma and neurodegenerative diseases. No further differentiation was made within this group. In the case of neurogenic stuttering following stroke several brain sites have been implicated, including sub-cortical regions such as thalamus and brain stem (Abe, Yokoyama, and Yorifugi, 1993; Van Borsel and Taillieu, 2000), basal ganglia (Nass et al., 1994), and cerebellum (Van Borsel and Taillieu, 2000), as well as cortical regions including temporal and parietal lobe (Ardila and Lopez 1986; Bijleveld, Lebrun,

and Dongen, 1994; Helm- Estabrooks et al., 1986), Supplementary motor area (Van Borsel, et al., 1997), Frontal cortex (Van Borsel and Taillieu, 2000), similar to findings by Ludlow et al.(1987) in trauma patients neurogenic stuttering following stroke can occur with either unilateral (left or right) or bilateral lesions.

Although much of the literature on neurogenic stuttering consists of single case studies (Example Billeveld, Lebrun & Vandongen, 1994), there have been several attempts by clinician researchers to summarize their findings on multiple cases and thereby develop a clearer picture of the disorder. Dietrich (1995), Helm-Estabrooks (1999), and Ludlow and Loucks (2003) listed general characteristics of neurogenic stuttering as follows.

1. Dominant characteristics are syllable and sound repetition, blocks are less frequent.
2. Dysfluencies occur on grammatical words nearly as frequently as on substantive words.
3. The speaker might be annoyed, but does not appear anxious.
4. Repetitions, prolongations, and blocks do not occur only on initial syllables of words and utterances.
5. Accessory symptoms such as facial grimacing, eye blinking, and fist clenching are not associated with moments of dysfluency.
6. No adaptation effect exists.
7. Stuttering occurs consistently across speech tasks of various types.
8. Patients tend to show additional signs of aphasia and dysarthria.

Neurogenic Stuttering vs. Developmental Stuttering

It has been suggested that neurogenic stuttering can be differentiated from developmental stuttering by the findings that neurogenic stuttering do not become fluent with rhythmic speech, masking or speaking slowly, paradoxically these conditions may be therapeutically useful for some patients (Guitar, 2006). Pacing is essentially a technique of speaking one syllable at a time, so that each syllable is spoken separately, without the usual co articulation across syllables. As a result the speech is produced more slowly and with a regular, staccato rhythm. This treatment was developed by Helm (1979) for patient with palalalia but has been used for neurogenic

stuttering as well. Rentschler et al (1984), Marshall and Starch (1984), and Helm Estabrooks (1999) reported that masking and DAF can be used as therapeutic tool to induce fluency, and in some cases, the fluency can be generalized. Market et al (1990) conducted a survey of clinicians who had worked with acquired stuttering and found that many of them reported success with fluency- shaping tools such as slow rate and easy onset. Helm Estabrooks (1986) and Rubow, Rosenbek and Schumaker (1986) suggested that training patients to relax muscles with the help of biofeedback can be effective in reducing Neurogenic stuttering. As there is a dearth of study profiling the characteristics of dysfluency as well as its therapeutic effectiveness in Indian scenario, an attempt has been made to compile the dysfluency characteristics of a subject with neurogenic stuttering and also to study the effectiveness of speech therapy for a subject with neurogenic stuttering.

Aim of This Study

1. To compile the dysfluency characteristics of a subject with neurogenic stuttering
2. To study the efficacy of speech therapy.

Method

A 40yrs old male came to the department with the complaint of recent onset of dysfluent speech, after his head hit against the wooden plank. The subject reported that there was loss of consciousness and blurring of vision at the time of head injury and after which the speech became dysfluent. Detailed fluency assessment revealed that he has increased rate of speech, repetition was observed in both content and in function words, filled and unfilled pause was seen, prolongations and some secondary behaviors (rapid blinking) were present. Presence of stuttering on non-initial syllables was noticed in his speech. There was no adaption effect, situational variability, individual variability and sound or word fear observed. The stuttering severity instrument Riley (1972) was administered and the result revealed moderate degree of stuttering. Neurologic evaluation revealed no motor sensory deficits and weakness. CT scan report revealed small, Focal, irregular hypodense lesion including the right medial temporal lobe. By considering the above characteristics, the case was diagnosed as neurogenic stuttering. The

therapy was given for 14 sessions. The goals taken for the therapy was to reduce the rate of speech and to decrease the dysfluency.

The following behavioral treatments were used to achieve the targeted goals.

1. Pacing: This treatment was developed by Helm(1979).In this the subject was instructed to speak one syllable at a time, so that each syllable was spoken separately, without the usual coarticulation across syllables. As a result speech was produced more slowly with a regular, staccato rhythm. A pacing board was used for this purpose.
2. Easy Onsets - first sound needs to be very gentle. 'Sigh' the first word
3. Precision fluency shaping program: In this program, the skills to be achieved were stretched syllables, smooth transition between syllables, slow change within syllable, diaphragmatic breathing and gentle onset. These skills were to be practiced first in simple syllables and then in longer words and phrases.
4. Airflow therapy: in this program the case was trained to control a wide range of aspects of airflow. These aspects involve smooth breathing, exhalation prior to speech, blending words into exhalation pattern, continuing exhalation until the last utterance, pausing at natural juncturing points, smooth inhalation during the pre speech pause.
5. Soft Contacts -tongue, lips etc need to make soft touches. 'Delicate' mouth
6. Continual Phonation -one breath for each sentence/idea, pausing at the right times

Overall Improvement

The client attended the therapy regularly. The progress observed in the case was as follows

- The rate of speech was reduced.
- Till 7th sessions of therapy, repetition of words and filled pauses were not reduced.
- From 8th to 10th session, the repetition of words and filled pauses were occasionally present.
- From 11th session onwards, none of the dysfluencies were present.
- The overall speech intelligibility improved.

- On 14th session, SSI was re-administered. Scores were below mild severity (less than 10). During the course of therapy, rate of speech was reduced, fluency and speech intelligibility were improved.

Discussion

Stuttering associated with acquired neurological disorders is an acquired disorder of fluency characterized by notable, involuntary repetitions or prolongations of speech that are not the result of language formulation or psychiatric problem. (Helm-Estabrooks, 1999). The nature of onset for neurogenic stuttering is usually sudden and the most common cause of acquired stuttering is brain lesion (Helm-Estabrooks et al., 1986). The present case also exhibited a sudden onset of dysfluency followed by head trauma and the lesion was found to be a Focal, irregular hypodense lesion including the right medial temporal lobe. Similar result was reported by (Van Borsel and Tallieu 2000) who reported onset of dysfluency followed by lesion in the cortical region such as temporal and parietal lobe.

The present case exhibited irregular and rapid rate of repetitions on function words as well as content words which are the typical characteristics of neurogenic stuttering as reported by Canter (1971). In neurogenic stuttering, the stuttering is not restricted to initial syllables in words (Bloodstein, 1995). The present case also had a similar trend in which the dysfluency was observed in non-initial syllables. The case also exhibited absence of adaption effect, situational variability, individual variability, sound or word fears. Bloodstein (1995); Van Riper (1982) reported individual with neurogenic stuttering has no adaptation effect and fear and anxiety.

The present case attended the therapy program for 14 sessions. An individualized rehabilitation program was planned which included the following therapy techniques - pacing, easy onset, precision fluency shaping program, Delayed Auditory Feedback, Airflow therapy, Soft contact and continual phonation. Post therapy Perceptual evaluation revealed a marked improvement in his fluency. SSI scores also revealed a remarkable improvement in his fluency. Market et al (1990) conducted a survey of clinicians who had worked with acquired stuttering

and found that many of them reported success with fluency- shaping tools such as slow rate and easy onset.

Conclusion

Neurogenic stuttering, although relatively rare, is increasing a well recognized disorder in the clinical case load of speech language pathologist. Much of the information about neurogenic stuttering, however, is still based on case studies of single patient. This case study highlights the salient features of neurogenic stuttering which are most commonly mentioned in the literature. The features of neurogenic stuttering exhibited by the present case were absence of Adaption effect, situation variability, and individual variability and sudden onset of stuttering. Features like repetition and pauses were noticed. In addition other characteristics like tension and struggle reaction were seen and restricted tongue movement was also present. This case study also throws light on favorable outcomes of therapy. It also helps in differential diagnosis among neurogenic stuttering and developmental stuttering.

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
ISSN 1930-2940

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A Thematic Study of Manju Kapur's Novels:
Home and The Immigrant
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Manju Kapur Courtesy: www.untitledbooks.com

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A Thematic Study of Manju Kapur's Novels: *Home and The Immigrant*

Introduction

Manju Kapur is the most talked about and appreciated contemporary Indian English woman novelist. She insists that the world she portrays analytically in her novels stems from the intellectual experience of her academic life. Her basic approach is to liberate women from the oppressive measures of patriarchy. The protagonists in her novel therefore, endure physical, emotional and psychological suffering, but finally are able to attain their long cherished freedom to a great extent.

Portrayal of Women

Manju Kapur's women are portrayed within the periphery of their respective territories subject to gender prejudice and oppressed to the level of giving up individual identity. A self-effacing and selfless living is thrust upon women, acclimatizing them to gender prejudice and willing accepting of their present situation. In all her novels Manju Kapur places emphasis on the cultural conditioning of the girl child in an Indian setup. From a social and psychoanalytic angle, she explores the manner in which Indian girls are moulded to suit the needs and imperatives of a patriarchal society. While most novels dealing with feminist issues begin with the problems affecting the marital life of an urban educated woman, the novels of Manju Kapur trace the painful voyage of the heroines from childhood into adulthood. The manner in which myth, religious dogma and tradition are used to curb a woman's freedom and stifle her natural impulses to live and grow as men do, and the manner in which her education and career are intentionally delimited to deprive her of freedom from dependency are revealed as the two powerful social forces that impede the development of the Indian female child.

Personification of New Women

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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The women in the novels of Manju Kapur seem to be the personification of new women who have been carrying the burden of inhibition since ages and want to be free now. Manju Kapur clearly shows the dilemma of women who carry the burden of being female as well as the added responsibility of being mothers to members of their own sex. In the traditional social milieu of the novel where mothers and daughters exist, marriage is regarded as the ultimate goal and destiny from which these women cannot escape. Manju Kapur succeeds in presenting the real picture of women in a male- dominated society. Her female protagonists are mostly educated, aspiring individuals caged within the confines of a conservative society. Their education leads them to independent thinking and makes them intolerant of family and society. They struggle between tradition and modernity. It is their individual struggle with family and society through which they plunge into a dedicated effort to carve an identity for themselves as qualified women with faultless backgrounds. Manju Kapur has portrayed her protagonists as women caught in the conflict between the passions of the flesh and the yearning to be a part of the political and intellectual movements of the day.

Away from Traditional Portrayals of Women

Manju Kapur's novels present the changing image of women moving away from traditional portrayals of enduring, self sacrificing women towards self assured, assertive and ambitious women who make society aware of their demands. The novel *Home* depicts how family norms are ignored by the new generation of women.

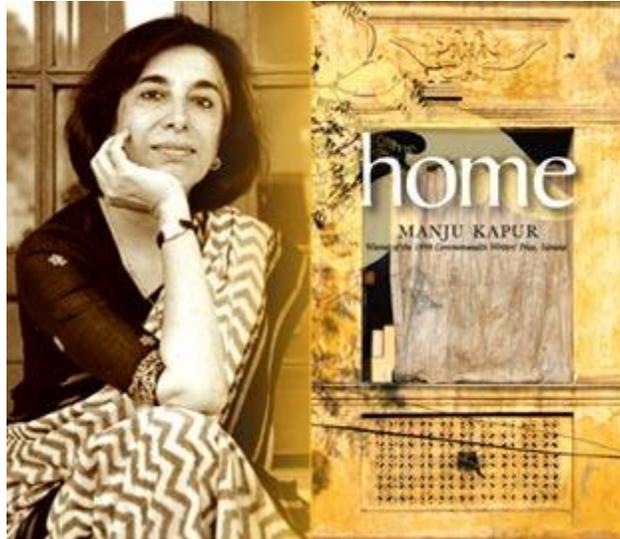
Role of women in *Home*

Manju Kapur's novel *Home* is about the joint family. With unswerving attention, Kapur follows the members of this traditional family into the uneasy world they come to inhabit.

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From the frantic sensory of modern urban India, she constructs a story as intricate, quiet and dazzling as the fabric produced by the family. Told in a sustained colloquial voice, *Home* is startling in its sweep and unerringly accurate in the bleakness and hope it presents. An extensive investigative work, *Home* is a holistic venture to decipher characters of a family that speak as one voice to the world. Within the house each individual voice may chatter, murmur, question or complain, but they all must eventually fall silent in deference to the wishes of the family as a whole.

In Conflict with Patriarchal or Sexist Society

Manju Kapur places her female protagonist in conflict with a patriarchal or sexist society with prejudices on the basis of gender, and depicts her struggle to assert her individuality and gain acceptance. Though the focus is mainly on the suffering of a woman within marriage, yet there are substantive instances where a woman's life is moulded along sexist lines to be a much lesser, certainly not an equal to a patriarch within the family. Through characters, like Rupa,

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Sona and later Nisha, the novelist emphasizes the point that a woman is not born 'as a miserable creature' but is culturally moulded to be so and this process is initiated by woman herself. The power of suppression therefore is by a woman against another, as Sona does against Nisha. This affirms the derivative that gender is not based upon biology or anatomy, but entirely on the cultural notions established by the patriarchal civilization. This privileges man over woman and enhances the state of inequality and incompatibility, causing master-slave relationship.

Impact of Family Web on Sona

The family web that enmeshes and stifles the existence of a woman deprives her of and denies her the opportunity to express herself. Sona, blessed by all materialistic riches is mentally tortured by her mother-in-law because of her barrenness and her 'mean' birth. Her dedication to her family and her passive suffering is used further as a commodity to torture her. Her craving for peace and recognition is not even properly heard by her husband, who leaves her alone with her thoughts.

Contrast between Sona and Rupa

Sona is beautiful and married to a rich business man also, but unhappy because she is childless even after ten years of marriage and forced to take care of Vicky. Rupa is barren like Sona but she relates herself to her family and career in order to establish her identity. She even becomes an anchor to Nisha, who when struggling passively against the physical violence of her cousin Vicky, retreats into self alienation. Not able to push back the threatening force of Vicky, Nisha becomes an outsider in her own family. So pitiable is the state of living for her that she fails to communicate to her mother and suffers agony single-handed. Rupa suspects "problem" through her body language and shelters her by playing the role of foster mother to her. First,

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through Rupa and later through Nisha, Kapur advocates the strategies that can be adopted for the welfare of women. Rupa realizes her creative spirit, and thereby forges ahead into her future. Likewise Nisha, who after her skin problem realizes her status as an outsider and establishes a boutique and thereby overcomes her feeling of inadequacy, Rupa and Nisha are thereby effective substitutes to their husbands' "provider"- role and this adds to their prowess. By fighting against encroachments to their existence and esteem they hold their attitude to recognizable pride. Sona represents reconciliation to oppressive domestic forces while Nisha and Rupa fight to achieve their psychic spontaneity. Nisha and Rupa create their own contributory environments where their basic intellectual and material needs for survival and development are safeguarded.

Nisha and Her Motherhood

Nisha's marriage and later her motherhood assert the fact that a woman's intellectual emancipation does not negate her biological stature of nurturing various relationships. Kapur is not argumentatively vocal in pleading the fate of the contemporary woman, rather she sympathetically paints woman's struggle to find an identity outside these definitions, which men have designated for women.

Description of Personality Traits

In *Home* with two different portraits of women with Rupa and Nisha on the one side and Sona on the other, Kapur projects the seemingly opposite personality traits, yet striking in refinement and polished. While carrying a melancholic vacuum of heart, Nisha and Rupa fulfill their social obligations like Sona, but unlike Sona they strive to seek a definite valuation of their personality and performance. Their professions are an expression of this image and a shadow of

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their creative vision. Their endeavour looks beyond their sense of emptiness. Their self-preservation enables them to preserve their individuality in a world of pre-fixed norms and behaviour. The journey of both Nisha and Rupa is from non-entity to entity, whereas Sona remains a non-entity. Rupa and Nisha make a conscious attempt to represent the suppressed urge of women to assert their quest for independence in a concrete manner.

Mother-Daughter Relationship

The mother-daughter relationship has reversal connotations. A mother takes her daughter as her daughter and saddles her child with her own destiny. Nisha's rejection by her mother is symbolic of Sona's rejection of the suppressed self. Sona feels elated and elevated in her rank with the birth of Raju her second born. Marginalizing Nisha, Sona marginalizes her ungratified existence. To Sona, therefore, Raju is an ultimate panacea, but to Nisha is the cause of the gender bias. Sona's nonchalant attitude is juxtaposed with Rupa-Nisha relationship to bring out the inherent ambivalence.

Presence of Mother-in-Law

Nisha's attitude towards her mother-in-law after her marriage to Arvind, a widower, is another instance of ambivalence. With an intention to rule over her feminine universe as a wife, she callously accommodates the old lady. By distancing her existence in the small house Nisha strategically tries to assert her autonomy. This repulsiveness disappears when twins are born to her. Nisha surrenders her non-conformist attitude, for she needs the assistance of the old lady to look after her children. Her surrender is symbolically transmitted when she places her son on the lap of her mother-in-law and holds the girl child to herself at the naming ceremony. In the saga

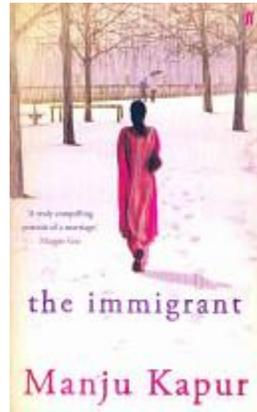
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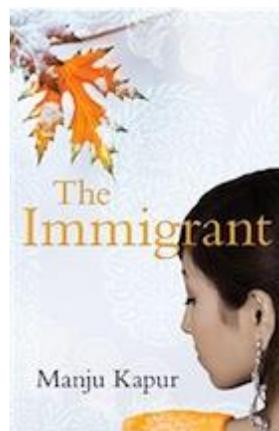
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of the traditional Indian business family in *Home*, Kapur displays a mature understanding of the female psyche.

Hybrid Identity in *The Immigrant*



Manju Kapur's fourth novel *The Immigrant* gains clarity and perspective not only from its objective assessment of immigration, but also because the story is set in the 1970s. By returning to an era when to leave one's home was to relegate it to the past, Kapur throws into contrast today's more fluid migrant identities, hybridized by the ways in which technology, affordable airfares and sheer weight of numbers, keep aspects of the old society alive in the new.



Changes in Vision and Various Relationships of Women

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The Immigrant is about a woman and the changes in her vision and various relationships in this speedily changing world. Nina the protagonist is unmarried till her thirtieth birthday. Her relations with her widowed mother, her late marriage, her turning from a meek wife to a daring woman, and her valiant rejection of the mechanical relationship with her dentist husband are the main concerns of the story. The story of *The Immigrant* is set in the 70's and revolves around the protagonist Nina who is a thirty year old English Lecturer in Miranda college, New Delhi, struggling to make both ends meet, for herself and her widowed mother. But her pursuit is as useless as to search for water in the arid soil and as a result, her fragile new life begins to unravel.

Exploring the Arranged Marriage System

The novel explores, through Nina's story, not only the arranged marriage system and sexual compatibility between individuals, but the clashes between western and eastern culture, the wrenching of family ties when people immigrate, and India's regimented class system versus the more relaxed social set up of the west. The novel unfolds many currents of view and streams of people who are just puppets in the hands of fate as many Indians believe. A human being is seen as a victim of circumstances.

A New Life in a Foreign Country, Canada

The Immigrant follows the lives of two Indians making a new life in Canada, and the trials and tribulations of their marriage. In subject matter and locale the focus shifts from India to Canada but at its core, the novel deals with man-woman relationship. The theme of revolt and rehabilitation of woman has been placed in an alien set up. But in the novel there is no east-west

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clash or the theme of alienation. The novel *The Immigrant* begins with the clenching impact of patriarchy where the social and gender constructs haunt Nina and she is finally reconciled to marry Ananda, an Indian immigrant in Halifax. Her marriage stands as a matter of convenience and chance as her prospects of settling down and having a family of her own seem to pressure her on her thirtieth year. So the exile for Nina involves the act of crossing borders due to an imminent crisis in her personal life, on her status of belonging in her homeland. Her migration is caused by an act of the tradition-bound status consciousness.

Reasons for Migration

Ananda's decision to move out from his home to Canada is for security, safety, and the construction of an identity. Ananda and Nina fail to establish a healthy sexual intimacy which stays at the level of verbal discourse and which leaves their marriage under tremendous strain. The textualization of immigrant experience is seen as Nina suffers from a profound loneliness, when Ananda fails to please her sexually. She finds herself vulnerable and forlorn which make her a prime target for the lust of Anton.

Return to the Home Land

The novel traces how Nina returns to her homeland in an effort to establish links to her past and as an aid to boost her emotional and psychological support systems. But the death of her mother breaks Nina's last ties with her homeland and symbolically her "old self". She faces the faults of her marriage, defies the role that tradition has scripted for her, and qualifies as a librarian. She has lost plenty along the way, but she finds herself when she boards a Greyhound bus bound for another new start. Nina's dream of a happy married life end on a sour note and she

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is surging ahead with the hope of establishing herself independently on her own in an alien country. Nina's new struggle for her survival is seen from the existentialistic angle also. She is like a wandering ship after a storm that tries to find a safe place for anchoring.

Consequences of Migration in Personal Lives

Manju Kapur, through her captivating prose, brings an end to *The Immigrant* by establishing the fact that both Ananda and Nina lacked the mental strength of an immigrant. Immigration definitely calls for willingness of the mind to assimilate, adapt oneself to the foreign ethos without abandoning their old selves. For Ananda and Nina their displacement was not only geographical and cultural, but also spiritual and that ultimately made them lose their own selves. Nina and Ananda inhabit an in-between space that they themselves are all too aware of. In some ways it is an enabling space, but in some ways it also means that they are fixed in a time warp that traps them. Manju Kapur explores thoroughly these aspects of settling abroad.

Conclusion

Manju Kapur's novels enable the readers to get an idea of the feminist struggle against biases. Striking a balance between a natural co-existence on the one hand and unfettered freedom and space on the other, Kapur's eloquent narration of women's issues is quintessentially, both Indian and universal.

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Language in India www.languageinindia.com ISSN 1930-2940 **13:12 December 2013**

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
ISSN 1930-2940

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Collaborative Learning: An Antidote for Unheard Voices in Language Classrooms

Dr. S. Usha Menon and Dr. C. Alamelu

Confronting Mixed Ability Classes

Classrooms anywhere in the world are made up of groups of students who differ from one another in their intellectual, physical and emotional constitution. These result in disparity in learning styles and learning speeds, leading to heterogeneous classrooms comprising mixed ability students with variations in motivation and comprehension levels. This is reflected in the poor performance by slow learners leading to a general feeling among them that their voices, though feeble, are most often unheard. This universal phenomenon poses a variety of challenges on an everyday basis to teachers about how different learner- needs can be met and also how the

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slow learners can be motivated to become participative, interactive and active learners. This issue of confronting mixed ability classes is approached from various angles by educators by using a variety of educational methods and approaches to actualize improvement in students' achievements. One such productive method is Collaborative Learning (CL).

What is CL?

Collaborative learning is a process of learning where the exploration and construction of knowledge ensues through meaningful interaction among learners. This is accomplished by forming a team of students, working in pairs or groups, to realize the objective of solving and completing a task or a problem. Similar thoughts are reflected in the explanation by Roschelle & Behrend (1995), "Collaboration is the process of building and maintaining a shared conception of a problem."

The adoption of CL has potentially transformed the traditional classrooms into a vibrant center of participative learning, with wider scope for positive influence, through interaction amongst students. Collaborative classrooms are characterized by a learner focused environment and the critical and encouraging feature here is that the teacher acts as a facilitator to guide the intellectual experiences of the students. The students with different levels of ability learn from each other. The differences between traditional and collaborative classrooms are vividly encapsulated by practitioners by examining the differences between them and taking into account the enormous advantages of CL for accomplishing meaningful learning.

Traditional classrooms vs. Collaborative classrooms

Traditional	Collaborative
No interdependence	Positive interdependence
No individual accountability	Individual accountability
Homogeneous	Heterogeneous
One appointed leader	Shared leadership
Responsibility only for self	Shared responsibility for one another
Social skills not a focus	Social skills necessary for task completion
No group processing	Groups process their effectiveness
Teacher/tutor does not focus on group functioning	Teacher/tutor observes and intervenes

Better Learning Outcome in CL

The above differences documented by practitioners of CL reveal that adoption of CL results in better learning outcome by inducing amongst the students a drive to learn. In order to ensure the success of CL, teachers ought to incorporate certain principles in a mixed ability classroom to realize the objective of learning. As cited by Johnson, Johnson, and Smith (1991) the principles are:

- Positive interdependence- Team members are obliged to rely on one another to achieve the goal.
- Individual accountability -All students in a group are held accountable for doing their share of the work and for mastery of all materials to be learned.
- Appropriate use of collaborative skills -Students are encouraged and helped to develop and practice trust-building, leadership, decision-making, communication, and conflict management skills.

A resourceful teacher always tries to make use of innovative tools and riveting methods to motivate students with lower self esteem and limited language knowledge and to get them

involved in classroom activities. Such classes end up being as interesting and engaging as possible for all the students. Teachers are vested with a great responsibility to systematically structure outcome based learning activities for students and incorporate dynamism to deal with mixed ability classes.

CL for Unheard Voices

While evaluating the success of learning, the core issue that has to be questioned is the learners' improvement in language efficiency, particularly speaking skills. The success of any teaching methodology can be gauged by analyzing how the problems of learning are addressed to optimize learning, especially in a mixed ability classroom. In this context CL is advocated and justified as it has got tremendous potential to maximize learning.

Methodology

The success of CL depends on proper implementation of activities, for which the classroom can be managed as pairs or groups. The composition of the groups can be based on either the similarities or differences amongst the members of the group. The group can also vary depending on the components of the task. The theorists of CL have formulated innumerable frame works to incorporate activities, for transforming the slow learners into dynamic and enterprising learners and for improving their oral performance. Some frame works are Think – pair-share, Three – step interview , Drill - review pairs, Brain storming, Structured problem solving, Send a problem, Team expectations, Double entry journal , Guided reciprocal questioning and so on.

A pair activity frame work - Think – pair – share, and a group activity frame work - Three step interview , can be exploited in a mixed ability classroom where the slow learners will be motivated to participate in the learning process and achieve optimum learning. The modalities of conducting these activities enable these students' voices to be heard.

Think -Pair-Share

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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The teacher gives the topics to the students who are given time to think independently and then they pair with their neighbour and discuss. This is followed by reporting the outcome of their discussion to the whole class. This activity demands the process of analyzing and synthesizing and proposing probable multiple solutions. It helps students to realize their level of knowledge and to improve it by interacting amongst themselves without having the anxiety of being ridiculed. Sample activities and procedure for conducting are:

Procedure

Step -1 Give participants time to think and jot down points.

Step -2 Allow them to pair with neighbour and share their individual thoughts.

Step -3 Make the pairs to choose major ideas to share with the entire group.

Activity One - Deducing Issues

Topics like the following can trigger students' critical thinking and analytical reasoning ability:

- Rural development
- Water crisis
- Global warming

Activity Two – Inference

Images representing abstract ideas can be given to the students who will have to infer the theme, then interpret and finally evaluate. The images can be:

1. Downloaded from the internet
2. News paper / magazine picture cuttings.

Three - Step Interview

In this frame work, the activities are designed for groups consisting of three students; each takes up the role of interviewer, responder and reviewer. The roles are rotated and the process continues to complete the activity. This activity improves the listening skills, questioning skills and higher order thinking skills and develops team spirit as well.

Procedure

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Step -1 Allow participants to establishing rapport with one another.

Step -2 Make students gather information during the process.

Step -3 Ensure that the group shares the information gathered.

Activity One – Linking Content

Issues which have the scope for analysis and comparison can be selected. The activities that could be given here may be an analysis of a film which the students have to assess with regard to its social relevance and super impose and relate the content to the current affairs.

Activity Two - Critical Analysis of Choices

Topics that need to be analysed and understood and that require selection of best option can be a valuable source of teaching material.

- Will business and ethics go hand in hand?
- Is development of a nation in the hands of politicians or citizens?

Positive Effects

The main objective of employing CL in a mixed ability classroom is to improve the communication skills of slow learners. They are motivated to counteract anxiety and heighten attention which results in creating positive and new learning experience. As students are convinced that their voices are also heard in the classroom, they participate actively. Apart from this, there are a wide range of positive effects that make learning a gratifying experience. It promotes personality development, enhances social skills and improves thinking skills.

Conclusion

In mixed ability classrooms, the slow learners are not comfortable as they suffer from low self esteem. This problem is further worsened by the attitude of teachers. In many cases, the syllabus and teaching style does little to alter this predicament. Adopting CL is thus proved to be an antidote for this problem. It ensures overcoming language anxiety and guarantees learner autonomy to a great extent. Students learn better and more quickly which has a cascading and

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cyclic spinoff in improving their self esteem which in turn has a positive effect on learning. Emanating from the classroom, this collaborative process continues outside class leading to acquisition of an invaluable life-long skill.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
ISSN 1930-2940

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Segmental Overlap as a Function of Prime Duration in Simple and Complex Monosyllabic Word Naming in Speakers of English as Second Language

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Abstract

The study examines the effect of segmental overlap on naming monosyllabic words with distinct syllable complexities under a common priming paradigm with varying duration of prime presentation in second language speakers of English. 25 participants aged between 18 and 27 years are introduced to segmental primes (no overlap to complete overlap) presented across 100, 200 and 400 milliseconds prior to naming CVC and CCVCC monosyllabic words under a masked priming condition. The naming latencies are compared

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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across segmental primes and duration to reveal certain variations in the nature and extent of facilitation for simple and complex words, which are interpreted on the basis of factors influencing primed word naming such as processing time and type.

Key words: segmental overlap, word naming, masked priming, prime duration, monosyllable

Introduction

The process of word naming is influenced by the nature of preceding elements introduced as primes in controlled experimental conditions. In case of the elements being components of the word itself, the ‘segmental overlap’ hypothesis (Schiller, 1998) and its extension ‘onset form priming’ (Schiller, 2004) have stood the test of time. Neither languages nor their order of acquisition / learning have disputed with the general effects of intra-word constituent overlap that yields temporal facilitation of naming reactions (Chen, Chen, & Dell, 2002; Roelofs, 2006; Verdonschot et al., 2011; Uthappa, Shailat, & Shyamala, 2012).

Specifically, the components that have achieved the status of segments by enhancing naming speed have varied across languages and syllable structures from phonemes to syllables (Ferrand, Segui, & Grainger, 1996; Schiller, 1998). As adjuncts, the point of onset of the preceding prime and duration of its presentation has also been found to influence the nature of processing (automatic or propositional) (Neely, 1977; Versace & Nevers, 2003), in-turn concerning the influence of segmental overlap. Theoretically, as the number of components of a word presented as primes increases successively, the effects on naming latencies ought to follow a similar trend if all other factors are neutralized. The proposition loses strength as it is justified only under stipulated conditions of prime onset, duration and content (including structure) of the words. It is of interest to investigate this matter with greater accuracy as these factors not only influence the process of word naming, but may be operating in relative processes that direct one towards interactions between linguistic structure, temporal processing of events, cognitive mechanisms at work and more.

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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The present study explores the effects caused by two of these factors namely, syllable structure and prime duration (in other words, onset of the prime). The experimental conditions are defined as per the masked priming paradigm considered in a study by (Uthappa, Shailat, & Shyamala, 2012) with CVC monosyllables in second language speakers of English. The study revealed the presence of a vivid step-wise facilitation when CVC word naming was preceded by %%% (no prime), C%%, CV% and CVC primes presented for a duration of 100 ms before a backward masker (###) of 15 ms which immediately preceded the target word. The effects did not replicate for C%% 50 ms primes, clearly demonstrating the influence of prime duration in overlap based activation. As the structure of the syllable was simple, the interpretations were made solely on the basis of the segmental overlap hypothesis. However, it remains to be discovered if the effects of segmental overlap alone govern word naming speed across more complex structures.

In the current study, the CCVCC structure is subjected to the naming experiment in addition to the CVC in order to compare the effects across the simplest and most complex structures (constraint being, that the word should begin and end with a consonant) in monosyllabic words. Additively, the study explores the effects with primes of varying durations (100 ms, 200 ms, and 400 ms). The choice of these durations is made with the intention of procuring both the subliminal and conscious cognitive resources to act along a continuum in the process of primed-naming supported by documented evidences of the shift in the nature of processing with change in prime duration (Neely, 1977; Perea & Gotor, 1997; MacLeod & Masson, 2000) and also illustratively described by Klauer and Musch (2003).

Aim and Hypotheses

The study thus aims to outline the influence of syllable structure and prime duration on intra-word constituent primed monosyllabic word naming. The following hypotheses are formulated to address the issue:

1. Segmental overlap effects do not vary as a function of prime duration

2. Segmental overlap effects do not vary as a function of the complexity of syllable structure
3. Segmental overlap effects are immune to the co-occurring influence of syllable structure complexity and prime duration

Method

Participants

A total of 25 participants (20 females, 5 males) aged between 18 and 27 years were considered. All the participants were second language speakers of English with Kannada, a Dravidian language as their mother-tongue. The participants were all exposed to English as their medium of instruction throughout their schooling and higher education. There was no restriction on the total number of languages known apart from Kannada and English.

Stimulus

The stimulus comprised a list of 120 CVC and 180 CCVCC words (targets) programmed using DMDX software in a masked priming paradigm. The types of 'prime-target' pairs for CVC and CCVCC words were four and six, respectively. They were C%-CVC, CV%-CVC, CVC-CVC, %%-CVC (no prime) and C%-%-CCVCC, CC%-%-CCVCC, CCV%-%-CCVCC, CCVC%-CCVCC, CCVCC-CCVCC, %%%%-%-CCVCC (no prime) for the two structures, respectively. Each of the 'prime-target' pairs contained a set of thirty items. The set of 30 items for the 'no prime' condition were extracted using n-item sampling from the combined lists finalized for the other 'prime-target' types. Hence, a total of 90 CVC and 150 CCVCC words were chosen.

The list of 90 CVC words was selected from the 240 items used by Uthappa, Shailat and Shyamala (2012) using n-item sampling. For the CCVCC type of words, a serial search of the Webster's New World College Dictionary (Agnes, 2000) was made and a list of 161 pronounceable words (as per a pronunciation check done on three individuals satisfying the

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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participant selection criteria) finalized. N-item sampling was then used to arrive at 150 items. The stimulus words were chosen such that there was an equivalent distribution of words beginning with a certain letter in each of the lists. There was no dissimilarity between the number of phonemes (on pronunciation) and graphemes (on writing) in any of the words. Also, words that represented scientific labels, proper nouns and mythological terms did not find a place in the stimulus set.

Each stimulus item was programmed with an initiation point ‘*’ for 500 ms, forward masker (#### or #####) for 500 ms, prime (%%%, C%%, CV%, CVC, %%%%, C%%%, CC%%%, CCV%%, CCVC% or CCVCC) for 100, 200 or 400 ms and backward masker (### or #####) prior to the target (CVC or CCVCC) displayed for 2000 ms. The stimuli for each prime duration and syllable type were saved separately. A set of practice items was programmed using words that did not form a part of the main stimulus set.

Instrumentation and Utility

The stimulus was presented to the participants on a 15.4” Wipro Little Genius laptop screen placed in a well-lit and silent room at an inclination comfortable for reading to each participant. The naming responses were recorded using a Frontech hand held microphone, instructed to be positioned anywhere between four to six inches of the lips; and the recorded entities were analyzed for marking onset latency after excluding the incorrect responses (pronunciation error, disfluency, no response, delay beyond 1200 ms) using Check Vocal software through visuo-perceptual (spectrogram, waveform) and auditory-perceptual scrutiny. The raw data was analysed using statistical tools through the Statistical Package for Social Sciences (SPSS) software version 16.

Procedure

The participants were asked to read the target words aloud prior to the experiment. They were then guided through the process of the experiment. The participants were asked to watch the screen from the time the ‘*’ appeared on the screen and continue looking as

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elements flashed; and name the word that was stable as soon as possible. The set of practice items were run till the participants confirmed adequate acquaintance in performing the task. The stimulus was then run, each program separately with a minimum of five minutes between them. On completion, the participants were rewarded with an edible token.

Analyses

The reaction time of each target named across the conditions for each participant was analysed. The average values of the 30 reaction times for each type of ‘prime-target’ pair in a condition were computed and data of 25 participants for the 12 CVC conditions and 18 CCVCC conditions were subjected for statistical analyses.

Results

The data obtained from each of the 25 participants across the 12 CVC conditions and 18 CCVCC conditions were subjected to descriptive statistical analyses to arrive at the mean and standard deviation values (Table 1).

Table 1

Mean and SD values of reaction times across 12 CVC and 18 CCVCC conditions of primed word naming

‘prime-target’ pair	Mean (SD)	Mean (SD)	Mean (SD)
	for 100 ms prime	for 200 ms prime	for 400 ms prime
%%%-CVC	536 (92)	553 (86)	552 (87)
C%%-CVC	524 (107)	529 (97)	515 (82)
CV%-CVC	493 (95)	504 (109)	475 (109)
CVC-CVC	473 (95)	448 (107)	282 (115)
%%%%%%%%-CCVCC	591 (116)	578 (100)	593 (108)
C%%%%%%%%-CCVCC	568 (116)	535 (106)	541 (106)
CC%%%%%%%%-CCVCC	552 (114)	519 (117)	506 (109)

CCV%-CCVCC	547 (112)	501 (120)	493 (125)
CCVC%-CCVCC	534 (118)	474 (127)	415 (139)
CCVCC-CCVCC	520 (107)	449 (116)	298 (127)

The descriptive data was then subjected to Repeated Measures ANOVA across the conditions for each of the structures and prime durations separately. Statistically significant differences ($p < 0.001$) were revealed for CVC 100 [$F(3, 72) = 58.312$], CVC 200 [$F(3, 72) = 67.725$], CVC 400 [$F(3, 72) = 164.152$], CCVCC 100 [$F(5, 120) = 23.631$], CCVCC 200 [$F(5, 120) = 55.404$] and CCVCC 400 [$F(5, 120) = 254.696$]. The data underwent further statistical treatment using Bonferroni's pair-wise comparisons across conditions within each prime duration and structure to derive the presence or absence of statistically significant differences (Tables 2 – 5).

Table 2

Bonferroni's pair-wise comparison across 'prime-target' conditions for CVC 100, 200 and 400 ms prime durations

'prime-target' pairs	%%%-CVC			C%%-CVC			CV%-CVC			CVC-CVC		
	100	200	400	100	200	400	100	200	400	100	200	400
%%%-CVC	-	-	-	NS	S	S	S	S	S	S	S	S
C%%-CVC				-	-	-	S	S	S	S	S	S
CV%-CVC							-	-	-	S	S	S
CVC-CVC										-	-	-

Note. S - Significant difference ($p < 0.005$), NS – No significant difference

Table 3

Bonferroni's pair-wise comparison across 'prime-target' conditions for CCVCC 100 ms prime duration

Prime	%%%%%%%%	C%%%%%%%%	CC%%%%%%%%	CCV%%%	CCVC%	CCVCC
%%%%%%%%	-	NS	S ($p < 0.05$)	S	S	S

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C% % % %	-	NS	S ($p < 0.05$)	S	S
CC% % %		-	NS	NS	S
CCV% %			-	NS	S
CCVC%				-	NS
CCVCC					-

Note. S - Significant difference ($p < 0.005$), NS – No significant difference

Table 4

Bonferroni's pair-wise comparison across 'prime-target' conditions for CCVCC 200 ms prime duration

Prime	% % % % %	C% % % %	CC% % %	CCV% %	CCVC%	CCVCC
% % % % %	-	S	S	S	S	S
C% % % %		-	NS	S	S	S
CC% % %			-	NS	S	S
CCV% %				-	S ($p < 0.05$)	S
CCVC%					-	NS
CCVCC						-

Note. S - Significant difference ($p < 0.005$), NS – No significant difference

Table 5

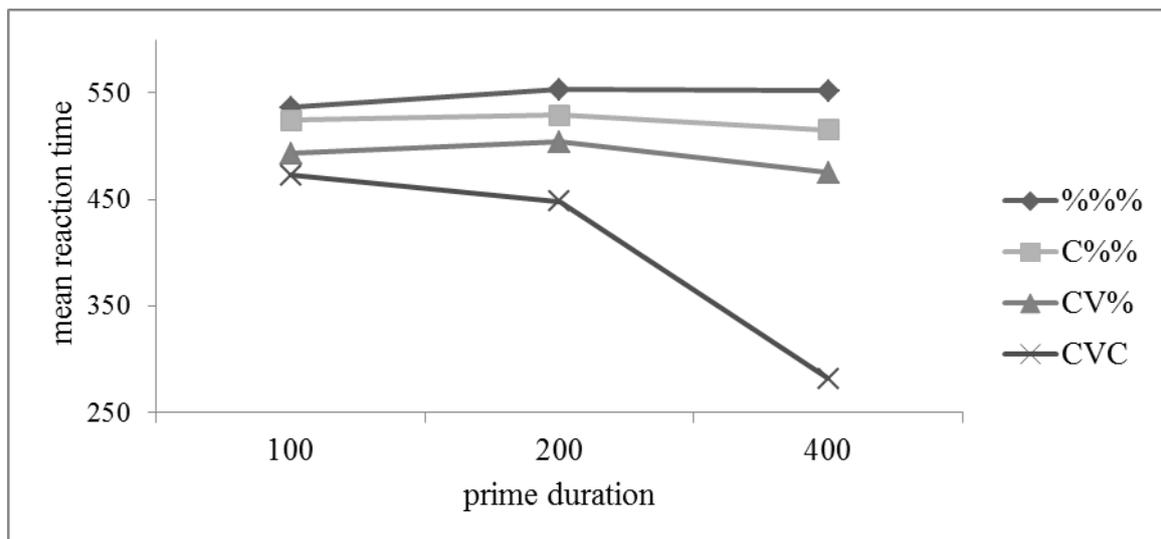
Bonferroni's pair-wise comparison across 'prime-target' conditions for CCVCC 400 ms prime duration

Prime	% % % % %	C% % % %	CC% % %	CCV% %	CCVC%	CCVCC
% % % % %	-	S	S	S	S	S
C% % % %		-	S	S	S	S
CC% % %			-	NS	S	S
CCV% %				-	S	S
CCVC%					-	S
CCVCC						-

Note. S - Significant difference ($p < 0.005$), NS – No significant difference

The data were further analysed using Repeated Measures ANOVA to compare across the prime durations for each condition of the prime for CVC and CCVCC words independently. For the CVC words, statistically significant differences ($p < 0.05$) were found across primed durations with CV% [$F(2, 48) = 3.804$] and CVC [$F(2, 48) = 103.484$] primes while the %%% [$F(2, 48) = 1.8$] and C%% [$F(2, 48) = 0.884$] primes did not exhibit any difference. On investigating further with Bonferroni's pair-wise comparison for CV% and CVC primes across durations, significant differences were found between for 200 versus 400 ms ($p < 0.01$), and 100 versus 400 ms and 200 versus 400 ms ($p < 0.001$) respectively. A visual representation of the influence of duration on segmental primes in CVC word naming is made in Figure 1.

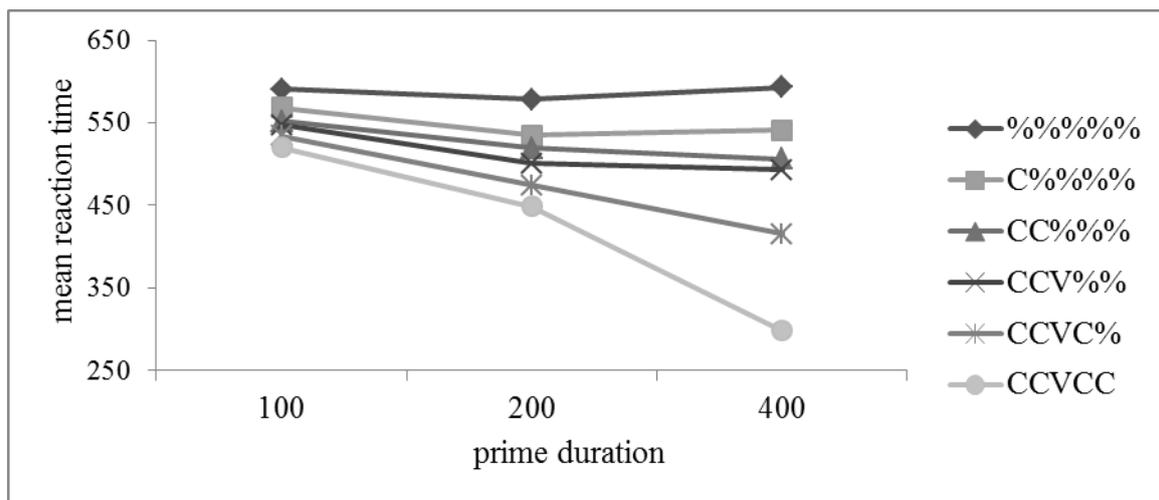
Figure 1. Mean reaction time across prime types and prime durations for CVC word naming



For the CCVCC words, statistically significant differences ($p < 0.05$) were found across primed durations for all primes {C%%% [$F(2, 48) = 5.859$], CC%%% [$F(2, 48) = 8.266$], CCV%% [$F(2, 48) = 12.654$], CCVC% [$F(2, 48) = 37.704$] and CCVCC [$F(2, 48) = 119.564$]}, except %%% [$F(2, 48) = 1.421$]. The Bonferroni's pair-wise comparison for all the primes where differences were evident across durations showed significant differences as follows: C%%% [100 versus 200 ms ($p < 0.01$)], CC%%% [100 versus 200 ms ($p < 0.01$), 100 versus 400 ms ($p < 0.05$)], CCV%% [100 versus 200 ms ($p < 0.01$), 100 versus 400 ms ($p < 0.05$)], CCVC% [100 versus 200 ms ($p < 0.01$), 100 versus 400 ms ($p < 0.05$)], and CCVCC [100 versus 200 ms ($p < 0.01$), 100 versus 400 ms ($p < 0.05$)].

< 0.01)], CCVC% [100 versus 200 ms ($p < 0.001$), 100 versus 400 ms ($p < 0.001$), 200 versus 400 ms ($p < 0.001$)] or CCVCC [100 versus 200 ms ($p < 0.001$), 100 versus 400 ms ($p < 0.001$), 200 versus 400 ms ($p < 0.001$)]. A visual representation of the influence of duration on segmental primes in CCVCC word naming is made in Figure 2.

Figure 2. Mean reaction time across prime types and prime durations for CCVCC word naming



Discussion

CVC at 100 ms

The findings revealed the presence of facilitation of word naming when two segments or more were presented as primes. The outcome differs slightly from the findings of Uthappa, Shailat and Shyamala (2012) who found the presence of facilitation even with a single overlapping segment at 100 ms. The results are compliant with their findings at 50 ms indicating the probability of the effects modulating in a continuum of time. It also demonstrates that subliminal processing operating when prime visibility is negotiable both by virtue of its duration and the maskers (Neely, 1991; Shelton & Martin, 1992; Forster & Veres, 1998) may not necessarily pick up the elements that are less redundant, as is the case

here with a single consonant lacking in exactitude of information about the ensuing word or the consonantal activation being insufficient for its perusal in the lexical activation process.

CVC at 200 ms

On presentation of primes for a duration of 200 ms i.e. 215 ms pre-onset of the target, each segment caused a significant difference to naming speed in the positive direction. Moreover, the effects generated by each additional segment were substantially more than the preceding one pointing towards the prominence of intra-word components in word naming as in distributed models of word processing (Seidenberg & McClelland, 1989) where letter nodes also form a part of the fundamental components of word representation.

CVC at 400 ms

The facilitation at this longer duration of prime presentation follows the trend of the effects with 200 ms primes although the extent may be greater. On observation of the absolute values, the facilitation clearly appears to be dramatic particularly when the prime is the word itself. It points towards a probable shift in the nature of processing, an assumption that finds support on subsequent analyses.

CVC across prime durations

The 'no prime' conditions across the three durations of the prime were equal indicating that the paradigm estimated naming latencies reliably. As far as the overlapping segmental primes are concerned, the duration of the prime did not exhibit any effect until the occurrence of the second segment. This supports the proposition that a single letter is immune to the duration of visibility of the prime possibly due to dearth of linguistic information conveyed by the first letter regarding the simple monosyllabic word itself which may be indicative of the presence of syllable level effects (Brand, Rey, & Peereman, 2003) in the grey areas between the isolated letter and complete syllable. The lack of segmental overlap facilitation at the shorter prime duration by the first segment may have been compounded by

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this factor. The explanation becomes more relevant considering that the effects of 400 ms primes as the second and third segments overlap move towards a distinct mode of processing that is influenced by the completeness of the prime, which in turn refers to the strength of the linguistic content conveyed. On closer observation, it may be noted that repetition primes at 100 and 200 ms derive output in the range of 400 to 500 ms. At 400 ms the output is speeded remarkably below 300 ms justifying the above discussion.

CCVCC at 100 ms

The results were remarkably similar to those obtained with CVC words in terms of generic segmental overlap with the exception of the initial segment priming the word naming process positively in CCVCC words. The difference however lies in the lack of discrete levels of facilitation with increasing overlap of segments. Each of the primes do not differ from their nearest overlapping neighbours in terms of the extent of acceleration caused to the process of executing the task. Interestingly, repetition priming which has consistently been faster across durations with CVC words fails to create the gulf between itself and the four segment prime (CCVC%). It implies that a prime duration of 100 ms (i.e. 115 ms pre-onset of the target) may not be sufficient to extract information about lexical status in time to influence immediate production. On the other hand, the fact that repetition yields facilitation and the direction of the extent of it corresponds with the number of overlapping segments converges on the opinion of a dominant bottom-up cohort based extraction (Coltheart, Rastle, Perry, Langdon, & Ziegler, 2001).

CCVCC at 200 ms

The segmental primes at 200 ms act in a successively effective manner yielding greater facilitation as the overlap increases beginning with a single letter segment. The difference in the extent of facilitation generated between successive segments does not occur till the appearance of the consonant segment located post the central vowel. The difference evidenced between CCV%% and CCVC% however, does not exist between CCVC% and CCVCC which may be indicative of the significance of consonants (New, Araujo, & Nazzi,

2008) in key positions in a word that may direct the course of activation of the target word. Hence, an additional consonant that follows the key consonant does not create any greater an effect than that deemed to be caused by sequential appearance of intra-word components in an input driven serial activation framework.

CCVCC at 400 ms

The findings resoundingly accept the segmental overlap hypothesis (Schiller, 1998) and almost completely delineate the function of each segment effectively. It implies that a prime presented 415 ms before onset of a target word is absolutely engaged in speeding the process of word naming. The only deviation stems from the lack of difference between the effects caused by CC%%% and CCV%% primes. It may well be explained on the basis of the predominance of components (or the lack of it for vowels) in adjudicating the content of a lexical entity. As vowels do not form the core of the representation regarding the content of a word, an additional vowel may not have caused a substantial change in facilitation.

CCVCC across prime durations

The ‘no prime’ condition does not exhibit variation in any of the three sets of stimuli confirming the effectiveness of the priming paradigm in estimating naming reaction time. The segmental overlap does not follow similarly across durations with the 100 ms condition differing from that of 200 ms for each type of prime indicating a shift in the resources activated for priming depending on the duration of prime presentation. Interestingly, the effects caused by the 100 ms primes do not significantly differ with 400 ms primes for C%%% primes. The difference between their effects set in with CC%%% primes, although the level of significance is not the same as that with CCV%% and the subsequent primes. A variable action of implicit resources in terms of the nature of their influence on speeding the naming latency may be a suitable explanation. To add to the intricacies, the effects caused by CCVC% and CCVCC primes differ across the three prime durations pointing to linguistic factors that emerge as the syllable takes the ‘close’ form with the pre-final and final consonants appearing. Thus, the syllable structure of primes themselves may be assumed to

initially trigger serial stimulus driven mechanisms in accordance with the activity in the perceptual representational system (Daniel, 1992) and employ top-down lexical activation based processes with increased visibility and strategizing time (Versace & Nevers, 2003).

General Discussion

In sum, the segmental overlap hypothesis is supported by the findings of each of the ‘prime-target’ conditions across varying prime durations for both simple (CVC) and complex (CCVCC) monosyllabic words. Prime duration appears to play a role in activating a variety of mechanisms (internal) by drawing information from various levels of word representation. However, it is not prime duration alone that governs the selection of these processes. The syllable type and number of components of the word being presented as primes dictate the operation of temporal factors. In both structures, it is an ‘open’ or just initiated syllable that does not lucidly express its linguistic / higher order influence on the basis of prime duration. As a prime approaches the ‘closed’ syllable status, the longer prime durations elicit greater facilitation than their competitors; and whether this nature is unique to second language speakers remains to be investigated.

Considering that the linguistic factors or holistic activations take prominence after the vowel in both CVC and CCVCC structures, an inspection of the effects caused by components of words prior to and with the vowel explain the dynamics of serial activation. Activation by serial presentation of components differs for simple and complex syllable structures although both are monosyllables. The simple monosyllable does not exhibit clear duration specific effects with single letter overlap; and the only other ‘open’ syllable prime (CV%) differing in its naming speed outcome at 400 ms from 200 ms alone, does not delineate the nature of processing across durations. The complex syllable structure contributes sufficiently. It is evident that primes presented 115 ms prior to the target engage different processing mechanisms from those adopted by primes presented 215 or 415 ms prior to the target. The two longer prime presentations also differ in their action, but only late in to the word.

Thus, segmental overlap varies differently as a function of prime duration in both simple and complex monosyllabic words, and due to their combinatory effects in speakers of English as second language with regard to the extent of facilitation which is in turn a possible denouement of the cognitive system's chosen processing strategies; thereby, rejecting the proposed hypotheses.

Conclusions

The segmental overlap hypothesis has been found to be largely consistent in its appearance with simple and complex monosyllabic words. The effect of each overlapping segment however, has been variable. In particular, complex words have been facilitated better when consonant segments in positions after the central vowel have formed parts of the prime. The effects of facilitation have been most robust for longer prime durations as the prime length approaches word completion. The initial segments on overlap have shown lesser differences across durations of prime presentation in terms of speeding the naming process. Thus, syllable structure, intra-word segments and the temporal allowance for recruitment of various cognitive resources have all been found to influence the magnitude of priming through segmental form relatedness.

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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Acknowledgments

The authors are grateful to Dr. S. R. Savithri, Director, All India Institute of Speech and Hearing, Mysore for permitting us to conduct the study. This paper is a lateral outcome of an ongoing AIISH Research Fund project titled “Word naming: The influence of syllable structure and prime duration on intra-word constituent processing in adult speakers of English as second language”. The authors express their sincere gratitude to all the participants of the study. The authors are grateful to Ms. Sangeetha G. S., Research Officer, AIISH, Mysore for her timely support.

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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Language in India www.languageinindia.com ISSN 1930-2940 **13:12 December 2013**

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
ISSN 1930-2940

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Logistics in Handling Dialogue in Literary Translation

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A New Genre – Literature in Translation

Literary translation evolved independent of formal training as an academic discipline. All renowned translators went to literary texts in all languages to import or export literary works in a different language. They did so without any formal training and without the basis of any theory of translation. The translators took the texts they adored and translated them. They forged ahead rendering unto their readers what they thought worthwhile in a wording they thought best, to the best of their ability. A new genre “Literature in Translation” has come into being.

Need for Translation in India

Literary translation from regional languages in India into English has been a necessity for the last sixty years. Owing to the country becoming independent there is a need for various native languages to be read in other states. To understand the varied cultures through the writing in other language regions, translations into English must be produced.

Many Forms and Functions of Literature

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Literature has several functions and creative writing takes many forms called genres. Each genre has slightly different norms for criticism. Literary Translation has come to assume great importance in the context of translation being recognized as a genre. The need for expanding horizons of understanding between various language communities demands literary translation into and from many languages. Literary translation from regional languages in India into English has been a necessity for the last sixty years. Our country having become independent, there arose a dire need for various regional language literatures to be rendered into English to be read by readers in states speaking other languages. To understand the varied cultures through the writing in other language regions, translations into English are the only way.

Fiction in Aid of National Integration

Fiction has acquired a highly favored genre now. National integration has been the crying need after political independence. In creative writing of which fiction is an integral part there is special importance for dialogue with vocabulary and expressive devices in speaking. The characters in fiction, short or long, are not of the same cultural/social strata. They may be coming from several sub-language, dialect or idiolect groups. Many considerations like social/cultural strata, age, manners (or even mannerisms), accomplishments, living places, areas, situations and moods and emotions of characters are all important. Of the four 'systems' dialogue, narrative, description and commentary, dialogue is the very first. While the three others also raise problems for the practitioner, dialogue poses varied and deeper problems. Each practicing translator has to find his own ways to tackle the problems to devise ways to convey expressive devices etc of the speakers in fiction. Idiolects are of different varieties. There are three ways to deal with them: to be idiolect neutral, idiolect free or idiolect specific. The attempt is to be artistic trying to avoid insipidity.

Translation – A Thankless Job, But a Practitioner's Pride

Though a generally thankless job, literary translation is a practitioner's pride. No anesthetist is ever thanked as a surgeon does but his job is important too.

Problems of Translation Illustrated

Given below is Telugu story in translation by the writer himself to illustrate the problems. The dialogues are italicized and after each the points regarding the problems are discussed.

Khaidi

(The title of the story is retained as it is since the term is familiar to all in our country.)

On the first day he was in the jail, it was all totally unfamiliar and he was at a loss to know his way around. Not that he could move about freely: he was let out only to do his bit of work. On that day he was asked to do work in the farm, to water the plants one after another. There were several already doing their work there.

"Arre, Bhai, how many years did they give you?" The one with a dreadful scar across his cheek asked Kannayya with what purported to be a lot of affection for the newcomer.

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“You braggart! Don’t try to draw him out. It’s simply his fate that he should be here. He is innocent and accursed.”

“Kannayya! Look how that fellow is coming strutting, swinging his arms like one on the parade ground.”

Kannayya looked that way and saw the sentry approaching.

“Quite a nasty bloke. A real sister-fucker. Shall I give him a good blow?” So saying he took up a stone, the size of a good lemon and hurled it at the approaching young fellow.

(In Telugu the word ‘naaganna’ is used as a term of endearment or affection for the young fellow, the new convict Kannayya) The appellation ‘Kondi gadu’ is retained and in Telugu ‘kondi’ is the word to describe a scorpion’s tail end.) This can be solved only by giving a footnote. The word of abuse need not be taken literally for it is used by the uneducated, vulgar people like those serving a sentence in prison.

The man was hurt on his pate and gave out a loud cry, which brought several khaki clad men on the scene. The one hurt said “Kondi” and pointed his finger to him. The one with a gun in his hand hit Kondi with the butt on the hip. Kondi lifted the hoe only to be disarmed immediately. The butt must have hit him hard but two khakis dragged him out to produce the *khaidi* before the officer.

An old sentry spat out: *“Things have come to this now – when we were young, no one dared disobeying and none ever tried to be violent. We were beating them at the least suspicion of arrogance or disobedience. If I kicked a fellow with my boot he wouldn’t get up for a week.”*

A week later Kondi appeared with chains on him. An elderly prisoner was saying: “Poor fellow! Didn’t I tell you that you have to smother your anger! See what you have come to. And this is not the first time either.”

“Once these chains are off: you’d see what I’d do to that bastard!” he spat looking in the direction of the warder’s hut.

“Shameless man!” Kannayya said to himself.

(Bastard is a term of abuse not taken literally)

Vanajakshi set out to attend her friend’s wedding. It was almost nightfall when the car reached the place. Jamuna came out running hearing the car’s hooting. She took her friend into her room. The wedding was fixed for the next day.

The household was very busy.

Holding the coffee cup in her hand Vanajakshi asked: *“Whoever is this young man, this Sekhar? The wedding card struck me as very simple.”*

“He is practicing in the High Court. M.L. from Osmania.”

“Then you’d join him in his practice. That’s fine. I can send you clients for appeals. As for the fee we’d share it fifty-fifty.”

“He doesn’t like my taking files either. He is quite old fashioned.” The sadness in her friend’s tone made Vanaja change the subject tactfully.

“Where’s the vididi, the resort for the groom’s people?”

“In this very street: the multi storied building of the Naidus. The wedding too is in that building. Naidu is the richest man in this area. You should see his son: quite a character.”

(The dialogue is between friends, two educated young women, one the bride and the other the invitee. This part is very easy to translate)

The friends sat in the bride’s room till late in the night chatting.

-The moment Vanaja entered the wedding pandal, Vanajakshi spotted the young man staring at her. He was dressed well: but none of *that* attractiveness in his face or demeanor. She remembered Jamuna’s hint. He must be the one: yes, Jamuna gave her his name also: Gangaraju. He studied up to Intermediate but then got tired of taking examinations every March and September. He turned a hero breaking the bones of everyone who tried to come in his way or attempted to correct him. She remembered that girls around in the village dreaded him. It was only her relationship that saved Jamuna for she is a ‘sister’ to the lout.

Before the wedding dais people were coming in small groups and settling in the chairs. Perhaps, it was a hired hand; the young man carrying a bucket of water slipped and fell. A man clad in silk slapped him as soon as the poor man could get up. The silk shirt had gold rings on all his fingers. Even without Jamuna her friend telling her Vanaja knew that the ‘silk shirt’ was the lout’s father and the owner of the big building

A villager, a young woman, was seen moving around. Gangaraju was looking at the young woman hungrily and suddenly he smacked her on her buttock. The lass appeared to shrink in shame and anger but there was nothing she could do. She ran into one of the rooms quickly. No one ever seemed to realize what had happened. Perhaps they didn’t want to see. That Gangulu, short for Gangaraju, was ogling, trying to make passes even at her. This was disgusting to Vanajakshi. She tried to leave as soon as it was discreet to do so. Soon after the *muhurat*, after presenting the set of rings she brought for the couple, she was ready to leave on the plea that she had an important matter in the court the next day. Once in the car, turning on the ignition, she looked at the verandah. As

she guessed Gangulu was there, looking at her. She felt as though an insect was crawling on her neck. She released the clutch and drove off.

The carpentry teacher told Kannayya that the new superintendent had sent for Kondi to tell him something in confidence. Everyone was struck by the change in the *khaidi* thereafter.

The superintendent would call one of the prisoners to his office everyday and spend ten minutes talking to him. One day it was Kannayya's turn, while he was in the carpentry shed.

Kannayya found the officer who bent his head reading. The moment the convict entered, he put down his reading.

"Are you Kannayya?"

"Yes, babugaru!"

(The original word is 'chitam' which is really 'chittam' a word denoting the expression of abject slavery to the lord, or the master. Babugaru can be 'Sir' also but the actual words the character used are best retained.)

"No need to hold your hands bent together on your chest. You can put your hands down."

Kannayya wondered how the officer knew that he had folded his hands on his chest. It was a sign of deep respect.

"Did you learn anything after coming here, any work, craft, or something?"

"Chittam, I learnt the work of a carpenter !!"

"Did you ever repent for doing what you had done to deserve being sent here?"

"But I haven't done anything wrong, babu garu."

"Don't you know telling a lie is wrong?"

-Kannayya couldn't restrain his tears.

"Kannayya," the superintendent paused a while to note the reaction in the convict's face. *"Repentance shows the emergence of good. There's no point in arguing that you did nothing wrong even after conviction."*

"Forgive me, master! I haven't done anything. I told them all. But none ever believed me. I swear by my mother, I haven't done anything wrong."

The superintendent pressed the buzzer and went to the window. Kannayya found himself shivering. Someone came into the room.

"Get me the judgement copy on this man!" The superintendent said.

Kannayya was at a loss to know what was going to happen to him. The sentry took a look at him and went out, his face stony.

In a minute the man brought a file and the officer sat in his chair and bent on the papers. Kannayya, bewildered, stood like a statue.

"You said you were never believed. What did you tell them, I mean, the court?"

"About what, sir?"

"About the crime."

"I haven't done anything wrong. I went into the master's field to do the work. When the master's son was trying to molest Gangamma's daughter, I tried to save the girl and took his hand and twisted it. The bone, they said, was broken. I was asked to attend the court several times. My old mother was frightened. They showed her a knife and asked her if it was my father's. Out of fear she nodded in agreement. They asked me if I had stolen money. I said I didn't. But this punishment, I couldn't avoid. I don't know what you are saying. Is it right to accept that I did something which I really have not? I am prepared to do whatever you want me to do. But I cannot agree that I did it. You are the lord of dharma. I will do as you order me to do."

(This rendering is not at all difficult.)

Kannayya did not hesitate to tell what he wanted to - all in a rush.

The buzzer sounded again and he was taken out.

- *"Whatever did the lord (the original word is 'dora') say?" Eagerly gathered round him, the other convicts questioned him.*

"I was asked why I came there and then I answered. He didn't believe me. You too didn't believe me either, did you?"

"You fool! You are a real fool. If you haven't done anything why are you here?"

"Did it take so long for you to say these two words?!" Someone expressed his own surprise.

"I thought that you had broken down there after being beaten."

They all broke into loud laughter.

(The word lord is for 'dora' meaning the master, one of higher birth. The conversation between men of the same kind, all serving a sentence in jail did not raise any problems at all).

Karunakar Rao, the superintendent of the jail, read the entire file for a third time. There was no chance to find fault with the judgment. But then he heard something about the convict extraordinary from the carpentry instructor. The warders told him something and then he had the reports of the earlier superintendent.

It was his duty to look after the general welfare of the prisoners, to keep them disciplined, to make them realize their own folly, slowly though, and then see that their time and the State's money spent on them were not wasted. It would be a good thing if the prisoner leaves to become a useful citizen after serving his sentence according to the law.

He sat down to his meal, thoughts eddying in his mind. Suddenly he said: *"The process of law is not my concern. But a greater commitment to a higher value urges me to transcend my duty*

as an officer. Tell me, my dear, is there a death more heinous than that of not being able to do what you really want to do rightfully.”

“If I consider it not my official duty to do what I ought to do as a human being I’d do it. I can proudly assert that to secure justice to a fellow being is well within the purview of my professional duty too. But let me know what it is that’s weighing on your mind.”

“Perhaps for you, the dad and daughter, meal time is the only time for all kinds of discussions!” Karunakar Rao’s wife said pouting.

Karuna casting a glance at his wife sighed.

Reaching for the supari his daughter produced before him, Karunakar said : “Let’s go to my office!”

-“Here’s the copy of a judgment I got. Go through it carefully,” he said hanging his coat on the back of his chair.

Vanajakshi went through the papers quickly and said: “When the murder and theft are only attempted, perhaps the judgment appears to be a little severe.”

“Whatever I may feel within, I can’t quarrel with a judgment.”

“You mean the convict is not guilty? If it were so why didn’t he prefer an appeal?”

“Because justice is expensive; because it needs money. No convict would go on asserting time and again that he is not guilty, except when he is nuts. I talked to the man and this is the first time in my twenty-five years of service that a thing like this happened. I couldn’t look into his eyes longer than I did. He was staring into my eyes with a strange glint.” ... The jail superintendent paused as though thinking and weighing the various ways of expressing what he wanted to say. After some time he said: “You say proudly that it is your moral duty to get justice done to a fellow human being. Think if there’s anything you can do for this Kannayya.”

“Let me go through the file once again,” said Vanaja and took it from her father.

Plaintiff: Resident of Yellamanchili, Gangaraju, son of Kannammaidu ...

She suddenly remembered the lout with locks on his forehead. She thought for a while and asked “Can I see the convict for a moment?”

“You certainly can, during the specified visitor’s hours, on due application.”

The daughter was not surprised. She only said: “Can I have a piece of paper?”

After Vanaja waited for a few minutes, a couple of sentries brought Kannayya. It was ten minutes past five in the evening.

“Are you Kannayya?”

“Yes, ammagaru.”

(Ammagaru, is respected mother, a usual word of reference to a lady of the upper class)

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“You haven’t committed any offence? Did you?”

“No, ammagaru. I have not done anything wrong. I swear by my mother now in heaven.”

“You tell me what had happened. We have only a short time: I can’t come to you again.”

Kannayya narrated the sequence of events right from his going to the field till he was convicted. Vanaja could understand this quickly. There was none to argue in his defense; he scarcely understood the charges and his answers were found irrelevant and for the court he sounded arrogant. *“I’ll get the case reopened. Don’t lose heart. People may think that justice is blind but the statute is made to protect the innocent...”* she stopped suddenly realizing that what she had been saying went above the poor fellow’s head.

She reworded her consolatory words and assured him that she would try her best to see justice done.

It took some time for the case to be reopened. Naidu and his son were served summons. Naidu rushed to Visakhapatnam and employed for his protection a very senior lawyer who undertook criminal cases. Vanaja prepared her case under the guidance of a very old lawyer who retired and gave up practice years ago. She produced Gangi and her daughter in the court and the court was apprised of the real sequence of events. It took quite a long time for the hearing to conclude but the witness of a woman testified to Naidu’s complicity in liquor traffic and other criminal activities. Two men who were beaten by the drunken Gangulu bore witness to his criminal activities too. She proved that Kannayya did not commit any of the crimes he had been charged with. Gangulu’s doctor who treated his fracture testified that Gangulu came with a fractured bone telling him that a bull hurt him in the field. The knife was testified by the old woman as her husband’s, without her knowing why the question was asked. She explained to the court that the mother and son were uneducated and they were bamboozled.

Some *khaidis* too were produced in the court to testify to Kannayya’s innocence. Kondi in his characteristic manner took the opportunity to explain his own assessment of the way justice was administered and only on the admonition of the court could he be stopped.

At the end of the hearing the court examined the file notes of the jail superintendent himself and ordered the release of Kannayya.

Seeing the befuddlement in the eyes of Gangulu, Vanajakshi heaved out a long sigh and walked towards her car. Outside Karunakar Rao had been waiting for his daughter.

A tattered shirt, a pair of trousers some sizes bigger and twenty-five rupees in his pocket, Kannayya set out to the carpentry instructor’s house. In three days he could find work in one

Adishesayya's house. He was asked to stay in a garage converted into a room. The cook in the house used to serve him his meals outside on the kitchen verandah. It was a big house and there were two in the house - a widower and his daughter- Vinodini. The young woman's husband had been away in the US and he would return after a two-year assignment there. Briefly, the father and daughter explained to him the chores he had to attend.

Kannayya called Vinodini, *chinnamma*, the little mother. In a few days she became his guardian angel and he took great care of her. She would stand while he went about his work. He would say: "Well, why do you stand out here in the hot sun, little mother! You go in and I'd do all the work to your satisfaction." But she liked standing watching him at work.

-Kannayya got a letter written to his people in the small town. On getting a reply he told Vinodini of his intention to go to his place for a few days. He told her of his aunt, Rangammatta and her daughter Rangi, who was a victim of Gangulu. He was given leave to visit his people and some money too for his expenses.

Rangi's mother embraced Kannayya only after a ritual practice: turning around his face a little salt and two dried *mirch* in a bid to ward off all evil.

Rangi appeared with a hair-bun beautifully done with a string of jasmines tucked in it. Kannayya was struck speechless with her glorious appearance. She was in the best of her health with a glow he never saw before in those big eyes. He couldn't take his off from her eyes.

"If only my sister-in-law were living to-day! That scoundrel had an eye on my little one and tried to commit an atrocity. Anyway isn't there God with an eye that's as big as a basket! My dear young fellow! You could come out of the tiger's mouth. Listen to me. My daughter has come of age and days are not all that good. You tie the knot and I can breathe my last in peace. You'd all be fine by the grace of goddess Mutyalamma."

Having listened to what her mother was saying, Rangi ran into the backyard beneath the *Badam* tree.

They had a lot to talk about for the rest of the day. Rangi's mother served Kannayya his night meal very early. She explained saying: 'He had a tedious journey'. Kannayya wanted to sleep in the open under the *Badam* tree. Rangi brought a country twine-cot and made a bed for him. Rangi and her mother slept in the hut.

The moonlight fell on the cot through the *Badam* leaves. The grass sparkled in moonshine. Kannayya, a free man now, was looking at the moon forgetting all his sorrows and tribulations. It was difficult to get any sleep. However hard he tried, sleep had been eluding him. He heard the soft tinkle of bangles and sat up.

"Come Rangi, come! Sit down!"

When she was hesitant he took her hand and drew her to his side on the cot.

“What’s it that is sparkling?”

“It’s a piece of glass reflecting the moonlight!” Rangi said laughing.

“I thought it was a miracle!” replied Kannayya and both broke into tingling laughter.

They returned to the cot and sat down.

“Why do you sit silent like that?” asked Kannayya.

“What do you want me to say?”

“All that happened when I’d been away, lost!”

“Don’t say that ...”

“Rangi, do you really like marrying me? We’d take *atta* too with us.”

“... ..”

“Why are you silent? Don’t you love me?”

“It’s your will, *mava*! How can you expect a girl to reply to such a question?”

(*Atta* is the term of relationship – father’s sister or the mother-in-law. *Mava* is mother’s brother could be the term for husband too. Terms of relationship are best retained – even a footnote would be all right. But many of footnotes would slow down the reading.)

Kannayya made bold and took her into his arms. She forgot herself for a few moments and said: “*Someone’s coming!*”

(Normally a ruse by the woman to get free from the man’s embrace or something like that.)

He let her go and she ran into the hut, laughing merrily.

Kannayya left the next morning asking Rangi’s mother to have a word with the *brahmin* to fix the *muhurat*.

“You have gone to your place. Is it to look for a bride?” Vinodini asked him with a glint in her eyes.

Kannayya was about to sharpen his chisel on a grinding stone.

“You always joke, little mother! You seem to be waiting for the little father’s letter. Has it come?”

“He wouldn’t be thinking of us. He has so much to do there!”

“Little mother, a drop of oil!

“I’d get you,” she went into the house.

She handed him a bottle of hair oil.

“Why this? This is sweet smelling.”

“It’s all right. Keep it. I’d buy another.”

“As you say!”

“Call me by my name, you can call me Vinodinigaru.”

Kannayya looked up, his eyes full of surprise. She looked into his eyes with a mischievous smile.

He bent down his head to his work spilling a drop of oil and grinding the chisel pressing it with his forefingers on the round stone.

Vinodini was all eyes at the strong rounded biceps of the dark young man.

Kannayya raised the tip of the chisel to his eye level and examined its sharpness with his finger.

He wiped the oil on a piece of cloth. The chisel-end sparkled.

“Kannayya, come up to my room. You can do this later. You have to mend the cot a little!”

-Kannayya was captivated by the perfume in the room.

“What’s this smell, little mother!”

“Kevda, mogali attar, see this,” she opened the cabinet took out a small vial and smudged a little perfume on his vest.

(“Little Mother” is a respectful term for the young lady in the house. Kannayya’s words and the employer’s daughter Vinodini’s words are clear signs of things to happen.)

Kannayya looked round. On three sides there were windows and curtains to filter the sunlight when it entered. On one side there were a couple of cots with beds made.

The ‘little father’ (the son-in-law of the house, Vinodini’s husband) on the wall from the framed photograph appeared to be smiling at him.

“Look here!” Vinodini said and sat on the spring bed and showed how to bounce on it. “Do you know how irritating it is when it creaks when I turn on the bed?”

“I’d set it right in a moment!”

Kannayya was about to fold the mattress but then she said there was time for that. From the cupboard she took out a book and asked him to come near. When he went near she showed him a picture.

“Oh, little mother! These are bad...”

“Don’t be foolish! See this!”

(Obviously the pictures shown are pornographic and the young man is not titillated.)

Kannayya’s heart went pit a pat.

“Do you know how much this album cost us? Five-hundred rupees. We got it from Bombay!”

She was showing another and Kannayya’s legs tottered. She dragged him on to herself on the bed.

“Please, Kannayya, don’t say no, at least for this once!”

He couldn’t utter a word.

“You are foolish. Whoever is here?”

Kannayya could only point his finger to the photograph on the wall.

“Nobody minds these small things out there in America,” she went on but Kannayya was struggling to free himself. In the scuffle the *pallu* of her sari came off and he couldn't help staring. As soon as her quest began, he threw her off her balance and came down the stairs.

He threw his instruments in the shed and drew the door close.

She followed him down calling out, “Please Kannayya, don't go ...”

Even after he had gone out of the gate she went on calling him.

What should he do now? Should he tell his carpentry teacher in the town? This kind of thing ... Wouldn't it be demeaning her, the little mother! No he shouldn't. What would he get by that?

Suppose he vacated the shed and left?

‘If he married Rangī and returned with her to his work?’ He mulled. ‘She would be with him and then she wouldn't dare ...’

He got into a train.

Karunakar Rao was in his drawing room reading the morning paper. The telephone rang. He looked a little peeved and lifted the receiver.

“Speaking! Oh, Adishesayya! How are things? What! A diamond necklace, in your house? Did they already arrest him? I am sorry!”

(This is Karunakar Rao's habitual speech in English.)

Karunakar Rao was in a dilemma. Should he tell his daughter that Kannayya had been arrested on the charge of stealing a diamond necklace from his employer's house?

-Putting his conviction behind the bars of his own conscience, telling himself that justice was not his responsibility, he heaved out a long sigh and got up.

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(This translated version is from *For Old Sake's*, published by Authors Press, New Delhi, 2010)

LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013

ISSN 1930-2940

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Challenges for Female EFL Teachers in Career Making in Pakistan

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Abstract

This study investigates the barriers faced by female EFL teachers in their teaching career in Pakistan. From the population of female EFL teachers in Pakistan, a sample of fifty teachers was selected through convenience sampling that involves the sample being drawn from that part of the population which is close at hand and it includes people who are easy to reach. The data were collected through a questionnaire based on three-point rating scale. The Questionnaire was designed after reading a lot of literature on the topic concerned. The purpose and aim of devising

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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this questionnaire was to investigate the challenges confronted by female EFL teachers in Pakistan. The questionnaire consisted of only five items because the nature of questions was comprehensive enough to serve the purpose. The results of the data collected through fifty questionnaires are shown through the graphs and tables. In the end, it was concluded that the absence of organizational justice and social disapproval and societal beliefs are the greatest challenges that the female EFL teachers face in Pakistan.

Keywords: Organizational Justice, social disapproval and societal beliefs, work-family conflict, *purdah* (Veil) and *izzat* (Honour)

Introduction and Literature Review

In this modern era of globalization and economic development, the females have to work side by side with the males to meet up the economic needs of their families. As a result, the females seek a variety of jobs. While doing jobs, the women have to face many challenges in advancing their careers.

Huang, et al. (2004) are of the opinion that females are awarded less salary than males. The justification that is given to defend this difference of salary is that females are not usually family's main earners. Foley et al. (2005) opine that females are more affected than males by distributive injustice in organization. They gave this opinion keeping in view the Israeli educational system. Greenhaus, et al. (2001) present a different view that females working in teaching profession are in position to manage work-family conflict easily due to workplace flexibility than those of working in other professions with inflexible hours and long workday.

Meyer and Allen (1997) demonstrate that organizational commitment has three components: affective, continuance and normative. Affective commitment can be defined as employee's emotional association and involvement in organization. Besides, he identifies himself/herself with organization. Normative commitment is feelings of obligation to continue employment. Continuance commitment refers to the awareness of the costs associated with leaving i.e. because they need to stay.

Greenberg (1996) states that the researchers have defined organizational justice as "people's perceptions of fairness in organizational settings". Greenberg also explains that

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different types of organizational justice are discussed by different researchers. These are: (1) distributive justice (2) procedural justice (3) interactional justice.

Bies and Moag (1986) are of the view that distributive justice refers to reward allocation, procedural justice refers to the formal level of the decision making process related with employee's complaint or appeal regarding the first stage of decision making and interactional justice refers to the informal interpersonal interactions between supervisors and subordinates at workplace.

Hallock (1997) is of the view that females' work is not recognized and it gives the sense to females that their dignity and self-respect is being damaged. Ahl (2007) points out two problems for females. He is of the view that women are not in position to equally compete with men due to unequal distribution of domestic work. He further says that societal mindset accepts women's work as secondary to their family and husband's work.

Baughn et al. (2006) argue that societal norms and beliefs put a pressure on women because people attach certain values, roles and expectations with female gender. This thing affects career choices of women. Bird (2006) exposes that women face problems in managing work and family because of unequal distribution of family responsibilities.

Cross and Linehan (2006) agree that uneven distribution of family responsibilities and childcare become major challenges for women to advance their careers effectively. Gutek, et al. (1991) give their opinion that the traditional notion of men as "bread-winner" and women as "house-makers" is a big challenge for females in the advancement of their career.

Roomi and Parrot (2008) state that cultural norms of *pardah* (veil) and *izzat* (honor) deeply influence women's career negatively. As a result, females face problems in making their career. Papanek (1982) opines that women are confined to their homes due the cultural norm of *pardah* (veil). In this way, it becomes a challenge for females in their career. Shaheed (1990) explains that *izzat* (honor) is a notion that declares the women as repositories of family's honor and their chastity and good reputation is highly valued and guarded. Kamal (1997) argues that social disapproval of working women is one of the major challenges for the women to advance

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their career. Roomi and Harrison (2008) point out that some traditional families do not allow their women to move freely and mix up with men. Females are kept bound within four walls and their wish for job and career making is always discouraged. To manage work and family responsibilities is one of the challenges that women face in making their career (Frone et al. 1992; Guendouzi, 2006; Noor, 2004; Shelton,2006; Walter,2004).

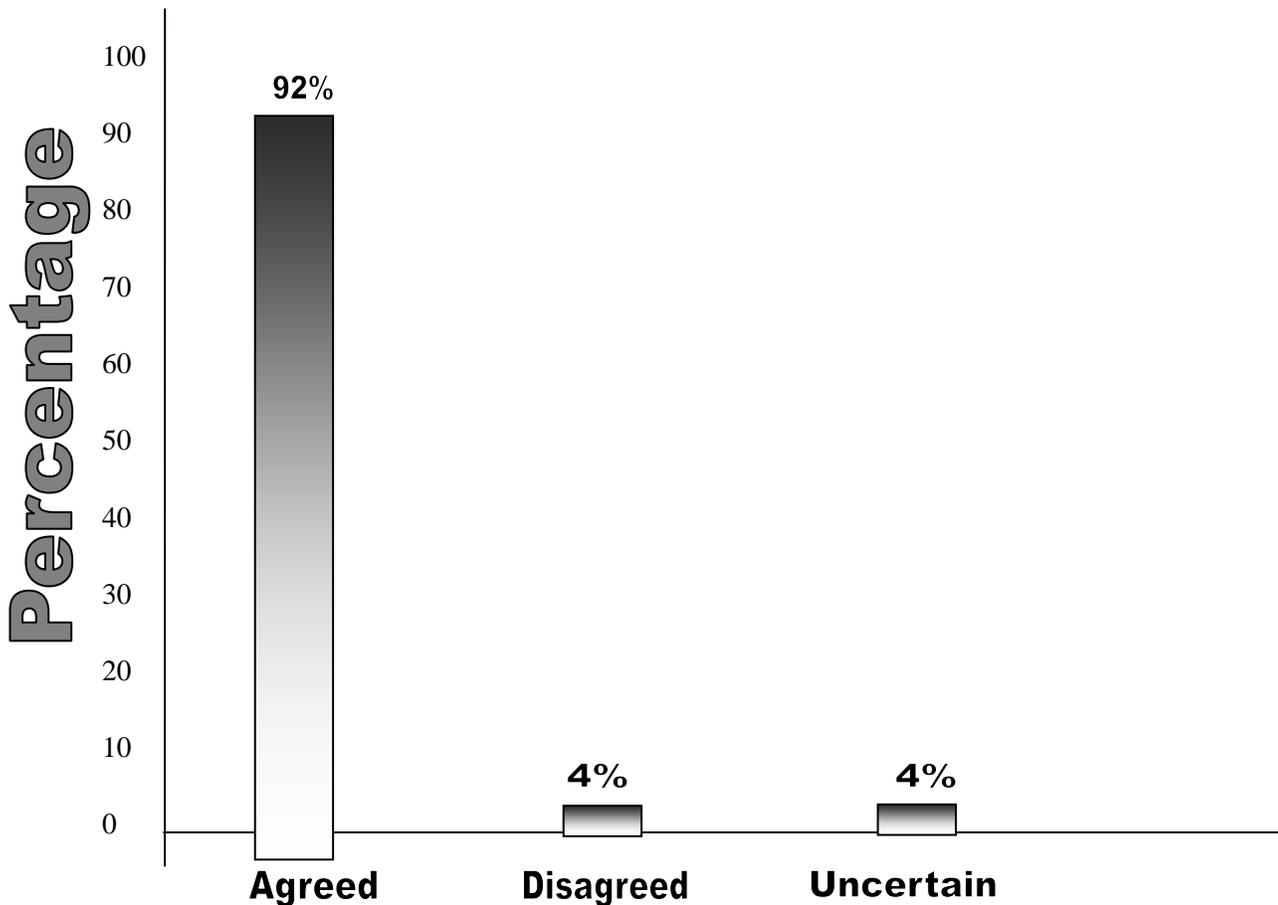
Research Methodology

From the population of female EFL teachers in Pakistan, a sample of fifty teachers was selected through convenience sampling that involves the sample being drawn from that part of the population which is close to hand and it includes people who are easy to reach. The data were collected through a questionnaire based on three-point rating scale. The Questionnaire was designed after reading a lot of literature on the topic concerned. The purpose and aim of devising this questionnaire was to investigate the challenges confronted by female EFL teachers in Pakistan. The questionnaire consisted of only five items because the nature of questions was comprehensive enough to serve the purpose. The results of the data collected through fifty questionnaires are shown through the graphs and tables.

Results and Discussions

Fig 1 Do you agree that the **absence of Organizational Justice** is a barrier in the advancement of your teaching career?

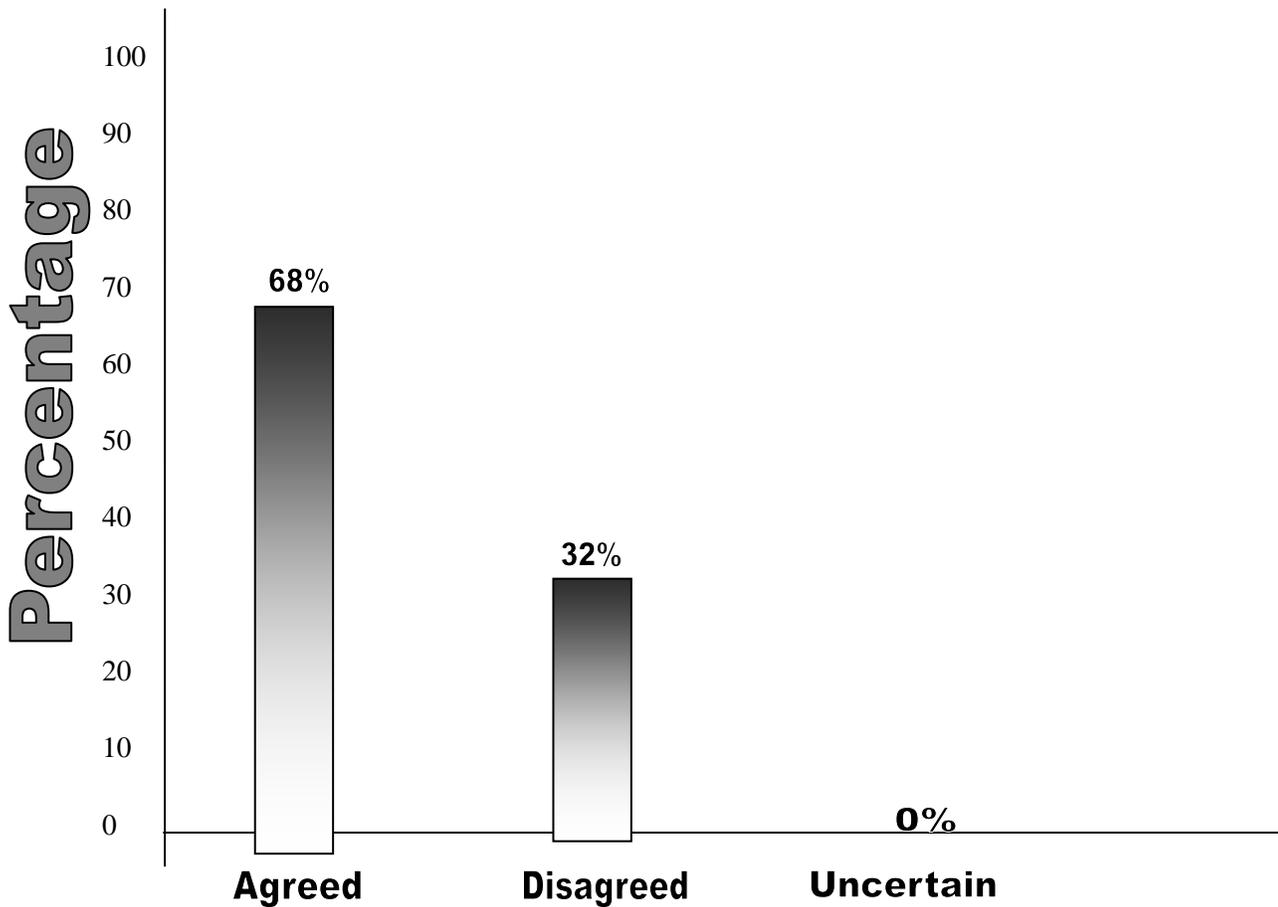
Fig:1



It is agreed by 92% of the respondents from Pakistan that the absence of Organizational Justice is a barrier for Female EFL teachers in the advancement of teaching career. Assumption can be made that organizational justice is not adequately found in educational organizations of Pakistan.

Fig 2 Do you agree that work-family conflict is a barrier in the advancement of your teaching career?

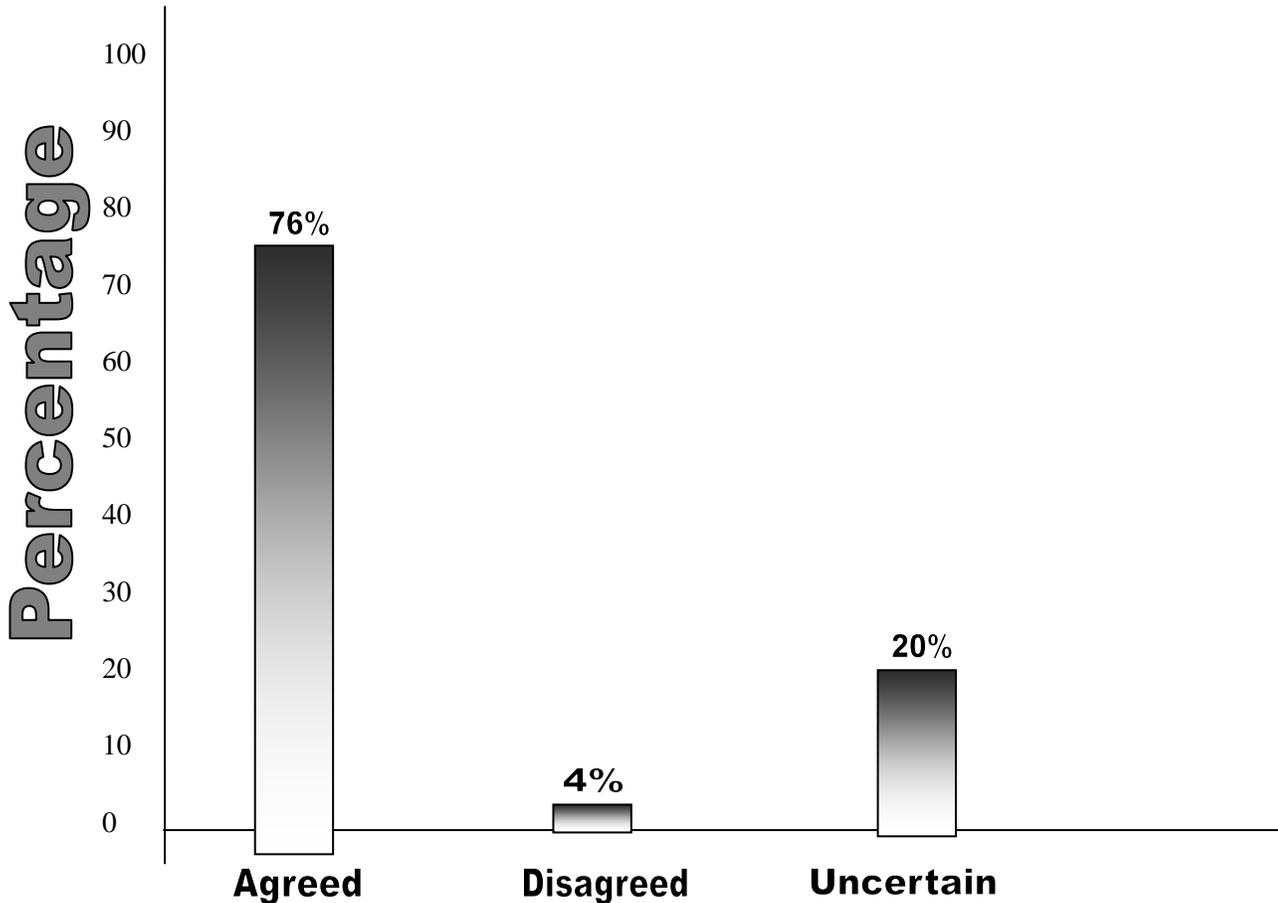
Fig:2



It is agreed by 68% of the respondents from Pakistan that the work-family conflict is a barrier for Female EFL teachers in the advancement of teaching career. Assumption can be made that some respondents were unmarried so they did not take work-family conflict as a barrier or they were able to manage and keep this conflict under check.

Fig 3 Do you agree that social beliefs and social disapproval are the barriers in the advancement of your teaching career?

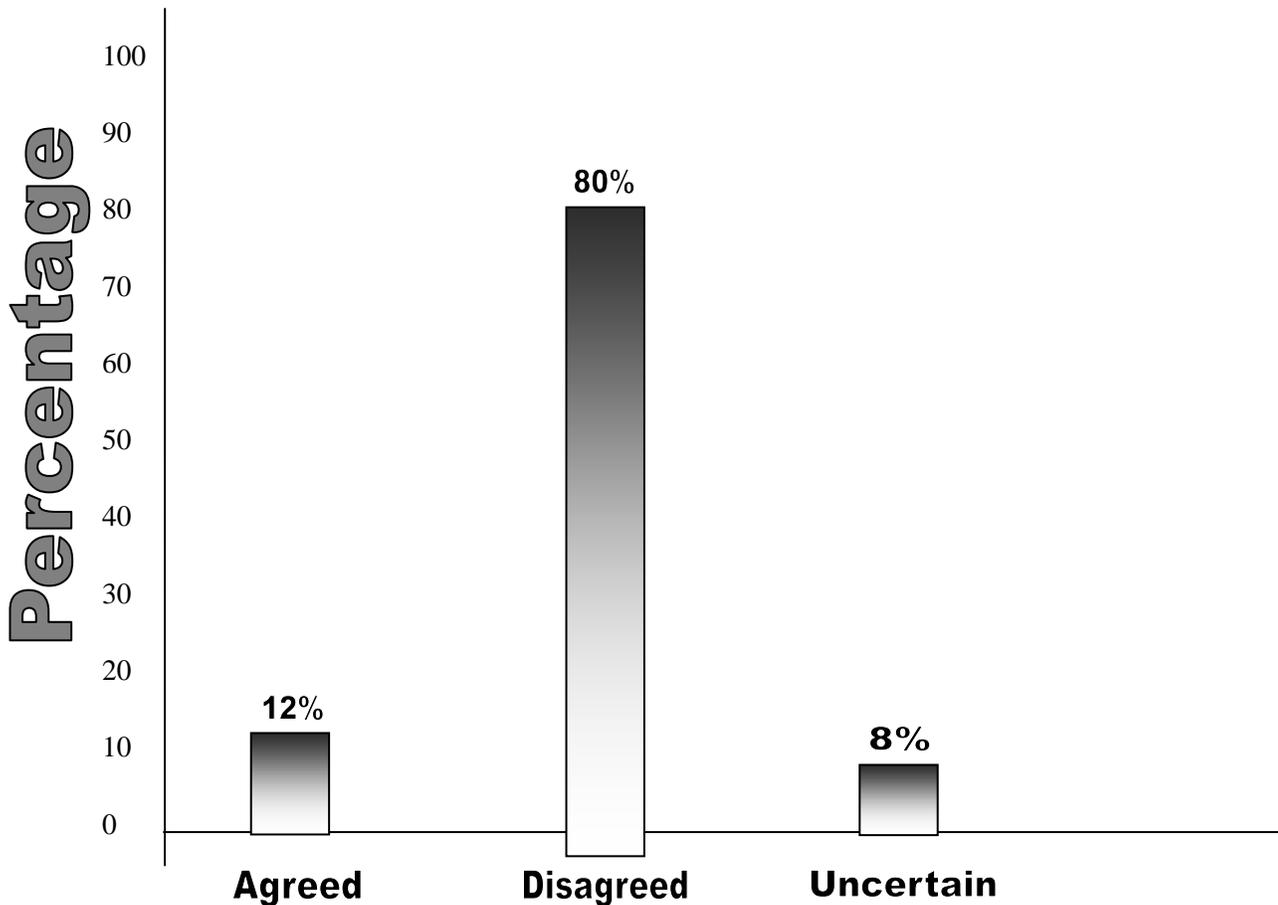
Fig:3



It is agreed by 76% of the respondents from Pakistan that the social beliefs and social disapproval are barriers for Female EFL teachers in the advancement of teaching career. The results indicate that social beliefs and social disapproval are the greatest challenges for Female EFL teachers in Pakistan.

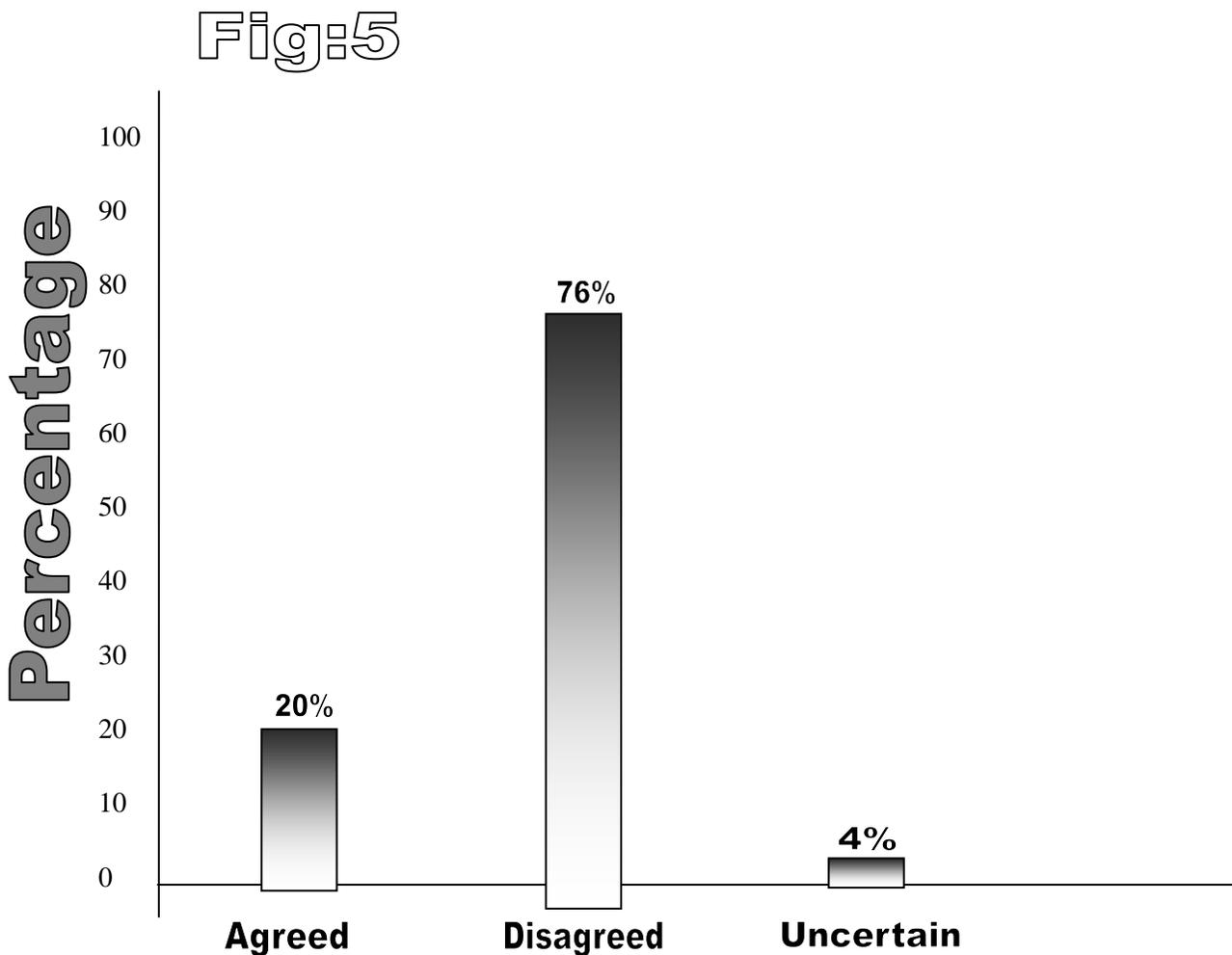
Fig 4 Do you agree that the cultural norm of *Purdah (veil)* is a barrier in the advancement of your teaching career?

Fig:4



It is agreed by 12% of the respondents from Pakistan that the *purdah* (veil) is a barrier for Female EFL teachers in the advancement of teaching career. Results indicate that *purdah* (veil) is not a huge barrier for Female EFL teachers in Pakistan.

Fig. 5 Do you agree that the cultural norm of *Izzat* (honor) is a barrier in the advancement of your teaching career?



It is agreed by 20% of the respondents from Pakistan that the *izzat* (honor) is a barrier for Female EFL teachers in the advancement of teaching career. Results indicate that *izzat* (honor) is not a challenge for Female EFL teachers in Pakistan.

Findings and Conclusions

The results indicate that the absence of Organizational Justice and social beliefs and social disapproval are the strongest barriers for Pakistani Female EFL teachers while work-family conflict is a barrier for almost half of the respondents. The results also indicate that

Purdah (veil) and *Izzat* (honor) are not perceived to be challenges for Pakistani Female EFL teachers.

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
ISSN 1930-2940

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Vodcast as Instruction Material in Teaching Listening and Speaking Skills

Dr. G. Shaik Abdul Wahab
Zaheer Abdul Ghafoor.Y.A

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English Liberated from Classroom Learning

Information Technology has already made its presence felt in the field of English language teaching and learning in India. Today many schools, colleges and other specialized institutions boast of possessing language laboratories and smart classrooms to enhance the teaching of English. In addition to that, personal computers, mobile phones, iPads, tablets and laptops have entered the remotest corners of the country with inbuilt software for learning English. In fact, teaching and learning of English, if desired, can come out of the confines of the

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classroom by using technology. This extension in the process of teaching and learning English has created immense opportunity to the learner to acquire the language in a manner which is more flexible and user friendly.

Vodcast for Language Learning

One recent addition to this expansion of technology in English language teaching is the advent of the vodcast, which is a video file that is distributed through the internet. Vod is an acronym for 'video on demand' that can be played either on a mobile device, personal computer or laptops. Unlike a podcast which has only audio, vodcast contains both audio and video content. This enables the learner to connect visuals to the audio.

What Is Vodcast?

Vodcast is an inexpensive digital content for the English language classroom. There are many benefits of using vodcast in the classroom. The major advantages include:

- The students get the opportunity to listen and watch the video content of the classroom instruction material multiple times till desired learning occurs.
- The students who were absent for a class on a particular day can download the classroom vodcast material and watch it according to their convenience. As a result, the students do not miss out any valuable classroom instruction.
- Vodcasts replace passive learning with active participation of the students in the classroom.
- Vodcast provides content creators (teachers) the opportunity to create and use relevant and engaging teaching materials.
- Students can themselves create their class presentation using audio and visual tools and share it with other classmates using a video sharing site.

Teaching Listening and Speaking Skills Using Vodcast

The need to teach listening skills cannot be ignored in schools and colleges. Listening competency is an important aspect of acquiring proficiency in language. Listening activities help

the learner to listen to various accents of people from different sources which can be proper models to enhance pronunciation and can have good effect in the language learning process.

Listening can be taught by using vodcasts. One of the ways to practice listening skills is to provide students with questions prior to watching the video, and then asking them to answer after watching the video. This enables the students to comprehend the information that is presented orally. By providing students with questions related to the video played, there is an opportunity for them to code and decode the language.

As a Listening Tool

Vodcast as a listening tool enhances the listening experience of students. The settings, actions, emotions and gestures that the students observe in a video clip provide an important visual stimulus for language production and practice.

The current practice predominantly gives emphasis only to the teaching of vocabulary and grammar in the language classes. In spite of learning vocabulary and basic grammar, students still find it difficult to speak English. The students must be given a chance to listen and practice language inside and outside the classroom. In order to overcome this obstacle, vodcast can be incorporated in the classroom to teach listening effectively. The students should be provided with situations where they can use technology to learn speaking and listening. Vodcast can be used to teach listening to students who neither have the opportunity to speak and listen to English outside their classrooms, nor read English from their textbooks. In some cases the teacher uses the vernacular (regional language) to teach English. This hiatus in learning can be filled up by vodcast in providing the students an opportunity to practice language in a supportive learning environment.

Latest Learning Materials through Vodcast

Vodcasts can provide the latest learning materials which are more engaging than course books and lectures. They offer a variety of options and provide situations which are similar to life outside the classroom such as:

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- describing people/things/places
- discussing current affairs
- expressing ideas

Helping with Accuracy and Fluency

The objective of teaching speaking is to make the students achieve accuracy and fluency of the target language. Accuracy refers to not making mistakes in grammar, vocabulary or pronunciation during speech. Fluent speakers of the language do not worry about making mistakes.

Media and Media Literacy

The current information age requires teachers to be familiar with media and media literacy. Thoman (2003) opines that media literacy has an influential role in educational programmes. Media can be integrated into language lessons in a variety of ways by developing activities based on radio programmes, television shows, newspapers and videos.

Integrating vodcasts into lessons can create appealing visuals and special interactive environment in the language classrooms. Cundell (2008, 17) notes, “One of the most powerful ways that video can be integrated into courses is for the visual representation they provide for learners on otherwise abstract concepts.” Teaching English through vodcast allows teachers to be creative when designing language lessons.

Mayer (2002) has defined video as a kind of multimedia material consisting of verbal and non-verbal representations displaying simultaneous images, narration and on screen text. Vodcasting is multifaceted as the students and the teachers can create and share the videos with others. Video-sharing services allow users to upload the vodcast to free online video-sharing servers. A great advantage of vodcast is that it provides authentic language because most of the programs are made for the native speakers, in that sense it provides authentic language input (Katchen, 2002).

The Role of Teachers Is Still Very Important!

Just as in many English teaching situations, the teachers play a key role in using vodcast as an aid for language teaching for they have the prime responsibility of creating a successful language learning environment. The teachers should be aware that vodcast should never be considered as a medium which rivals or overshadows them, but it is a useful aid for instruction. That is, vodcast cannot replace the teacher because it can only be used to teach things which are recorded on. One cannot ignore the fact that sometimes vodcast can be ineffective without the teachers, because it is they who enable the students to comprehend what they watch and listen by using some different communicative techniques.

Teacher's Role

In using the vodcast, the teacher can be a controller, an assessor, an organiser, a prompter and a participant in this method of instruction. The teacher controls the activities of the students in the class while they are watching the vodcast. The teacher is also an assessor when assessing the students' works.

In this process the teacher should wait until the end of the activity and then evaluate the students' outputs. The teacher should be a good organiser in teaching the foreign language through vodcast, and should know exactly what leads to success in learning and teaching of the language. The teachers need to provide only useful information and avoid confusing instructions to the learners so that they do not waste time in the learning process. The teacher should clearly explain to the students what they are going to watch in the vodcast and the activities (tasks) which follow.

In this activity, the role of a teacher includes that of a prompter, because when there is silent viewing in the classroom or when the learners are confused about what to do next, the teacher is expected to encourage students to participate. The teacher is also a participant while teaching a foreign language through vodcast. The teacher should be aware of the details of the materials which are to be taught before the activity so that there can be effective time management and it can make the students feel comfortable and facilitate learning. Taking into

consideration these factors in mind, the teacher should encourage active viewing in the classroom and facilitate successful language learning. In addition to that, the teacher should develop a plan for each vodcast program and encourage active viewing of the students. To aid comprehension, the teacher should prepare viewing guides which are easy and relevant to the language level of the students.

Viewing Techniques

Harmer (2007) suggests a variety of viewing techniques when using films and videos in listening activities including:

- Silent viewing (playing the video without the sound)
- Freeze framing (freezing the picture and asking the students what they think will happen next)
- Partial viewing (covering most of the screen with a piece of paper)
- Picture or speech (half the class watches the video while the other half faces away)
- Subtitled films (students see and hear the English language)

Video Adding Variety to Teaching

Video adds variety to the teaching learning environment and has a special appeal especially with visual learners. According to Alessi and Trolip “the strength of video in teaching lies in the fact that it can take many forms such as a soundless demonstration of a procedure, cartoons, an unseen narrator describing the activity seen in the video, dramatic plays, interviews, and teaching documentaries among others. Videos also provide a common experience for immense learning through discussion. Video can be engaging, entertaining and thought provoking”(Alessi and Trollip, 2001).

Sherman (2003) mentions several strong reasons why teachers can use authentic videos in teaching-learning process. Videos facilitate understanding of the oral language; provide variety of discourses or expressions in terms of speakers, kinds of expression, setting, and so on. They help language learners understand the aspects of oral English language. In addition, as language model, authentic video provides plenty samples of accents, vocabulary, grammar, syntax and

discourses. In this context, Vodcast can be a learning model that enables learners to select and use target language accurately. It can also be used to learn culture especially that of the English speaking country and shows how people converse, take attitude and think about something. Alternate video forms (vodcast) provides an authentic representation of language use other than movies, TV shows and even commercials that can be helpful in teaching non-native English speakers .Vodcast is a valuable and possibly underused classroom tool.

Limitations of Vodcast

The primary disadvantage of vodcast is that the bandwidth and space requirements of the file sizes are very large to store; the larger the video files, the greater the network demand and download time as well as extensive upload time to the video site. Creating high-quality video content requires significant investment of time and money. In many cases, quality equipment may create a hardship for the students since vodcast is a new but growing technology.

For mid-quality vodcasts, it is still necessary in the educational environment to use satisfactory webcam and camera equipment. Faculty and students who are not tech savvy may have initial confusion of how to create a vodcast and upload to the video-sharing sites. In addition, faculty has no way of controlling student accessing inappropriate videos from the video sharing site. There are also copyright issues to be taken into consideration.

To Sum UP

To sum up, vodcast can motivate students to enhance their listening and speaking skills. Using images and moving pictures enable educators to achieve the desired goal in acquiring listening and speaking skills. Vodcast can emerge as an effective language tool in the class which can support common learning goals.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013

ISSN 1930-2940

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Learning Styles of Iranian EFL Male High School Seniors in Computer-Based and Traditional Face-to-Face Contexts

Zahra Moharrer and Wong Bee Eng

Abstract

The Iranian education system has pursued the trend of using computers, especially at secondary school level, to help students cope with their learning problems independently. This study is an attempt to find out the different trends of learning style preferences among Iranian male high school seniors in two instructional formats, namely, computer-based and face-to-face learning. Willing's (1988) questionnaire was distributed among 236 students in the electronic distance education and traditional schools in Shiraz, Iran. The different types of language learners in this EFL context were investigated using Exploratory Factor Analysis.

The findings indicated that learners in the computer-based context were largely not oriented adequately to learning English language through an interactive multimedia CD-ROM program independently. The findings also showed that although students in the traditional face-to-face context preferred the conventional classroom, they also showed communicative

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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preference towards the opposite condition which is not prevalent in the Iranian traditional schools; in other words, they strongly preferred communication which was not highlighted in the school curriculum. Such findings have implications for the Iranian EFL classroom.

Key words: Learning styles, computer-based learning, traditional face-to-face learning, high school seniors, Iranian EFL context.

1.0 Introduction

The advent of advanced technology and its integration with education has suggested new channels of delivery for English language learning, in particular distance learning. However, a review of distance teaching and learning in Iran has shown that less attention has been paid to language learners' characteristics such as learning styles; instead the focus has been mostly on system effectiveness, educational policies, distance learning management, and curriculum (e.g. Tabatabaie, 2010; Doulatabadi & Dillon, 2009; Sarlak & Aliahmadi, 2008; Shaikhi Fini, 2008; Yaghoubi, Malek Mohammadi, Irvani, Attaran, & Gheidi, 2008; Sarlak & Jafari, 2006; Gharehbakloo, 2005; Montazer & Bahreininejad, 2004).

Nevertheless, a study by the Ministry of Science, Research, and Technology (MSRT) highlighted the importance of employing virtual learning to provide distance education and increasing number of learners at affordable costs (Rabiee, 2003, p. 2). Therefore, in the Fourth Plan proposed by the Iran Ministry of Education (MOE) (2005), new policies with a similar trend have been implemented in schools.

With this new Plan, a handful of high schools have been involved in electronic distance learning contexts through Computer-Based Learning (CBL), especially at high school levels. However, most schools still adopt the conventional Face-to-Face (FTF) classrooms. Most of the teachers and learners of FTF schools do not recognize the importance of using computers in language learning or they have taken the need for computer literacy for granted (Murray, 2007, p.758).

Thus, it seems crucial to investigate the different modes of learning contexts which can influence performance and achievement of students most effectively; in other words, it is necessary to find out different learning style preferences of the male high school students, and then look for the trend of differences in the CBL and FTF contexts. The findings, especially in the CBL context, might help educators to adjust the designs of systems to learners' learning styles which assist learners to develop more promising styles to acquire an L2 language (either a second language or a foreign language) (Oxford, 2003, p. 1).

2.0 Learning Styles

2.1 Definition

Years of research have revealed that due to some factors such as heredity, educational background, age, requirements and needs, people comprehend and process information differently (Decapua & Wintergerst, 2005, p. 2). Learning styles are defined differently although researchers more or less have the consensus that they involve absorbing, processing, and retaining new information and skills (Riazi & Riasati, 2008, p. 157; Celcc-Murcia, 2001; Reid, 1987; 1995).

Accordingly, Keefe (1979, p. 4; 1987, p. 5) states that "learning styles are characteristic cognitive, affective, and physiological behaviors that serve as relatively stable indicators of how learners perceive, interact with, and respond to the learning environment". Similarly, Schunk (1993) mentions that cognitive, social, and affective factors can influence learning (cited in Bagher, Yamini, & Riazi, 2008, p. 2). In addition, learning styles are considered as innate preferences of students who decide how to process information which leads to more learning and dominantly influence students' academic success (Karthigenyan & Nirmala, 2013, p. 134). Further, Willing (1988) asserts that learning styles refer to "any individual learner's natural, habitual, and preferred ways of learning" (p. 1). Learning styles are also considered "a biologically and developmentally imposed set of personal characteristics that make the same teaching method effective for some and ineffective for others" (Dunn, Beaudry, & Klavas, 1989, p. 50).

The shift in pedagogy from teacher-centered to student-centered classes and locating learners' characteristics at the locus of attention stress more exploration on different learners'

variables. It is vital to know the differences between learners' learning style preferences to fit the online instruction and delivery with them which can lead to enhancement in the learning process and performance (Shih & Garmon, 2002).

Dunn and Honigsfeld (2013, p. 225) argues for two main impacts of understanding learners' learning styles as a helping tool for teacher to identify the reasons for some academic failures and a means for assisting educator to better plan and create differentiated instruction. One main goal of considering students' learning styles is for teachers to determine the suitability of their instructional styles to students while achievement is of utmost importance (Dunn & Honsigsfeld, 2013, p. 226).

Vermunt (2003) points out that it is necessary to teach students how to take the responsibility of their learning process which can develop their autonomy and independence in learning and cultivating the habit of self-study (cited in Fan & Zhang, 2013, p. 4).

In addition to the learners, it seems that the context or mode of learning is also an important fact. For example, Hurd (2006, p. 303) asserts that acquisition, practice, and assessment of a foreign language skill, for example, the speaking skill, can have be problematic, the most pervasive of which are attributed to the physical absence of the instructor, the isolated context, and reduced opportunities for interacting in the target language in distance learning.

Thus, distance language learners require improved skills and a greater degree of self-regulation or autonomy than learners in traditional classes (White, 1995, p. 208). Accordingly, Fraser (1998) believes that the learning environment of great importance as a social, psychological, and pedagogical context within which effective learning could take place, which, in turn, influences learners' achievement and attitudes towards that learning context (cited in Fan & Zhang, 2013, p. 1).

2.2 Related Studies

Willing (1988) designed and administered a questionnaire on learning styles on adult migrants in Australia. He used Exploratory Factor Analysis (EFA) to find the appropriate items

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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which had proper intercorrelation. Willing (1988, p. 56) posits perceptual styles, cognitive styles, and physiological styles in the constructs of his model. In other words, his learning style constructs are based on the work of both Witkin and Goodenough (1981) and Kolb's (1976) learning style models. Willing's constructs describe Witkin and Goodenough's (1981) conceptualization as "autonomy of external referents in perceptual and social behavior", and Kolb's learning style model as "an interaction between two dimensions of abstract-concrete which could be interpreted as: (a) cognitive styles and (b) all other personality factors grouped into a single scale" (Willing, 1988, p. 68).

Further, Willing compares Kolb's abstract-concrete dimensions of learning styles to that of the Witkin's Field-Independent/Dependent (FI/FD) continuum. In other words, Kolb's abstract conceptualization equals to an analytical style of cognition and concrete experience to the concrete style of cognition (ibid). Moreover, Willing (1988) recommends that the other dimension of Kolb's, i.e. active versus reflective corresponds to a personality factor as active versus passive (p. 69) which later appeared in two styles of communicative and authority-oriented.

The description of Willing's learning style model is categorized into four different style learner groups: 'analytical' learners, 'authority-oriented' learners, 'communicative' learners, and 'concrete' learners. The different learning groups are shown in Table 1.

Table 1. The Characteristics and Description of Willing's Learning Style Groups (Adapted from Willing, 1988)

<i>Characteristics of Learning Style Group</i>	<i>Willing's Description of Groups</i>
Analytical learners (active with FI tendency)	These people's cognitive strengths lead them not only to analyze carefully and show great interest in structure, but also put a great deal of value on showing their independence by doing these things themselves, autonomously (Willing, p. 155).
Authority-oriented learners (Passive with FI/FD* tendency)	These people are probably not predisposed to actively organize information, they probably perceive that they

	need the teacher's direction in the provision of explanations, patterns to follow (Willing, pp. 159-161).
Communicative learners (active with FI/FD tendency)	This group has "a desire for a communicative and social learning approach, probably because they feel that this would be most useful for their needs in relation to language learning" (Willing, p. 159).
Concrete learners (passive with FD tendency)	These people use very direct means of taking in and processing information ('Absorption'). They also people-oriented, though in a spontaneous and unpremeditated way (e.g. 'games', 'excursions'), or in close interaction (e.g. 'pairs'), not in terms of organized pointed class 'conversation' (Willing, p. 155).

*FI/FD – Field Independent / Field Dependent

The results of Willing's research showed that 'analytical' learner, and 'concrete' learners make up 10% each of the sample, while 30% were 'authority-oriented' learners, 40% 'communicative' learners (40%), and 10% were learners with mixed styles.

A study carried out on Malaysian university students who took part in an intensive English course (Thang, 2003). She used Exploratory Factor Analysis to find out the different types of learner in two contexts, distance learning and on-campus. She found some differences in the nature of dimensions, and therefore, the names of the learning style dimensions were changed too. She also found that on-campus students were 'communicative' style learners (34.3%) in the majority while 'authority-oriented' style learners formed the smallest group (11.9%). On the contrary, the dominant style in the distance context was 'analytical-communicative' (33.3%) while the least preferred style was 'pseudo-authority-oriented' (8.4%).

3.0 The Study

The objective of the study was to investigate the overall learning style preferences among the Iranian EFL male high school seniors and then compare the learning style preferences of learners in the computer-based and traditional face-to-face contexts respectively. Based on these objectives, the following research questions have been formulated for the study:

1. What are the different preferences of learning styles among the Iranian EFL male high school seniors?
2. To what extent do the Iranian EFL male high school learners' preferences of learning styles differ in computer-based and traditional face-to-face contexts?

The sample of this study comprised 236 Iranian male high school seniors from two instructional modes: 82 students (37%) from the Rasa Electronic Distance Education Center, i.e. a computer-based learning (CBL) context, and 154 students (65.3%) from three face-to-face (FTF) schools. Only male students were participated in this study since there was not a girl electronic distance education school in Shiraz, Iran where this study was conducted. All the senior level students were between 17 and 19 years of age.

In this study, Willing's (1988) questionnaire on learning styles was employed as the first instrument. It comprises 30 items on preferences of learning styles, based on a five-point likert scale with responses from 'I don't like it' to 'I like it very much. The questionnaire went under some modifications to render it more suitable for the Iranian EFL context (See Appendix A for a copy of the questionnaire). The questionnaire was translated into Persian (Farsi) and back-translated to reduce the possibility of misunderstanding of items by the students.

It should be highlighted that the reliability of Willing's (1988) learning style items, after administering Exploratory Factor Analysis, was measured in this study through Cronbach's alpha coefficient. The researchers of this study found the overall reliability to be $\gamma_{\text{Total}} = 0.820$ and the reliability for each context separately to be $\gamma_{\text{CBL}} = 0.856$ and $\gamma_{\text{FTF}} = 0.795$. The results were above 0.70; therefore, the reliability was higher than the acceptable range. The second instrument was a demographic questionnaire in which some information of the students' age, major of study, background in learning English, or in the case of the CBL group, their computer literacy, and time devoted to the use of interactive multimedia CD-ROM per week was elicited.

4.0 Data Analysis

4.1 Factor Analysis on Determining the Constructs of Learning Style Preferences

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Based on the studies of Willing (1988) and Thang (2003), it seems that not only the patterns of learning style preferences but also the nature of latent variables for each sub-scale or factor was fairly different in L1 English and ESL contexts respectively. To see if the results obtained by Thang (2003) apply to the Iranian context, this study investigated the real nature of the said factors among the Iranian EFL male high school students through Factor Analysis (FA).

It should be noted that, in this study, the overall learning styles of the Iranian EFL high school students was run by Exploratory Factor Analysis to find out the extent of differences in learning style preferences within a native context (see Willing's study), an ESL context (see Thang's study), and an EFL context through this study.

The factorability and suitability of the data for factor analysis was inspected. The Kaiser-Meyer-Olkin (KMO) value is 0.772 which is higher than the suggested value of 0.60 (Kaiser, 1970, 1974, cited in Pallant, 2010, p. 183) and the Bartlett's (1954, cited in *ibid*) Test of Sphericity reaches its statistical significance value of $p < 0.05$. The results support the factorability of the data of this study with a sample size of 236 students through the correlation matrix. The findings are shown in Table 2.

Table 2. KMO Measure and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.772
Bartlett's Test of Sphericity	Approx. Chi-Square	1453.765
	df	235
	Sig.	.000

Firstly, the 30 items of Willing's (1988) learning style questionnaire were subjected to Principal Component Analysis (PCA), and a nine-factor solution was proposed by FA with items including the eigenvalue of 1 or above which accounts for 55.60% of variance among the total number of students ($n = 236$). However, no coherent patterns can be pursued among these nine items or factors. One way to find out the right number of factors being selected is to refer to the Scree Test proposed by Cattell (1966, cited in Pallant, 2007, p. 182). She explains that the last

few weak loading factors can be eliminated from the categorization. The Screeplot obtained by SPSS shows that the factors with eigenvalue of 1 or more can be taken into consideration provided that they are located above the break in the Screeplot since they explain the highest variance while the rest of the plot becomes horizontal and flat, indicating lower variance.

According to Figure 1, it seems 3 or 4 factors can be accepted as the final categorization. Since there is a little elbow above the fifth component, it might be valuable to include Factor IV in the categorization as well.

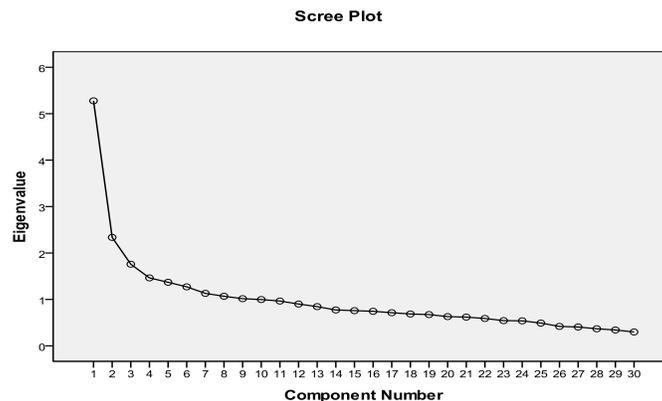


Figure Error! No text of specified style in document.1. Screeplot and the Number of Factors Accepted

For this reason, to be more confident about the number of the factors retained, Parallel Analysis followed. This statistical program was developed by Marley Watkins (2000, cited in Pallant, 2007, p. 191). This required the researcher to download parallel analysis.zip from <http://www.allenandunwin.com/spss2/further.htm>. The information asked included the number of subjects (in this case, $n = 236$), the number of items (in this case, 30), and the number of replications (100 times). The program can create 100 sets of random data of the same size and real item number ($236 * 30$). If the eigenvalue obtained by FA is larger than the random results found by Parallel Analysis, they are retained; otherwise, they are rejected. The results obtained from Parallel Analysis are a support for the researcher's decision on the Screeplot on how many factors to retain. Table 3 presents the random eigenvalue obtained through Parallel Analysis concisely.

Table 3. Results Obtained through Parallel Analysis

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Number of variables: 30

Number of subjects: 236

Number of replications: 100

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Eigenvalue #	Random Eigenvalue	Standard Dev
1	1.7273	.0530
2	1.6220	.0407
3	1.5456	.0383
4	1.4807	.0364
5	1.4205	.0308
6	1.3672	.0263
7	1.3171	.0243
8	1.2660	.0244
9	1.2206	.0226
10	1.1751	.0225
11	1.1338	.0218
12	1.0967	.0225
13	1.0556	.0202
14	1.0196	.0185
15	0.9779	.0230
16	0.9439	.0194
17	0.9081	.0195
18	0.8717	.0220
19	0.8394	.0196
20	0.8054	.0199
21	0.7732	.0170
22	0.7419	.0185
23	0.7075	.0190
24	0.6743	.0185
25	0.6426	.0180
26	0.6065	.0200
27	0.5723	.0198
28	0.5365	.0195
29	0.4989	.0216
30	0.4520	.0295

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Monte Carlo PCA for Parallel Analysis

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To make the right decision, the random findings from Parallel Analysis were compared to the actual eigenvalue loading obtained through PCA, and without a doubt the first three factors were accepted. Factor IV also required more justification and reasoning to be accepted. In fact, the eigenvalue of Factor IV obtained via PCA is a little lower than that of random eigenvalue. Table 4 illustrates the results more clearly.

Table 4. A Comparison of Random Eigenvalues of Nine Factors with the Actual Eigenvalues Obtained from PCA

Eigenvalue No	Random Eigenvalue	Actual Eigenvalue from PCA	Decision
1	1.7278	5.277	Accept
2	1.6220	2.336	Accept
3	1.5456	1.759	Accept
4	1.4807	1.468	Accept with justification
5	1.4205	1.370	Reject
6	1.3672	1.271	Reject
7	1.3171	1.130	Reject
8	1.2660	1.271	Reject
9	1.2206	1.130	Reject

Factor IV can be accepted with a little justification. Firstly, this factor consisted of items which were quite essential to retained since its items describe the latent nature of communicative capabilities of learners. As such, it was more important to the CBL students as distance learners who did not have regular access to the peer groups and the teacher compared to the FTF students. Secondly, by accepting Factor IV, the study is consistent with Willing's (1988) and Thang's (2003) categorization of four sub-scales for learning style preferences; hence, there were more common points for comparison. Also, according to Pallant (2007, p. 190), FA is a sort of data exploration technique; thus, the interpretation and judgment made here is more valuable and creditable than the rigid rules of statistics.

All in all, the extraction obtained by PCA, Kaiser's criterion of accepted factors with eigenvalue of 1 or above to had more correlated items, the Scree Test, and Parallel Analysis helped decision-making on number and types of sub-scales. In fact, four components or factors

for further investigation through inferential statistics were retained. The analysis revealed that the overall contribution of the four factors in explaining the variance is 36.11 percent.

To conduct the last step of FA, the rotation, the most common approach of orthogonal (uncorrelated) rotation, i.e. the Virmax was administered. This statistical technique reduces the number of items by retaining those items with the highest loadings. Moreover, some believe that it is advisable to use the suppressed loadings of less than 0.30 (Burns & Burns, 2007, p. 452), while to have a higher correlation among the items of each factor possessing the highest loading, the items with loadings less than 0.40 can be excluded (Field, 2007, p. 546; Pallant, 2007, 197; Pett, Lackey, & Suillivan., 2003, p. 169). As such, in this study, after employing the Virmax rotation, suppress loading of less than 0.40, and sorting the outcome, the result was a four-factor Factor Analysis. There were 9 items with the highest loadings in Factor I, 5 items in Factor II and Factor III, and 6 items in Factor IV. The results are presented in Table 5.

Table 5. Final Categorization of the Four-Sub-scales of Learning Styles

	Rotated Component Matrix ^a			
	Component			
	1	2	3	4
29 Learn through www listening to foreigners	.672			
25 Learn by watching TV English program	.666			
30 Learn by speaking with foreigners	.636			
5 Learn English by pictures, films, or video	.598			
3 Learning by games	.567			
23 Learn words by doing something	.428			
4 Learn English by conversation	.427			
26 Learn by using cassette/CDs	.423			
22 Learn words by hearing	.414			
20 Practice sounds and correct pronunciation		.594		
10 Talk/write about my interest		.527		
11 Teacher gives feedback on mistakes		.525		

18 Learn English grammar	.463	.415
1 Learn English by reading		
19 Learn many new words		
28 Learn by talking with friends in English		
21 Learn words by seeing		
7 Like print format	.699	
6 Learn by taking notes in notebooks	.639	
8 Teacher explains every thing	.586	
9 Teacher gives us more exercise	.535	
12 I like to find my mistakes myself		
27 At home, Learn through reading English books		
13 Like to learn English by myself alone		
17 I like to go out & practice English	.598	
2 I like to listen to CDs/cassettes	.554	
15 Like to learn in a small group	.503	
24 At home, like to read English newspaper	.495	
14 Like to talk with a classmate	.491	
16 Like to talk with the whole classmates	.448	.452

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 7 iterations.

Willing (1988) categorized the learners into two pure classic groups who possessed FD or FI characteristics, but they were called ‘concrete’ or ‘analytical’ learning style groups respectively (p. 155). However, Willing found that merely 10% of the students in his sample were either ‘concrete’ or ‘analytical’ while other students had a mixed style of both ‘analytical’ and ‘concrete’ called ‘crossed’ type (p. 157). The first ‘crossed’ type is called the ‘communicative’ group possessing the FI tendency by nature but they have a tendency towards a communicative and social learning approach. Possibly, it is because of the fact that interaction helps them learn much better. In other words, some inclination towards being partially autonomous is compatible with the definition of communicative in which learners require a certain amount of independence to deal with communicative purposes of learning.

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The second ‘crossed’ type group is called the ‘authority-oriented’ group and such learners are FD by nature while they are seeking for structures. Moreover, being ‘authority-oriented’ might be due to their cognitive incapability which makes them dependent on the teacher to be guided with his/her instructions and directions. Their focus on structure makes them similar to a sort of FD individuals, but they are passively involved in structuring which shows the underlying characteristics of being close to FI (Willing, 1988, pp. 159-161). Consequently, Willing believes that the Kolb four-part model through the constructs of FD/FI is quite important in the interpretation of his learning style factors. According to Willing, one important finding of FA is an intersectional personality variable as a sub-division of both the FD and FI groups. He labeled this intervening variable as activity or passivity (Willing, 1988, p. 161). In other words, activity or self-directedness is in the nature of field independence. There might be a demand for social interaction as a means for better language learning; therefore, this FI individual follows a path towards active learning and creates a propensity for being ‘communicative’.

On the contrary, the passive personality employs a method of “going with the flow” and waits for others’ provisions which are consistent with field dependence (Willing, 1988, p. 163). Such an individual might feel a desire for structuring in language learning which makes him/her rely on the instructor, books, or rules; therefore, he/she practices things passively and dependently and his/her learning style falls within the group of ‘authority-oriented’ (ibid).

However, two of learning style groups, and therefore, their names are not similar to those of Willing’s or Thang’s categorization of different learning styles. The factors obtained through FA in this study are:

- Factor I ‘Concrete-Communicative Learning Style’
- Factor II ‘Analytical-Authority-Oriented Learning Style’
- Factor III ‘Authority-Oriented Learning Style’
- Factor IV ‘Concrete Learning Style’

Therefore, in this study, the types of learners are:

Factor I	Concrete-Communicative Learners (CCL)
Factor II	Analytical-Authority-Oriented Learners (AAOL)
Factor III	Authority-Oriented Learners (AOL)
Factor IV	Concrete Learners (CL)

In this study, Factor III (Authority-Oriented Learning Style) and Factor IV (Concrete Learning Style) are similar to the Willing's classification of learning styles and Factor IV (Authority-Oriented Learning Style) is close to Thang's categorization of learning styles. More details on different factors or types of learners are described in the following section.

4.2 Description of Factors Based on the Findings of This Study

The Exploratory Factor Analysis and Parallel Analysis employed in this study confirmed the 25 items and four factors. The nature of the factors to a great extent matched those of Willing's (1988) proposition of the dichotomy of Field-Independent/Dependent. Nevertheless, the exact nature and also the pattern of the factors obtained through factor analysis in this study were a little different from those of the Willing or Thang's factors. In this section, both research questions are discussed together. In this study, Factor I, 'concrete-communicative' learning style was defined first as it explained a higher proportion of variance. There were nine items in Factor I and its latent name, 'concrete-communicative' learning style, carried the nature of the items were made it.

Factor I encompasses both concrete and communicative nature. It is not completely similar to the Willing's pure 'concrete' or pure 'communicative' learning style. The common characteristics of the 'concrete' learners can be described as those who like learning English through playing games, watching pictures, films, and videos, watching TV, through using cassettes or CDs, and through doing something. Nonetheless, Factor I in this study is different from that of Willing's because it is not completely pure 'concrete' learning style and also conveys other characteristics such as (1) like talking in pairs and (2) like talking in conversations which are the characteristics of the 'communicative' learning style. Therefore, the term that best describes Factor I and learners involved in this learning style is best described by 'concrete-communicative' learning style.

Willing's (1988, p. 85) learning style model was founded on the work of Witkin and Goodenough (1980) and Kolb's (1976) learning style models. Based on Kolb's model, Willing considered the two dimensions of 'analytical and concrete' styles equated with FI/FD of Witkin and Goodenough. Knowles (1982) highlights the characteristics of the 'concrete' learners as those who are

Interested in the here and now, immediate, realistic, curious, spontaneous, risk-takers, performers, want constant change of pace and variety, routine is deadly and so is paper and pencil work, prefer verbal, visual, games, media, want to be entertained, need physical involvement in learning (cited in Willing, 1988, p. 155).

Moreover, according to Willing, the communicative group consists of individuals who have a tendency towards being FI while they show inclination for communicative and social methods in language learning (p. 159).

Table 6 summarizes the proportions of learners of different learning styles in the CBL and FTF context respectively in this study. It seems that the FTF 'concrete-communicate' learners have the highest preference (33.7%) towards this style, but the CBL students has the least preference (15.9%) for the same factor, i.e. the CBL students seem less oriented towards learning English at a distance. In other words, the FTF learners showed something different from what was expected of them. Although speaking, listening, and writing skills are not practiced in the English syllabus of the Iranian education system, the FTF learners indicated their lack of interest in grammar and translation or listening to the teacher. They were interested in communication and social interaction. This fact should be taken into consideration by the Iranian educators to improve the syllabus and make room for more communication by the FTF students.

In this study, Factor II, 'analytical-authority-oriented' learning style, is also a mixed style with a mixed nature. On the one hand, the 'analytical-authority-oriented' learners like to (1) practice sounds and pronunciation, (2) learn grammar, and (3) learn with whole class. They have the characteristic of being FI on the part of being analytical; in particular focusing on grammar and structure make them 'analytical'. On the other hand, they also seem (1) like the teacher to give them a chance to talk about their interest and (2) prefer the teacher to tell them their

mistakes, i.e. they have some characteristics of FD at the same time. Thus, they seem to be ‘authority-oriented’ learners who prefer to receive more help by others. They are FD learners and depend on structure authoritative books, schedules, rules and mostly the teacher’s guidance, so they are passive, and thus the term ‘authority-oriented’ suits them (Willing, 1988, p. 198). Meanwhile, they have a few characteristics of being FI, i.e. being ‘analytical’ learners. So, Factor II in this study is labeled ‘analytical-authority-oriented’ learning style. This style has the third highest proportion in both the CBL (17.1%) and FTF (22.1%) contexts but with different percentages.

Factor III in this study is the ‘authority-oriented’ learning style. Learners with this learning style expect others or the environment to provide them with their needs or information. They are passive and possess characteristics of FD learners depending on structure, authoritative teachers’ help, and guidance. ‘Authority-oriented’ learners with FD learning styles (Willing, 1988, p. 163) are completely dependent on others. According to Willing, the characteristics of such learners are those who (1) expect the teacher to explain everything, (2) write everything in their notebook, (3) like to have their own books, (4) like to study grammar, (5) like reading, and (6) learn words through seeing them. These learners are not cognitively predisposed to organizing information actively (Willing, 1988, p. 159). It is quite important to compare the CBL and FTF groups of this study with regard to Factor III. Unfortunately, the highest preference of the CBL learners is towards the ‘authority-oriented’ learning style (29.3%) which makes these learners unsuitable for language learning at a distance. They needed the guidance and explanation of teachers of the traditional classroom and they did not develop the nature of being FI. The ‘authority-oriented’ learning style was the second highest preference (26%) among the FTF group. However, since these learners had access to teachers and peer groups, they could solve their problems through interaction and discussion.

Factor IV of this study is labeled the ‘concrete’ learning style. The learners in this study have some characteristics of Willing’s ‘concrete’ learners such as (1) going out with the class and practicing English, (2) learning English by talking in pairs, (3) talking in small groups, and (4) practicing English with the whole class. ‘Concrete’ learners prefer direct modalities to absorb and process information. Willing believes that ‘concrete’ learners are spontaneous, unpremeditated, and people oriented. In fact, they like learning through close interaction, for

instance, in groups or with peers. Likewise, Kolb (1976) describes ‘concrete’ people as those who possess strong imaginative power. This helps them to perform better in idea generation such as brainstorming. The learners who preferred this style in this study, have the second high preference (25.9%) towards ‘concrete’ learning style in CBL while they had the least preference (9.1%) towards ‘concrete’ learning style in FTF.

Most of the CBL learners preferred the ‘authority-oriented’ learning style (29.3%). On the other hand, 17.1% of learners preferred ‘analytical-authority-oriented’ learning style. Therefore, it could be concluded that if the preference towards ‘authority-oriented’ learning style was excluded from ‘analytical-authority-oriented’ learning style, the share of ‘analytical’ learning style was quite small. In fact, the CBL learners did not possess the nature of being FI. This type of style cannot be appropriate for language learning at a distance. In addition, the problem might refer to teaching styles and methodologies or presentation of materials and content which did not trigger autonomy in the CBL learners. This, in turn, can lead to a decrease of students’ satisfaction, and therefore, their achievement (Hutama Wahyu Nugraha, 2013, p. 5).

If Factors I and IV were similarly compared for the CBL group, another interesting result emerged. In the CBL context, 15.9% of learners preferred the ‘concrete-communicative’ learning style and 25.9% preferred the ‘concrete’ learning style. In other words, the share of the ‘communicative’ learning style would be quite small if the preference towards ‘concrete’ learning style was not taken into consideration for Factor I. Two views could be deduced here. Firstly, the CBL learners were highly ‘concrete’ learners who had this privilege to adapt to work with technology as ‘concrete’ learners had the tendency to learn using visual/oral videos and games. Secondly, when the preference for ‘concrete’ learning style was increased, the willingness and preference for ‘communicative’ learning style was decreased. Having less preference towards communication cannot be an advantage for those who want to learn a language at a distance.

However, as aforementioned, a comparison of Factors I and IV for the FTF group shed light on the reverse condition. That is, the ‘concrete-communicative’ learning style has the highest preference level at 35.7% among the FTF group while the ‘concrete’ learning style

indicates the lowest level at 9.1%. So, if the share of preference for ‘concrete’ learning style was considered, the proportion of ‘communicative’ learning style is quite high. This preference was against the current situation in English classrooms in Iran. Speaking and listening are not the focus in traditional FTF classrooms but the learners seem to indicate they wanted to have more interaction in classrooms. They had to sit in classrooms and listen to the teacher, but more of them showed their preference towards communication. This is alarming for the Iranian traditional FTF classrooms in which students are not taught according to their learning styles. Moreover, comparing Factors II and III for the FTF learners reveals another disadvantage for this group of learners who are mostly ‘authority-oriented’ (26%). This made the share of the ‘analytical’ learning style bit in the ‘analytical-authority-oriented’ learning style rather small. These students, similar to those in the CBL context, lack control of their learning process, i.e. they lack the cognitive ability to work on and analyze things independently.

Table 6. Percentages of Learning Style Groups in CBL & FTF

Learning Styles	CBL	FTF
CCL	15.9	35.7
AAOL	17.1	22.1
AOL	29.3	26
CL	25.6	9.1

CCL: Concrete-Communicative Learner

AAOL: Analytical-Authority-oriented Learners

AOL: Authority-oriented Learners

CL: Concrete Learners

5. Conclusion

It can be concluded that the FTF learners were more ‘authority-oriented’ and ‘communicative’ in the way they learn; however, the environment for acquiring the ‘analytical’ learning style and more opportunities for discussion and communication should be provided for them. One suggestion is to introduce the use of technology in the FTF classroom. On the other

hand, more opportunities should be provided for the CBL students to develop their 'communicative' learning style. Making them aware of the 'analytical' style might help them to be more FI and successful in solving their problems, and therefore, their dependence and preference towards 'authority-oriented' style will be decreased.

In addition, the shortage of the students' autonomy and independence might be due to the teacher's incompetency or lack of interest in using computers. Students should be aware of their learning styles which can be adjusted by the aid of teachers by presenting materials in an effective way. Similarly, if the system in a technology-based context is designed on the basis of students' learning styles, learners can learn the content even in the absence of teachers.

The CBL group, with a low percentage of 'communicative' learners was unable to cope with the problems of learning English at a distance. On the contrary, the FTF students showed a tendency towards the 'communicative' style which was strongly against teaching paradigm in classrooms in Iran. The FTF students also preferred the 'authority-oriented' style which is available through interaction with and access to the teacher in the EFL classroom.

The findings, although interesting, are not conclusive. More of such research is required to obtain findings from students of different age groups, different instructional contexts, and both genders to assist structural designers produce more appropriate systems which can accommodate more learning styles of language learners, in particular computer-based learners in Iran.

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Appendix A

Willing's Learning Style Questionnaire

'How do you learn best?'

Please read each statement. Tick (✓) the response number (1, 2, 3, 4 or 5) the statements as strongly disagree, agree, uncertain, disagree or strongly agree as per your level of agreement or disagreement with the statements.

1. *Strongly dislike*

2. *Dislike*

3. *Fairly agree*

4. *Agree*

5. *Strongly agree*

1. In English class, I like to learn by reading.
2. In class, I like to listen and use cassettes.
3. In class, I like to learn by games.
4. In class, I like to learn by conversations.
5. In class, I like to learn by pictures, films, and video.
6. I want to write everything in my notebook.
7. I like to have my own textbook.
8. I like the teacher to explain everything to us.
9. I like to learn many new words.
10. I like the teacher to help me talk about my interest.
11. I like the teacher to tell me all my mistakes.
12. I like the teacher to let me find my mistakes.
13. I like to study English by myself (alone).

1	2	3	4	5

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013

ISSN 1930-2940

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Loss of Cultural Element in Translation - A Comparative Study of Premchand's Original Story *Kafan* and Its Translations

Zeinab Aslam, M.A. (English), B.Ed.

Abstract

We come across different literary works and their translation every day. Translation acts as a bridge to access the hidden treasure of knowledge of the source language. Cultural elements of the source language like idioms, proverbs, etc., are identifying features which help the readers to imagine and understand the historical cultural setting of the literary text.

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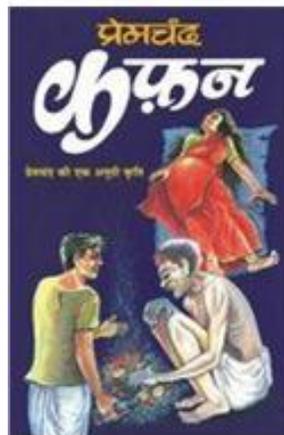
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Kafan and Its Translations

Translation of a literary work is considered successful if the cultural elements which are intrinsic part of the source language are translated to the target language to recreate the same aura for the readers of the translated text, as thought by the author of the original text. In case translation of these cultural elements is overlooked by the translator, then its reader are devoid of the pleasure seeing the picture in its original hues and shades.

This paper is an attempt to identify if these cultural elements found their due place in the two translations of Premchand's short story *Kafan*, which is the focus of the present study. The paper also tries to find if the readers of two different translations for the same literary text will be able to perceive the image created by the author of the original text.

Key words: translation, cultural elements, identifying features, idioms, proverbs



What is Translation?

The word *translation* for a lay man means words that have been changed from one language into another language to convey the same meaning as implied in the source language. But the process of translation is not as easy as it may be understood by common person, especially when one is dealing with literary translations. It is a complex process which does not only involve translating ideas of the author from the source language to the target language . At the same time translation also involves “translating cultural elements such as proverbs, idioms, metaphors, collocations, swear words into proper equivalents from the source language

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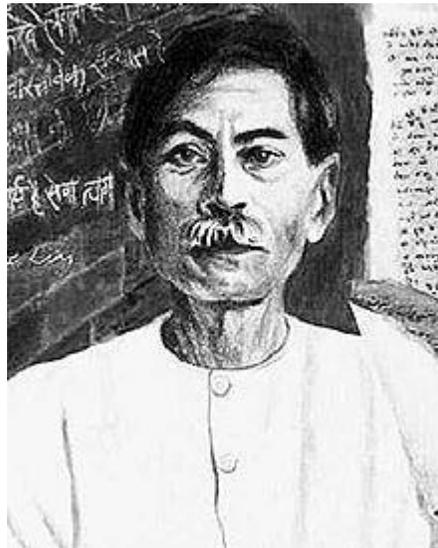
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to the target language”. (Jabak and Idlib, *Why is translation into the mother tongue more successful than into a second language?*, translationdirectory.com) These cultural bound aspects are so closely woven in the original text that sometimes it is very difficult to find an equivalent in the target language because these terms are language specific and sometimes country specific too. The motive behind the study is to investigate how the two English translations are different from each other in terms of translation of cultural elements of the story. The other important aim is to look closely to find out if there will be some kind of change in the readers perspective towards the original text depending on the translation they have access to.

For the purpose of study I have taken two translations of the story “Kafan” (original text) written by Premchand, and its translation ‘The Winding Sheet’ translated by Jeffrey Krouse with Dr. Hanif Fauque. The second translation in consideration is ‘The Shroud’ done by Frances W. Pritchett.

1. Premchand’s Writing Style



Courtesy: www.en.wikipedia.org

Premchand is considered the pioneer of Hindi and Urdu short stories. He is called a great *afsananigar* (storyteller) of Urdu literature. He laid the foundation of Urdu and Hindi fiction. Premchand’s story has been selected as a topic for study. Premchand’s stories have been

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successful in touching the hearts of the readers, as his language is very simple and he used dialect and colloquial expressions in his writings. Indian culture and customs are a part of his stories, thus it is easy for a reader to relate to his stories.

As stated before, the aim of the study is to find out if the translations of his story are able to recreate the picture painted with the colours of culture and customs as imagined by Premchand himself, and whether the translations are successful in influencing the readers in the similar fashion as the original text reader.

2. Outline of the Story

The selected story “Kafan” by Premchand is set in rural India. The characters are rustic but unlike other rural characters they are not hard working and their acts in the story evokes strong sense of dislike along with sympathy for them in the reader’s mind.

“Kafan” is a story about a low-caste father and his son who are poor labourers in a village. An emergency occurs when the son's wife dies while giving birth to a child and the family has no money to cremate the body of the dead woman. Truth dawns upon them that they need a shroud for completing the cremation rites. The lazy duo asks for money from the zamindar (landlord) and other members of the society. However, they use the money to buy liquor and food instead. Their shameless attitude leaves the reader aghast because the stark reality of death even fails to deter them from spending money for their own vested interest. Premchand might have wanted his readers to understand the seriousness of the story’s subject by rendering it the title “Kafan” which means “shroud” a white piece of cloth required to cover the body of the dead, it is the most important thing required in the Indian tradition for the last rites of a person.

3. Differences in Linguistic Aspects in the Two Translated Texts

Starting with the difference in the linguistic aspect of the two translations I would like to draw the attention of the readers to the fact that Frances W.Pritchett in his

translation has used the term “The Shroud” while translating the title so as to let the readers know that the story would revolve around the serious subject of death, whereas the other translation of the story done by Dr. Hanif Faque uses the phrase “The Winding Sheet” as the title which to an extent sounds ambiguous and unclear. The phrase “winding sheet” can refer to anything used for wrapping an object and not necessarily the dead body. The title of the translated text “The Winding Sheet” may fail to paint the image of a dead body in the reader’s mind unlike the title ‘Kafan’ which spontaneously might have evoked the image of death in the minds of the readers of original text. Thus it helps us to drive home the fact that two different titles of the original text would create two entirely different pictures in the reader’s mind depending upon the translation he would read.

The two characters Ghisu and Madhav in the story are illiterate and use unrefined language. To make the readers realize this, Premchand deliberately makes them speak certain words as used in their dialect, in place of the standard pronunciation. For example, ‘Bhaman’ in place of ‘Brahmin’, ‘Saadi bayah’ instead of “Shadi Byah”, a reference to the marriage ceremony in their conversation. Ghisu is shown pronouncing many Persian words poorly to highlight his lack of education. For "life," instead of “zindagaanii” he says “jindagaanii”; for "faithlessness," instead of “be-vafaaii” he says “be-vaphaaii”. Madhav in the story also mispronounces these words.

It was Premchand’s unique style to blend colloquial terms in his stories so that the readers are able to identify with the characters and the settings. Though these words are mispronounced by the characters, they are easily comprehended by the Hindi readers. The translators Frances W. Pritchett and Dr. Hanif Faque both are not able to find equivalents in English for these dialectal terms and also both the translators are not able to translate these mispronounced word used by the character at several places as consciously done by Premchand in the original text to add elements of humour to his story. So, W. Pritchett and Dr. Hanif Faque seem to first translate the colloquial words to standard words existing in Urdu and Persian languages, and then translate the same into English. However, the difficulty in finding an

equivalent in English for these mispronunciations to use in the translated texts deprives the reader from experiencing the true taste of the colloquial idiom which is an integral part of Premchand's writing in Urdu and Hindi language. The landlord's addressed Gheesu as "Gheesua" in the original text. It is a gesture of an upper class person in the Indian society to show his superiority over the poor and also to snub or scold a person. In his translation "The Shroud", Frances W. Pritchett has used the same name "Gheesua" as used by Premchand in the story in order to retain the originality and the flavor of the Hindi text instead of using the correct name "Gheesu"

Premchand in his story deliberately mentions the caste of the father and the son as "Chamars" to emphasize the fact that discrimination on the basis of caste was prevalent in those times, and to make the readers understand the deplorable financial state of the characters. Premchand wanted to let the readers know that the society was divided into castes and sub-castes. "Chamars" was an untouchable caste group living on the outskirts of the village. It seems that Premchand wanted to let his readers about the pathetic condition of the lower caste people.

Francis while translating the text has used the same caste name 'Chamars' and added a foot note for the reader in his translation so as to justify the usage of the caste's name whereas Dr. Hanif in his translation has translated "Chamars" to "The men were from the lowest Hindu caste" which leave the readers in some doubt and uncertainty and makes the translation a little obscure since there were many other castes which were also considered low in those times in India. The readers of this translation also do not get a clear idea of the caste of the father and the son.

In the original text, Premchand, while referring to Buddiya's role in the family, wrote "usne is khandan mai vayvastha ki neev dali" meaning that she laid the foundation of family. The English translation "The Winding Sheet" says "his wife has been trying to get the men together as a family." This translation is no way near to the original text. The closest translation possible would be "she laid the foundation of civilization" as used in the other translation "The Shroud".

The original text made a reference to the fact that both Ghisuu and Madhav discussed the important custom of giving loads of money to the people of Brahmin caste after someone died in the family. The conversation is a reminder to the readers about the important ritual observed by most of the Hindus so that a place is reserved for the deceased in heaven. This can also be seen as an author's way to suggest the readers that people especially from the Brahmin caste enjoyed superiority over other castes in the society. The readers of the translation "The Winding Sheet" may not be able to understand the implied meaning of the term "Brahmin" used by Premchand in the original story which has been replaced with "upper caste people" by Dr. Hanif in the translation. Therefore the purpose of Premchand mentioning the caste in his story may not be clearly understood by the readers of the translated version "The Winding Sheet". In fact many non-native readers would not be able to learn about the different castes that exist in India from time immemorial.

Also Mahdo in the original story said "Saadi bayah mai mat kharch karo kriya karam mai mat kharch karo" meaning that people do not spend money now-a-days either on marriage or on funeral.

The other noticeable thing in this dialogue is this is a direct address to the upper class which has wrongly been translated by Hanif Faque as "Forget about spending their money on wedding, they just save it all for their funeral" and the translation is third person address. This wrong translation leads to distortion of the original text, an extra line has also been added in his translation "What a bunch of misers" which is not found in the original text.

On further reading the original text one finds the mention of a Hindi idiom "Magar Gheesu per reham karna kale kambal per rang chadana tha" when both Gheesu and Mahdo visited the landlord for money. The idiom has not been translated in "The Winding Sheet" which reveals the fact that the translator took the liberty of deleting an idiom from the text while translating the story while Prettrich preferred to do word for word translation of the idiom for the ease of the reader.

Premchand mentioned that the landlord gave two rupees to the duo “ji mai kudte hua do rupeye nikal kar phenk dia” Dr. Hanif in his translation said, “he managed to fish out couple of rupees” thus neither did he translate the correct amount of money nor was he able to translate the true emotion of the landlord while giving away the money.

The choice of words, idioms and proverbs in the original story “Kafan” renders it strong colors of Indian traditions and culture. Premchand mentions them very often in the story so as to let the reader know that there are many rituals and rites that Indians perform, and they are often a part of their day-to-day discussion as they are considered inseparable part of their lives.

In other words we can say that this is Premchand’s unique style of reminding readers of different Indian customs and their relevance. Right in the beginning of the conversation Gheesu mentions that “Chudail” or a ghost may have overpowered Budiya and they do not have money to call an “Ojha” who can help them to get rid of this witch. W. Patrickk has given an elaborate description of the superstitious custom since it is difficult to find an equivalent for these terms in English or English culture. In his notes he explains that “The appearance of a chudail is, in South Asian folk tradition, a dangerous possibility when a woman dies prematurely and in a state of strong, unsatisfied desire. A woman who dies in childbirth would be very likely to become a hostile ghost who would linger in such a guise, lurk in certain trees, and leap out to attack passersby at night”. The best thing to do then would be to hire an exorcist, or “ojhaa”. This elaborate note clearly explains the context but the readers may not have been able to imagine the real picture of this superstition and the custom related to it. When one reads the second translation “The Winding Sheet,” Hanif Faque has translated chudail as “she must have some kind of demon or something” though “Chudail” as used in the original text points towards a female ghost. Thus this translation “demon” may lead the reader to think chudail as a male ghost. The word “Ojha” has also been translated by Hanif Faque as “Witch doctor” which may confuse the reader whether there is a witch which treats such people or there exists some kind of a special doctor to treat the witches. Thus the readers of this translation would never get to know how these superstitions and customs were a part of these rural folks and acquired an important place in the stories of Premchand.

In the story when Madav told Ghisu that he will be questioned by his wife Budhiya for not being provided “Kafan” by him because “it was he who had put sindur in her parting of the hair” is not just a reference to one of the important custom of Hindu marriage but it is also a gentle reminder of the promise that a bridegroom makes to the bride to fulfill all her needs till her death. Madhav’s reference to this ceremony makes the readers realize that though he is illiterate yet he understands the customs and their importance. This phrase is often used as an idiom in Hindi and Urdu language; the idiom is culture specific and thus Francis, in his translation, has used word for word translation though he has explained the custom in his notes in detail. But when one reads the translation of M. Hanif we realize that the translation does not make any reference to this important custom in the translated version.

The original text mentions that Ghesu bought “gazak” with the bottle of liquor, though “The Winding Sheet” readers would find that the term has been translated as “snack”. The sweet which is mentioned in the story is specific to Indian culture but the word “snacks” can refer to any light food, sweet or salty.

There are other examples of culture specific terms in the story written by Premchand like “dhoti” which refers to a long piece of cloth wrapped around the waist by men in India. Francis in his translation has used the same term as used in the original text whereas Hanif in his story referred to “dhoti” as skirt which is a part of female attire in the western countries. “puri”, “chutney”, and “pan” are eatables and often served on special occasions in India. Besides the fact that there is no equivalent in English for them, Francis might have wanted to retain the Indian tinge in his translation. Thus he did not translate all these terms in English and used the Hindi terms as used in the original text. For some he has provided translator’s note at the end of the page for better understanding of the readers.

Upon a closer look at the second translation “The Winding Sheet”, the reader realizes that the term “puri” has been translated as “crepes” or “bread” ,“crepes” which also means a ‘thin pancake ‘ or as widely understood by many people as ‘light crinkled fabric’. The use of

this dual meaning word in this translation may evoke two different kinds of images in a reader's mind depending on his comprehension.

What Premchand mentioned as "gud" is often referred to as jaggery in English. It is used to feed the mother for post natal care in India. It is another important reference to Indian tradition, which has been translated by Francis as "brown sugar" and by Hanif Faque simply as "sugar". Looking at both the translated terms it is difficult for the readers to understand its relevance in the story or its connection to the custom of post natal care in the Indian tradition.

The other important term in the story is "baikunt". According to Hindu mythology "baikunt" is the residing place of lord Vishnu and virtuous souls find place to rest after death. In English language there is only one term "heaven" used for referring to the place where the departed souls rest, so the term "heaven" has been used in both the translations.

Another important custom which found mention in the story is offering of "pan" after a meal in a get together, a custom symbolic of the end of the meal time in the Indian culture. The translation "The Shroud" uses the original term "pan" whereas in the second translation the term has been translated as "leaf packet of tobacco" though "pan" may not necessarily have tobacco in it. This can convey a misleading message to the readers that "tobacco" is served to the guests after the feast. Thus, a non-native speaker or for a person who is not acquainted with the Indian culture may not be able to imagine the real picture of Indian feast, though Premchand has described Indian traditions and customs with all the minute details in the original text "Kafan". This also points towards the loss or sacrifice of vital cultural elements in translation.

These examples can also be seen as difficulties encountered by the translators with terms or concepts in the source language that do not exist in the target language.

Though there are minor changes in terms of vocabulary in the two translations but these minor differences may change a reader's point of view of looking at things. The study leads to a conclusion that the translation "The Winding Sheet" has been shortened at several places when

compared to original text. Some part of the text has been loosely translated without keeping the precision in mind. Thus, the force and authenticity of original text could not be maintained in this translation. The second translation “The Shroud” is a closer translation and the translator tried to do justice to the original text, though he also could not induce life in translation because of the absence of equivalent cultural element in English.

4. Conclusion

It is an accepted fact that the translator faces problems when he or she translates culture specific terms, or terms related to dialects. It is not incorrect to say that the translator is accomplishing a complicated task of recreating a replica of the original work, where he or she is trying to use words like pieces of jigsaw puzzle to bring to life a picture as seen by the author himself. There are no set parameters to judge a translation, but when it comes to literary translation, as stated above, the process may look like an attempt to make a replica of an original piece, the translator makes all effort to do justice to the text, but we cannot deny the fact that a masterpiece still remains a masterpiece.

The cultural elements are the heart and soul of any original text; they blow a breath of life in any piece of writing. So, the translator has to accomplish the mammoth task of making the translation also thrive with life like the original text, by translating the cultural elements, which in real sense carry the true essence of any literary work. Incorrect translation of these elements leads the reader to perceive a totally different image of the original work.

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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Loss of Cultural Element in Translation - A Comparative Study of Premchand's Original Story
Kafan and Its Translations

LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013

ISSN 1930-2940

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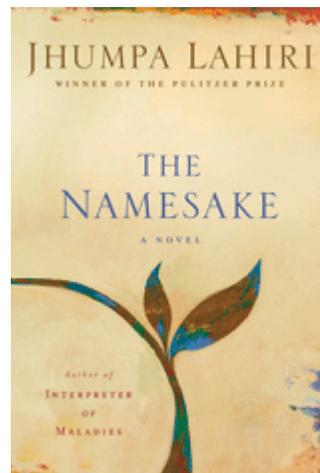
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The Diaspora: From Enculturation to Acculturation in Jhumpa Lahiri's *The Namesake*

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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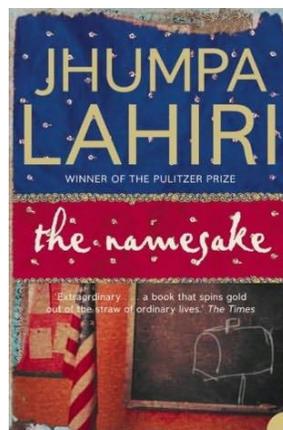
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Introduction: Disruption and Disintegration

‘Diaspora’ is a word which is derived from Greek, which means ‘to disperse’. In cultural theory, the term is used to cover territorial displacements which may be forced and voluntary immigration. ‘Diaspora’ thus lives in one country as a community but looks across time and space to another. The Diasporas and their descendents experience social, cultural, emotional, spatial displacements and dislocation.

According to Salman Rushdie, the immigrants suffer “a triple disruption, comprising the loss of roots both the linguistic and social dislocation”(279). So, in case of the immigrants, first they go through disruption and then they face discrimination in the country to which they migrate. They have to adjust or adapt to the culture of the adopted land where they meet with contempt and segregation. The migrants in fact have to face multi- faceted and multi dimensional problems and experiences and they are confronted with moral and ethical dilemmas. They migrated to these countries for a better and bright future and to spend a happy and luxurious life. They feel fascinated by the glamour of the alien culture and lured by the dazzling beauty of the adopted culture around which many fairy tales are woven but they are shocked by the racial discrimination when their dreams are shattered and they become nostalgic and suffer from native culture syndrome.

The Indian Diaspora



The Indian Diaspora is the largest and it has been estimated that about 20 million Indians have settled in different parts of the world. The Diaspora communities live in multiple cultural environments and the immigrants undergo a process of reconstructing of a new identity in an alien environment. This creation of a new identity has to be according to the different norms of different societies. Indians, who have migrated to Canada and America, or for that matter to other countries, especially to the West, were essentially people who either who looked forward to better education or economic advancements or those who lacked means and went in search of resources. The West is no doubt a land of opportunities where dreams come true but it is also a land where Indian immigrants faced all kinds of discrimination. Fanon has rightly said, “The Diasporic community is the community of individuals without an anchor, without horizon, colorless, stateless, rootless...” (176).

Enculturation

Enculturation according to *Concise Oxford Dictionary* “is the acquisition of the norms of a cultural group.” It is like the first language acquisition where acculturation is assimilation in different culture. It is a process whereby one group of people becomes more like another group or people in behavior, customs, etc., usually because of living near them for a long time. It is like second language learning. Acculturation is psychological and social phenomenon and is often defined as a two-way process of change, but it is mainly used with a focus on the adjustment made by immigrants and other minority groups because of their close contact with the dominant majority.

Hybridization vs. Syncretization

If enculturation is first cultural learning, acculturation is second cultural learning in which the culture of the minorities is displaced by the culture of the dominants groups through a process of osmosis leading to complete acclimatization. In fact, instead of adopting the norms of the ‘host’ culture completely the immigrants pass through a stage of in-betweenness and sometimes they ride two cultural horses at the same time leading to what is called hybridity in cultural theory, i.e., mixing up the features of the native and the host cultures. As Salman

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Rushdie has said, “migrants straddle two cultures... falls between two stools.”(5) Thus straddling two cultures at the same time results in hybridization instead of syncretisation and fluidity rather than fixity. Most societies today are multi-cultural and the writer living and writing in such a society is affected at multiple levels by both the cultures. The writer analyses and criticizes that particular environment and the world around him even when he does not become a part of it, belonging and not belonging.

The Namesake

Jumpa Lahiri's debut novel 'The Namesake' narrates the cultural dilemmas and dislocations experienced by an Indian Bengali family and their American born children in different ways. Being an Indian by ancestry, British by birth and American by immigration, Lahiri is well versed in both old world and the new world cultural traditions and value systems. Lahiri dwells on immigrant's experience in America and foregrounds the merits of the native culture as well as those of the host culture, probably experienced in the process of her own acculturation. During their brief visits to Calcutta the Ganguli's perhaps enjoyed their cultural past as enculturation. They find the native culture essential for their moral development. Both Ashoke and Ashima Ganguli have enculturated themselves in the native culture and both of them are firmly grounded in their Bengali culture inspite of adopting some of the norms of the host culture they try to retain their ethnic identity as far as possible.

Enculturation

The Namesake moves in chronological mode. It is about a Bengali Hindu couple Ashima and Ashoke who migrates to Cambridge from Calcutta after their marriage. Ashoke looked forward to fulfilling his ambition in the land of promise as he is pursuing his PhD in fiber optics in Boston. Ashoke's immigration is for professional growth and economic gain but Ashima is not ready to accept the American culture, she creates a close knit web of immigrants, who shares common language and culture. As it is their enculturation and rooting for India that provide them peace in host land. Adesh Pal says,

The first generation has strong attachment with the country of their origin. From the second generation onwards, ties with the homeland gradually get replaced by those with the adopted country. Food, clothes, language, religion, music, dance, myths, legends, customs of individual community etc. become the markers of identity. These are retained, discarded or adopted differently at different times and places (Pal, 2004).

In a State of Dilemma

An immigrant is always confused and in a state of dilemma, he has many choices in front of him. But he always has a sense of affinity and belonging to his own native community, traditions, language and culture only. While living in America Ashoke and Ashima also has an inclination to their community and culture. They did their best to maintain their cultural practices alive in host land. Whenever they have to take any decision they move according to Indian values and traditions.

The first generation immigrants always try to create that space where they do not feel any interference of the host culture. The first generation immigrants have a cultural disruption and a ‘double consciousness’. Ashima and Ashoke try hard to hold onto their ethnicity, Indianness and their culture. They keep their culture alive in ‘host land’ also.

Ashoke and Ashima left India for America, but carried the baggages of Indian cultural values with them. This attachment to customs of ‘home land’ is typical feature of the diaspora. As is said by Ramraj: “Yet though Diasporans may not want actually to return home, wherever the dispersal has left them, they retain a conscious or subconscious attachment to traditions, customs, values, religions, and languages of the ancestral home” (215).

Naming a New Born – Complexity of Choice

In every society naming a new born is a part of their culture and in Bengali tradition the child is given a name by the grandparents or the elder members of the family. It is a matter of

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privilege for the parents. It is a norm and considered as auspicious in Indian Bengali tradition. Ashoke and Ashima wants to follow the same tradition in America also but the hospital authorities are not ready to discharge without an official name of the child. They try to make them understand the concept of two names in their Bengali tradition, ie. one is a pet name (*daknam*) and other is a good name (*bhalonam*): “Every pet name is paired with a good name, a *bhalonam*, for identification in the outside world. Consequently good names appear on envelopes, on diplomas, in telephone directories, and in all other public places” (NS 26).

The first generation immigrants, Ashima and Ashoke want to retain and preserve their native culture and language in ‘host land’ and want to transfer it to the second generation, since it is through the eyes of the first generation that the second generation will learn about the native culture. They make their children to learn Bengali language and sent Gogol for Bengali classes and culture classes every Saturday. They try to retain their ethnicity,

They make a point of driving into Cambridge with the children when the Apu Trilogy plays at the Orson Welles, or when there is a Kathakali dance performance or a sitar recital at Memorial Hall. When Gogol is in third grade, they send him to Bengali language and culture lessons every other Saturday, held in the home of one of their friends... In Bengali class, Gogol is taught to read and write his ancestral alphabet(NS 65)

The Bengalis are a marginal community in America but then also they enjoy their festivals and cultural activities. They try to enculturate by the get-togethers. It gives them a sense of belonging to each other. Ashima use to throw parties for their Bengali friends.

Annaprasan

Annaprasan is an important Bengali tradition. It is through this ritual that Ashima tries to preserve her cultural practice. It is a ceremony when the infant is introduced to the solid food. They did an elaborate rice ceremony for Gogol and observed all the rituals. In America their friend Dilip Nandi play the part of Ashima’s brother and feed Gogol for the first time.

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Gogol is dressed as an infant Bengali groom, in a pale yellow pajama-punjabi from his grandmother in Calcutta. The fragrance of cumin seeds, sent in the package along with the pajamas, lingers in the weave. A headpiece that Ashima cut out of paper, decorated with piece of aluminum foil, is tied around Gogol's head with string. He wears a thin fourteen-karat gold chain around his neck (NS 39).

While living in America Ashima is still following her tradition, whenever she has to call Ashoke, she never utters his name, as it is considered as a sin rather she uses the interrogative for it, "Are you listening to me?" (2)

She still wears sari, like Bata shoes, likes Indian food to eat, likes gold jewellery, practice their native culture customs on birth and death days, pujos. She uses vermilion in parting of her hair. The friends of Ganguli family are mostly the Bengali immigrants. By following these customs in 'host land' in this way they remain intact with Indian culture.

Acculturation

The first generation immigrants living in a host country continues to live in a 'sandwich world'. They are not ready to give up their cultural roots and customs. As Safran observes in 'Diasporas in Modern Societies: Myths of Homeland and Return', "They continue to relate personally or vicariously to the homeland in one way or another, and their ethno-communal consciousness and solidarity are importantly defined by the existence of such a relationship". (85)

Clothing and Food

Ashoke and Ashima make adjustments which are absolutely necessary. As a university professor Ashoke is accepted into the academic community- but at home he continues to be the typical Indian male, fastidious about his clothing and his food:

He is fastidious about his clothing; their first argument has been over a sweater shrunk in the washing machine. As soon as he comes home from the university the first thing he does is hang up his shirt and trousers, donning a pair of draw- string pajamas and a pullover if it is cold. On Sundays he spends an hour occupied with his tins of shoe polish and his three pairs of shoes, two black and one brown. (NS 10)

A Slow Process of Achievement

Ashima and Ashoke Ganguli strictly observe cultural traditions and customs but after a long stay in America there is a slow process of adjustment. For the sake of her children she starts accepting the American ways of living but Indianess in her is kept intact. Ashima and Ashoke are not very much inclined to American way of living but still they try to adjust. The second generation feels more at home in 'host land', they took less interest in their native cultural traditions and festivals. For them Durga Puja is less exciting than Christmas.

Ashima begins to assimilate slowly and in minor ways after the birth of Gogol, she started moving out of her apartment.

On her first trip out of the house with baby Gogol, she pushes him through the balmy streets of Cambridge, to Purity Supreme, to buy a bag of white long-grain rice. The errand takes longer than usual; for now she is repeatedly stopped on the street, and in the aisles of the supermarket, by perfect strangers, all Americans, suddenly taking notice of her, smiling, congratulating her for what she's done. They look curiously, appreciatively, into the pram. "How old?" they ask. "Boy or girl?" "What's his name?" (NS 34)

Moving toward the Host Land Culture

After a long stay in America and for their children Ashima and Ashoke slowly and gradually move towards the 'host land' culture. The process of adjusting and assimilation started at a slow pace and they started adapting to their new surroundings. They started celebrating Thanksgiving and Christmas for their children.

They learn to roast turkeys, albeit rubbed with garlic and cumin and cayenne, at Thanksgiving, to nail a wreath to their door in December, to wrap woolen scarves around snowmen, to colour boiled eggs violet and pin at Easter and hide them around the house. For the sake of Gogol and Sonia they celebrate, with progressively increasing fan fare, the birth of Christ, an event the children look forward to more than the worship of Durga and Saraswati (NS 64).

The Ganguli couple tries to adjust with their food habits and their children food habits. Gogol and Sonia love American food and for them she prepares American dinner once a week as a treat.

There are other ways in which Ashoke and Ashima give in... In the supermarket they let Gogol fill the cart with items that he and Sonia, but not they, consume; individually wrapped slices of cheese, mayonnaise, tuna fish, hotdogs. For Gogol's lunches they stand at the deli to buy cold cuts and, in the mornings Ashima makes sandwiches with bologna or roast beef. At his insistence she concedes and makes him an American dinner once a week as a treat, Shake'n Bake Chicken or Hamburger Helper prepared with ground lamb. (NS 65)

The Second Generation

The second generation has less difficulty in adapting to the new surroundings. They consider 'host land' as their own whereas the first generation immigrants find it very difficult to adjust. Gogol and Sonia refer new Haven as their home and Ashima, after such a long stay is unable to call it home, she says: "Only three months and listen to you,...even after twenty years in America,...still cannot bring herself to refer to Pemberton Road as home (NS 108).

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Gogol is an acculturated character. He is accustomed to the American way not only in preferring American food but in friendship and love affairs also. He keeps his relations with Maxine, Lydia and Ruth and openly flirts with them. He started to live with Maxine family and adopt and accept her lifestyle.

Gogol parents tried to keep him “Indianized”, but Gogol is influenced by the America culture. He started mimicking his American friends in rustiness and aping them in every aspect. He started secretly smoking with his friends, or going to late night parties without the knowledge of his parents. He kisses a girl during a party for the first time in his life.

It’s the first time he’s kissed anyone, the first time he’s felt a girl’s face and body and breath so close to his own. “I can’t believe you kissed her, Gogol”. His friends exclaim as they drive home from the party. He shakes his head in a daze, as astonished as they are, elation still welling inside him. “It wasn’t me”, he nearly says. But he doesn’t tell them that it hadn’t been Gogol who’d kissed Kim. That Gogol had had nothing to do with it. (NS 96)

Sonia assimilates the bits and pieces of American culture, and adapts herself to ‘American common sense’ without much of hiccups and setbacks.

Changes in the First Generation According to the Situation

Towards the end of the novel Ashima’s change has been summarized in the following way:

She has learned to do things on her own, and though she still wears saris, still puts her long hair in a bun, she is not the same Ashima who had once lived in Calcutta. She will return to India with an American passport. In her wallet will remain her Massachusetts driver’s license, her social security card (NS 276).

Ashima has changed according to the situation. She did not completely give up her culture but she is now no more rigid in accepting the new culture. She changed according to the need of the hour. She has learned to drive and do things on her own.

Conclusion

So, Jhumpa Lahiri has narrated the struggle of the first generation immigrants to assimilate and adapt the host culture and in the process of assimilation they give up the rigid hold of their past and change their behavior with the need of the situation. They are attached to their Indian past, to the native people, culture, gods, goddesses and rituals like Durga Puja and Diwali. They even follow their native attire; language and literature which make them feel at home in a foreign land. Gangulis 'get-together' with Bengali families in America at the time of naming and *annaprasan* ceremonies, birthdays, marriages, and deaths reveal their wish to preserve the 'home culture' there. Thus their 'adherence to a diasporic community is demonstrated by an acceptance of an inescapable link with their past migration history", says Robert Cohen (1997: ix). It also reveals that first generation migrant Bengalis carry with them their 'beliefs, traditions, customs, behaviours and values" along with their "professions and belongings to new places," as remarked by John McLeod (2000:211). At the same time they are assimilated in a new culture and Bengali families in the U.S. Celebrate the festivals of the dominating culture such as Christmas, Thanksgiving and Halloween that reveal their adjustment and acculturation.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
ISSN 1930-2940

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Contextualization and Business Communication

Steven Eliason

What is Contextualization?

Contextualization generally refers to seeing and doing things appropriately given the context of a conversation, action, etc. Dictionaries often state that it means placing an object or performing an action that is viewed favorably in that environment, conversation, etc. This concept is discussed in great detail in discourses on how to communicate our religious belief in a convincing manner to those who do not share our belief. It is also discussed in detail to help missionaries or visitors to a culture or geographical area other than their own to live appropriately in the new environment. In other words, we may broadly say that understanding the concept of contextualization will help us adjust to a new environment or context.

Confluence and Conflict of Several Cultures and Environments

Contextualization - A Theology of Gospel and Culture by Bruce J. Nicholls (Regent Publishing, 2003) identifies four different cultures involved in the process of contextualization when it is applied to the communication of Christian belief: the Culture presented in the Bible, the Culture of the early Western missionary (or any “foreign”/”international” missionary) through whom the belief was originally communicated, the Culture of the person who presently communicates the message, and the Culture of the people to whom the beliefs are taken. But this listing is not adequate and so Nicholls observes that the process of contextualizing “is further complicated since many people today are the product of several cultures – traditional and modern, religious and secular” (p. 9).

Complexity of Modern Business Communication

When it comes to business communication and global business, the matter is further complicated – modern educational systems are available to many around the world, but the process of interpretation depends on local as well as global business conventions.

There is a growing community of cross-cultural workers from the non-Western world. Even as the business leaders in non-Western countries are highly talented and are masters of the practices of modern and global business, there are also talented leaders of business from ethnic minority groups in the United States. Many of these leaders are second generation immigrants from other nations. They also need to master the process of contextualizing since they were brought up in an American context. Even though they may retain knowledge, understanding and even the practices of their first generation values, they are torn between their American expressions of values and the traditional wisdom of their parents.

In other words, the process of contextualizing continues to be significant even now.

Effective Communication

Nicholls identifies several important elements of contextualization. His focus is on effective communication so that the purpose of communication may be achieved with ease and speed. In a

business transaction, the way the leaders of transactions communicate with their counterparts around the world contributes to the successful conclusion of any deal or transaction.

Natural Conflict

Nicholls suggests that there are natural barriers between the supra-cultural and the cultural. We can translate this theological approach to the business world this way: One barrier arises because of the fact that there is some perception of threat or defeat or loss if the product is accepted and introduced in the business world of the recipient. What product will this replace? Another barrier is the possibility of misunderstanding the value of the product if the product is presented using alien cultural forms or terms of description, etc. Business leaders around the world may be acquainted with the use of English and may be well-versed in both day-to-day language and business language. But there are many who are only partially trained to do business-appropriate contextualizing.

Global Trade and Communication

Nicholls emphasizes true indigenization and contextualization. For business transactions, this means if a product is to be promoted in another country, producers should identify the usefulness of their product in that country. Their product, as well as the language used to promote the product, should be indigenized in the sense that the product is adopted easily in that country because of its relevance to their lifestyle, culture, and belief system. I saw an interesting example of this applied in many Singapore stores. If you ask for a humidifier, these are not available because in a tropical climate like Singapore additional moisture in the air is unnecessary. However, coolers/air conditioners to bring in cool air are readily available.

True and sincere understanding of the worldview, values, institutions and customs are important for every business leader involved in global trade. Business leaders should recognize that changing worldviews instantly is not possible. But if their product is believed to be a positive contribution to society, and communicated in way that is understandable, people are likely to accept and purchase the product.

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Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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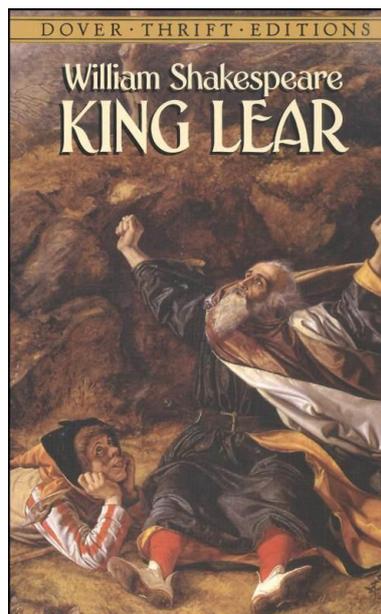
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History and Elements of Feminism

Feminism as a movement came riding on the back of postmodern and postcolonial theories. Return of the margin, dislocation of centre, return of the wretched and such expressions gained currency during the second half of the last century. The power structures were questioned and locations, gender and positions redraw these structures. The political power distribution of Centre-colony was dismantled and postcolonial came into being. Within the rise of the powerless, came the question of power-powerless relationship, at the micro level, even in powerless families, communities and societies it was the female who was the doubly colonized.

Feminism as a movement tried to understand and represent the whole world and its artifacts as expressions and manifestations of the patriarchal reality. New historicism, Cultural Materialism, 'history from below' and 'alternative histories' are the theoretical frameworks that have provided impetus to the feministic rereading and deconstructive angles.

Shakespeare Under the Lenses of Feminist Theory

Critic after critic have analyzed and dissected Shakespeare under the lenses of Feministic theory. Feminist theory borrows much of its methodology from Deconstruction and applies this in specific contexts that concern how gender roles the power dynamics between Men and women, and the roles those forces us each to play are depicted in culture and in literature. It wishes to examine, among other things: how women and men are (or are not) represented in a given work of literature, how and why certain gender stereotypes, archetypes, and paradigms are either "written into" our stories or undermined by them. But in the present case I have two serious issues to raise - first is that Feminism in its second wave and aggressive stance grew into a myopic vision and doesn't care to look at the complete picture. And second, I wish to understand that writer and writing have to be understood in their particular roles. A piece of work, a novel or drama or poem, is an artistic representation of reality as the writer sees it and weave it in his words and form. But if there are suffering females in the work it does not necessarily mean that the vision of the writer is patriarchal. I wish to analyze my assumptions in relation to Shakespeare's *King Lear* its reception by the feminist critics, especially in the last thirty years.

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***King Lear* as a Patriarchal Play**

King Lear is one play that has been facing the most severe of reprimands from feminist critics. Feminist critics like Coppelia Kahn, Kate Macluskie Carmen Rodríguez, Catherine S. Cox and Peter Rudnytsky have taken up Shakespeare to be patriarchal and has found faults with the play on the grounds ranging from “absence of mother figure” to creating stereotypical female characters. The present paper tries to understand the faults and virtues, positioning and juxtaposing of female characters in Shakespeare’s *King Lear* as whole humans and try to advocate a stance opposite to feminist criticism.

Absence of Mother

Coppelia Kahn has made a detailed study of *King Lear* in her Essay “The Absent Mother in *King Lear*.” Kahn puts the absence of the mother at the root of evils and says that in the play, “The only source of love, power, and authority is the father- an awesome, demanding presence.” (Kahn 141) In *King Lear*, the mother of Cordelia, Goneril and Regan is missing, leaving Lear to raise his three daughters alone. In spite of her upbringing without a mother, his youngest daughter, Cordelia, has grown up to be an honest and loving woman. The other two daughters, on the other hand, have grown up to be cheating and power-hungry. Perhaps with a mother in the picture, the two older daughters would have turned out differently.

Kahn notes, “both sexes begin to develop a sense of self in relation to a mother-woman. But a girl’s sense of femaleness arises through her infantile union with the mother and later identification with her” (147). Since a mother was not there to show her daughters how to act and behave like women, they had no choice but to follow in the men’s footsteps.

But how can three women be raised in the same situation and turn out so differently?

One possible answer to this question is because Cordelia is Lear’s favorite daughter. Lear’s bias towards Cordelia is probably what leads to Regan’s and Goneril’s character flaws.

Masculine Predicament

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Myra Glazer Schotz states, “focusing on the ‘masculine predicament of kingship and fatherhood,’ the Lear world presents us with daughters but the play predicated itself on the absence of their mother, the absence of a Queen, the absence of a feminine principle to act as a symbolic and psychological counterbalance to male authority(162)”. Although the Kent and the Fool are there to counteract Lear’s authority, they do not as much influence his wife would. Kent advises against Cordelia’s banishment but is then himself banished. Lear’s wife, the mother of his daughters, is probably the only one who could have prevented Cordelia’s banishment.

Results of Father’s Upbringing

We have to look at certain other perspectives as well. For example, there exists a parallel between Lear and Gloucester, because neither of them has a mother for their children, and they both have disowned their children who are actually truthful nor loving to them. When Lear asks his daughters to say how much they love him, Cordelia says that words cannot express how she feels for him, but apparently her sisters can easily find the right words to please their father: “Cordelia cannot produce golden words, cannot ‘coin her heart in words,’ but her heart has love of a better and weightier metal(161)”.

If Kahn’s assumption is to be slightly stretched, then Cordelia’s failure with language is also a result of her Father’s upbringing. Instead of saying what her father wants to hear, Cordelia replies, “Nothing, my lord” (I.i.91). Lear tells her, “Nothing will come of nothing” (I.i.94). Lear is telling her that if she does not speak her feelings for him then she will not get anything from him.

Parallel to Gloucester

This scene is similar to the one in which Gloucester disowns his legitimate son, Edgar, and professes his love for his devious illegitimate son, Edmund. In the scene where Gloucester denies that Edgar, a good child, is his son we can observe a similar attitude in Lear towards his kind daughter, Cordelia. Gloucester says, “I never got him,” meaning he never fathered Edgar. Both men have no mother to consult, and both men are blinded by false affection and loyalty which ultimately lead to their destruction. It’s a textual fact and no

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one can deny that but how can two opposite things be blamed on the same source. If Cordelia is masculine, so is her failure. To put it in different words, King Lear begins with the failure of masculinity and its aftermath.

Use of the Word and Image of Mother

The second point of development in Kahn's premises is about the use of the word and the image of 'mother'. In King Lear the word 'mother' is mentioned twice, both times in a negative manner. A reference in Act II, scene iv, when Lear says, "O! how this mother swells up toward my heart." The word 'mother' in this statement refers to a sickness that felt like a child in a mother's womb. It is also like the suffocation of the mother. Mother is related to the womb, the supposed seat of hysteria, as beautifully presented and proved by Kahn. Another reference to a mother is made when Lear is talking with Regan. He says, "I think you are [my child]; I know what reason I have to think so: if thou shouldst not be glad, I would divorce me from thy mother's tomb, sepulchering an adultress" (King Lear. II.iv.136-139). Lear is telling her that he knows she is his legitimate daughter and since he has given her his kingdom she should treat him better. According to Lear, the mother can easily be blamed for the unfavorable way her daughters, Regan and Goneril, have turned out.

Could Have Avoided the Unwanted Results?

Kahn would like us to believe that the events that occur as a result of Cordelia's banishment in the beginning might have been avoided. A mother might have been able to tell Lear that he is being irrational and should not be so hasty to disown his favourite daughter, but why do we forget Kent coming in between Cordelia and Lear. A maternal figure in this play might have made it possible for Cordelia to take control of her father's throne at the appropriate time, saving many lives. A mother might have also saved all three of her daughters from being killed in the end of the play. Although Goneril and Regan are both deceitful children who abuse their power, a mother could have prevented them from causing their own deaths and the unnecessary deaths of Lear, Gloucester and many others. However, because there is no mother, the events that take place are bound to happen.

Absence of Mother in Other Plays of Shakespeare

This is not William Shakespeare's only play in which the lack of a mother figure leads to unfavorable situations. The moment we accept this logic, we have to accept that women are really powerful, having control of logic, reason and understanding over people as irrational as Lear, does it not raise questions of "Who really has the power?" if the possible queen could have saved the whole situation, what people like Kent could not, at least I would consider her a powerful queen and that actually defeats the very logic of Kahn's and feminist critics' most fundamental assumption.

Sex and Sexual Roles

Kate Macluskie is perhaps the most famous feminist critic who has come out with her analysis of Shakespeare as a patriarchal figure. In her essay "The Patriarchal Bard: Feminist Criticism and Shakespeare: King Lear and Measure for Measure," McLuskie begins with applying several feminist approaches to Shakespeare's plays, highlighting in particular the problems with the mimetic and essentialist models of feminist criticism. The critic then applies her critique of such feminist approaches to *King Lear* and *Measure for Measure*. She concludes that existing Renaissance and Elizabethan structures were so heavily loaded on Shakespeare that he could never see beyond those. McLuskie examines the way sex and sexual roles in *Measure for Measure* and *King Lear* are discussed by feminist critics, and review the problems with these types of analyses. She notes that feminist readings often "reorder" the terms of the text and shift the critical attention from the judgment of the action by focusing on the process by which the action may be judged.

The Context of *King Lear*

McLuskie examines the context in which the play was written: "[the audience] must accept that fathers are owed particular duties by their daughters and be appalled by the chaos which ensues when those primal links are broken" (98). McLuskie also mentions the concept of gifting, when she states that the contract made at the beginning of the play is the only power Lear has over his daughters and that the bargaining over the number of knights Lear is allowed should not be seen as an "egregious insult," but rather as a carrying out of that contract (103-4).

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McLuskie examines Cordelia's actions in a feminist context; her decision at the opening of the play is seen as a threat to the patriarchal system, which "is seen as the only form of social organisation strong enough to hold chaos at bay" (99). As being disowned and with no male attachment would put Cordelia beyond the boundaries of patriarchal conformity, she is reabsorbed into the patriarchal family by her marriage to France; at the end, her love functions as the restoration of the norm of a misogynistic society (99).

Male Power: Arbitrary and Tyrannical

McLuskie explains that Goneril's and Regan's treatment of Lear is only a reflection of his treatment of them when he was in power: arbitrary and tyrannical (105). With their stranglehold on power, they defy the standards of female weakness and submission and male dominance; "[i]n tragedy, [Shakespeare's] women are strong because they are coherent, [. . .] and the attacks which are made on them are the product of male resentment at this strength" (89). Thus, Lear's threats and curses are the result of the futile anger of a powerful man deprived of male power (105). When at the end Cordelia is reconciled with her father, McLuskie believes the action is futile as Lear possesses no power. The purpose of their dramatized reunion is to serve as the symbolic restoration of patriarchal harmony (101). McLuskie states that "[t]he feminist struggle [is] concerned with reordering the values ascribed to men and women without fundamentally changing the material circumstances in which their relationships function" (90). We are not asked to completely undermine Shakespeare's works as cries for patriarchal dominance, but to appreciate the exposition of the possibility of new forms of social organization as well as romantic and filial relationships (106).

Feminist Reading Will Help Understand *King Lear* Better

I believe a feminist reading is pivotal to the understanding of this play, as it is the women who affect and have a say in every major point. Cordelia understood the consequences of her failure to flatter her father, yet she chose that path. All alone nobody on her side, banished and all this by choice, still feminist criticism would like us to read her a victim. Victim she is, but she is not the victim of a patriarchal system, but of predicament of human irony of love and need. Disowned, she accepted France's saving marriage proposal, and later she used the power this gave her to save her father and further prove the claim she

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made at the beginning: love is demonstrated, not spoken. I wish to know from the celebrities of feminist criticism whose victory is it- the masculine Cordelia or Cordelia the human being? As for Goneril and Regan, they make the decisions in their household after Lear bequeathed them with his kingdom. They take charge of their own lives, not asking for their husbands' opinion on turning out their father, in allowing Gloucester's torture, and Kent's punishment, and certainly not asking for permission for their affairs with Edmund. McLuskie gives us insight into the powerful, intelligent and cunning women Lear's daughters truly are when faced with trouble and opportunity

Psychological Issues

Lear's deeply rooted psychological issues are examined by those interested in feminist criticism. He surrounds himself with devoted males like Kent and the Fool because, according to feminist criticism, Lear is afraid of females. Sterner proposes that Lear views female sexuality as evil; Cordelia is leaving her father and pledging devotion to another man partly because of the sexual impulse to procreate. The King sees this as an act of adultery committed by Cordelia because she loves another man. The audience is asked to accept this idea of patriarchal misogyny; daughters are expected to be endlessly loyal to their fathers. Familial relations are determined and fixed under the misogynist ruling, McLuskie adds that in Lear's kingdom, a woman's lust represents the core of corruption; "patriarchy, the institution of male power in the family and the State, is seen as the only form of social organization strong enough to hold chaos at bay"(140). But unless you are throat deep into feminism, this looks like taking things too far.

The Threat of Rampant Sexuality

Feminist critics have believed that the greatest threat to masculinity is the threat of rampant sexuality. To control such a threat, the patriarchy must rigidly define the boundaries enclosing woman and her body. Catherine Cox discusses one such corralling boundary in her essay, "An Excellent Thing in Woman': Virgo and Viragos in King Lear." Cox claims that constructions of female characters in King Lear align with the virgo/virago binarism of the Patristic and Medieval literary traditions. To elucidate her point, she focuses her discussion on one of Lear's three daughters, Cordelia. Cox's analysis does attend to the oppositional

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relationship between Cordelia and her two sisters, Goneril and Regan, but only to emphasize Cordelia's characterization as an ambiguously gendered female who shifts back and forth across the virgo-virago boundary. By thus limiting her analysis, Cox ignores other aspects of *King Lear* that could corroborate her perception of traditional virgo/virago themes within the text, such as the differences in the sisters' reliance on a divine realm as their salvation.

Appeal to the Divine Realm

Lear is rife with images of and appeals to a divine realm. The references to "mighty gods" (IV.vi.34), "the stars above" (IV.iii.33), and the "heavens" (IV.ii.46) are far too numerous to list. The sheer volume and prevalence of these references and themes is reinforced by Edmund early on in the play:

This is the excellent foppery of the world, that when we are sick in fortune—often the surfeits of our own behavior—we make guilty of our disasters the sun, the moon, and stars, as if we were villains on necessity, fools by heavenly compulsion, knaves, thieves, and treachers by spherical predominance...and all that we are evil in, by a divine thrusting on (I.ii.118-126).

Father's Obstinate Pride

Regan echoes this sentiment when speaking of her father's obstinate pride: "O sir, to willful men/The injuries that they themselves procure/Must be their schoolmasters" (III.i.302-304). Edmund and Regan are hereby rejecting the tendency in this British society to relinquish individual human agency to the divine realm. This inclination towards the divine belongs mostly to the male characters in the text. Lear's rants oftentimes are directed towards the gods, whereas Goneril and Regan make absolutely no appeals to ethereal divine powers, and instead address real people and earthly issues. This gender-specific distinction is most clearly seen in the verbal exchanges between father and daughter(s), as for example occurs in Act I, scene iv, in which Goneril requests that her father, "By her, that else will take the things she begs/A little to disquantity" (I. iv.248-9) his remaining ranks of soldiers. Lear is so disappointed and taken aback by her audacity, and appeals to "Darkness and devils!"

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(I.iv.252) and the equally elusive and reified “Ingratitude! thou marble-hearted fiend” (I.iv.259). Lear also asks Nature to “hear, dear goddess, hear!” (I. iv.275) and sterilize Goneril’s reproductive body. His lofty, heaven-directed, abstract language contrasts sharply with Goneril’s grounded, human-directed, objective speech. Furthermore, Goneril’s only appeal is to her sister, not to some divine being: “What he hath utter’d I have writ my sister...Inform her of my particular fear” (I. iv.331-337).

Heaven’s Deference

Goneril’s sister, Regan, also contrasts the deference to heaven shown by the men in that Regan’s appeals are earth and sister-bound, and she takes the power of enforcing judgment into her own hands rather than relegating it to some higher authority. For example, after Lear complains to Regan about Goneril and commands the “taking airs” to “Strike her young bones” with “lameness!” (II.iv.163-64), as well as for the “nimble lightnings” to “dart [their] blinding flames/Into her scornful eyes” (II.iv.165-66), Regan responds simply by mocking Lear’s reliance on the divine: “O the blest gods! So/Will you wish on me, when the rash mood is on” (II.iv.168-69). Rather than turning to the gods and the heavens to solve problems here on earth, Regan seems to believe that justice is better served from the man’s own plate. When she and her husband encounter the bickering occurring between Oswald and Lear’s most devout follower, the Earl of Kent, Regan stringently imposes Kent’s punishment for having harassed Goneril’s steward, Oswald: “My sister may receive it much more worse/To have her gentleman abus’d, assaulted,/For following her affairs. Put in his legs [into the stocks]” (II.ii.148-50). Regan is here demonstrating her powers to mete out punishment, as well as reinforcing her bond to her sister.

Earthly Connections and Divine Rejections

The earthly connections and divine rejections exhibited by Goneril and Regan contrast also with the characterization of Cordelia as redemptive, “saintly heroine,” and sacrificial devotee of Christ, or put more simply, as virgo (Cox 148). Cordelia, upon her reintroduction into her father’s life towards the end of the play, exemplifies the virgo, Christ-reminiscent martyr role: “For thee, oppressed king, I am cast down” (V.iii.5). In turn, Lear treats her with saintly reverence: “When thou dost ask me blessing, I’ll kneel down/And ask

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of the forgiveness” (10-11). Furthermore, as Cox points out, Lear’s handling of Cordelia’s dead body reflects a reversal of the “pieta,” thereby positioning Cordelia as the sacrificed holy body.

Earth-Bound Viragos

In contrast to this divine virgo figure, Goneril and Regan are earth-bound viragos who take on the earthly connotations of the disruptive Eve more than they take on the spiritual associations of the peaceful Virgin Mary. Their earth-directed, and therefore virago-grouped characterization, is also revealed in the opening scene of the play, in which they pay lip-service to the patriarchy so that they can get what they want. They hyperbolize their love for their father upon his request: “Sir, I love you more than words can wield the matter/Dearer than eyesight, space, and liberty” (I.i.55-56). These expressions acquire each of the two sisters a portion of their father’s kingdom, but are also very quickly undermined as Goneril and Regan privately plot to work their way around Lear’s “poor judgment” and “the infirmity of his age” (I.i.291-3). That is, the reverential, sacred and extremely profound love they originally express is a means through which they can appease the patriarchy and procure the ends of their own interests as well. Cordelia, on the other hand, uses her father’s inquisition into her heart as an opportunity to pontificate on some higher ideals and call the patriarchy into question:

You have begot me, bred me, lov’d me: I
Return those duties back as are right fit,
Obey you, love you, and most honor you.
Why have my sisters husbands, if they say
They love you all? (I.i.96-100).

Idealistic Realm vs. Patriarchal Society

Cordelia continues to discuss the dangers of dissembling, which also serves as an indirect commentary on a system that reinforces such maudlin, yet empty professions. Her philosophizing indicates that Cordelia attaches herself to the abstract, idealistic realm, while Goneril and Regan confine themselves to the objective, inveterate mandates of patriarchal society. The distinction between abstract and societal thinking mirrors the distinction between

Language in India www.languageinindia.com ISSN 1930-2940 13:12 December 2013

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spiritual and earth-bound focus that funnels the three sisters into their proper Virgo or Virago channels.

Cox's Analysis

Cox's analysis of the Lear daughters as subjects incorporated into some very long-standing binaries is an extremely useful lens through which to read the text. Only focusing on Cordelia, however, limits the utility of such an analytical lens for Goneril and Regan's discourse reveals some very interesting distinctions between the virgo and virago representations in *King Lear*, as well as some fruitful distinctions between masculine and feminine speech and philosophy in the text. Future studies need to examine the significance of so heavily prescribing heavenly appeals to Lear's speech, while keeping the Goneril and Regan's speech objective and grounded. Cox may be claimed s immaculate reader by feminist critics but she is stretching the logic too far and as a result her analysis gets lopsided.

The Dread of the Feminine Organ

The most powerful piece of feminist criticism comes from Peter Rudnytsky's article "The 'darke and vicious place: The dread of the vagina in *King Lear*." The article takes a feminist psychoanalytical approach to even the minutest details of the play. In the subplot, Cornwall gouges out Gloucester's eyes.

Rudnytsky asserts that Gloucester's missing eyeballs are like testicles, so that when his eyes are removed as part of his manhood is lost as well--a castration of sorts. In place of his eyes, he is left with two gaping sockets which represent the vagina. Gloucester is left with two bleeding vaginas, in essence.

The vagina also represents nothingness in this play. The word 'nothing' is used frequently; such as Lear's repeated idea "Nothing will come of nothing." According to this feminist criticism, Lear discredits a woman's contribution to society; though life is created in a woman and the vagina plays a major role in this process, if the vagina is nothing then whatever comes through the vagina is also nothing.

Also, in some of the bawdy humour found in the text of *King Lear*, the penis is often referred to as a thing or thing. So it makes sense that the female genitalia might be referred to as nothing. Lear fears the vagina. He realizes that the women have power because of their indispensable part in the procreation process. If the vagina is a dark place, then it represents mystery, and Lear does not welcome the unknown. The place that the vagina represents is a place that is hidden away from men; it is a place familiar to women because it includes their essence.

Gaining the Kingdom, Rather Than Losing His Soul

Finally, in the vein of feminist criticism, Edmund, who epitomizes one kind of masculinity with his cheating heart and devious mind, kills Cordelia, who is the quintessence of femininity. In that small act, Shakespeare made a statement about male/female relations in this play; essentially, the women could not survive in the male-dominated world of Lear and his fellow men, is what the feminists would like us to believe. But the critic Northrop Fry questions the implications of applying hermeneutics to a particular piece of work in his famous "Psychology and Experience", "We do not go to watch Shakespeare's *Macbeth* to know the history of Scotland, but to discover what it is for a man to gain his kingdom and lose his soul." But the charge of domains like history, anthropology, ethnography, cultural studies and most of all Gender studies seems to be directed at 'gaining the kingdom' rather than losing the soul.

Call for an All-Inclusive Composite Dialogue

Even if we agree with all the assumptions of the feministic school, it is being dishonest to Shakespeare, *King Lear* and literature in general. Let us stop using it as site and running away after collecting, recovering and misreading the event without its reference or reconstructing the context without caring for reference. Here the tail wags the dog, by a strange logic of theoretical dissection and hence it is lopsided at the best and misreading at the worst. Within fifty years a lot of awareness and empowerment of the weak has taken place and we are barging into new areas and territories of identity, awareness and empowerment and hence this third wave of feminism will try to avoid any militant and fragmentary agenda and will forge an all-inclusive composite dialogue. Women deserve their

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rightful due, there are no doubts about it but the question of power cannot be bigger than life itself, and post feminism will try to restore these priorities, and help us in restoring a balanced reading of characters as human beings first and man and woman later on.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 13:12 December 2013
ISSN 1930-2940

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S.K. Pottekkat's *Twelve Stories*
Translated into English by K. Parameswaran
- A Review

Binu George



Courtesy: [http://en.wikipedia.org/wiki/S. K. Pottekkatt](http://en.wikipedia.org/wiki/S._K._Pottekkatt)
S. K. Pottekkat (1913-1982)

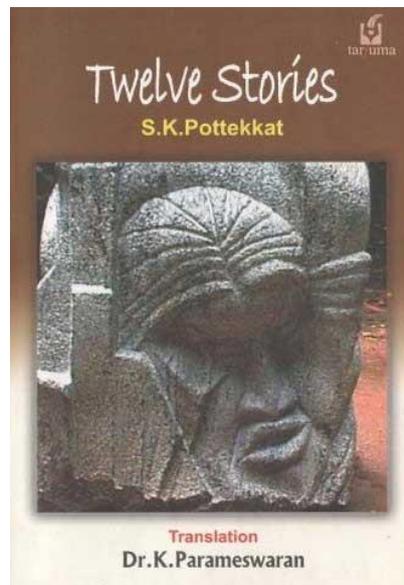
S. K Pottekkat, winner of several awards including Kendra and Kerala Sahitya Academy Awards, and a Jnanapith Award, is a prolific writer who represents a nation, especially a generation with its great literary saga. Pottekkat, who marked his entry into literary field with the publication of *Rajaneethi* in 1930, played various roles in his life as a

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teacher, traveller, writer (novels, travelogues, short stories, essays, poems, plays), and a Member of Parliament. His works, especially his short stories, are already translated into many vernacular and foreign languages.



In this book *Twelve Stories* (Tarjuma; 1 edition May 7, 2011), the lasting beauty of the Malayalam romantic age and the aesthetic value of twelve of Pottekkat's short stories are brought to the readers by Dr. K. Parameswaran. The first impression that lingers in the mind of a reader after relishing these stories would be the line from Keats: "A thing of beauty is a joy forever".

Every translation requires and demands extraordinary talent and dedication to the original work and to create a replica of an existing art work in the texture of another language needs extra care and pain. In his work of translation, Parameswaran is seen truthful to the core of the original and has succeeded in bringing up the original flavour intended by the creator of these stories. Of course, one cannot expect the same intensity of beauty and passion that one enjoys from the original language while reading the translation of any text. One can witness how the unique qualities of Pottekkat, such as element of surprise, dramatic quality, style that oscillates between realism and lyricism, social commitment, humanism, romance, and suspense are nevertheless kept intact surprisingly in these translated short stories.

The word picture of Malathi, the heroine of *The Night Queen* and the features of Nayadi, the beggar in *The Old Coat*, where there is the description of "a face that resembled desiccated coconut" highly suggest the powerful colloquial expressions in Malayalam.

The craftsmanship of Pottekkat in story telling is imbibed by Parameswaran with exceptional skill in the translations of *The Camel* especially in the portrait of the protagonist, and the love stories like *The Statue* and *The Underground River*. Lampoons against caste system and colonialism, sharpened with simple but artistic precision, are meticulously shot in stories like *The Silk Dress*, *The Timepiece*, *On the Dal Lake*, and *An African Fable*. All these characteristics add more beauty to this collection.

In this collection a *sahrudaya* can encounter characters and ambiance from different parts of the world for which one owes much to the traveller in the story-teller.

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The few printing errors we notice may be eliminated in the next edition.

Parameswaran is on the victory stand and the readers would be grateful to him for taking them back to the reminiscence of romanticism, rustic life, joyful elements of different cultures and its people with their ordinary and beautiful but hard life. In this collection, one is taken to the terrains of fantasy and reality just as Dostoevsky reflected: “nothing is more fantastic than reality itself”. The narrative techniques, images, and story line perfected by Pottekkat envisaging all sorts of readers are safe in the hands of Parameswaran in the translation thanks to his expertise in both languages and as a linguist. Parameswaran’s mastery of Malayalam and English helps us enjoy the fine stories of Pottekkat.

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REVAMPING CURRICULUM CONTENT : STEPS AND STRATEGIES

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- **Syllabus, text books, teaching and testing strategies are always **dynamic** in nature.**
- **This dynamism is directly proportional to the **ever changing learning objectives and need.****
- **Need based curriculum will be always more **functional and active.****

NINE PRIMARY FEATURES OF A FUNCTIONAL CURRICULUM

- 1. Creative and flexible approaches to learning and teaching.**
- 2. Innovative curriculum which can cater to the aspirations and interests of the students.**
- 3. Curricular provision to make effective use of new technologies in order to motivate and inspire students.**

- 4. Curricular provision to nurture close partnerships with local and international organizations, giving students a wide range of opportunities to experience the world of work.**
- 5. Opportunities for students to extend their learning outside of the formal curriculum**
- 6. An intended behavior change that a learner is expected to exhibit after undergoing a learning experience.**

7.Help select content and desirable learning experience.

8.Curriculum to serve as an implicit contract between the facilitator and the student setting up basis for accountability.

9.The student is motivated not by the teacher but by his underlying values as a reflection of the curriculum guided behavior.

- **With these objectives there are two steps for revamping of the given curriculum.**
- **STEP 1:**
- **Introduce Action Research.**
- **STEP 2:**
- **Restructure the curricular components as per the utility and diffusibility in the teaching/ learning environment.**

- **What is action research?**
- **It is a flexible spiral process allows action and subsequent change, improvement, research understanding, knowledge to improve educational process.**

(Dick, 2002 and Bassegy,1998)

Role of the Teacher in Action Research.

- **The teacher should shift his /her position from theory driven practice to data driven practice.**
- **The vital need for this is learner centered, achievement oriented practical knowledge in teaching combined with emotional maturity.**
- **This is an assessment compatible guideline.**

- **Classroom Action Research (CAR) is more specific than basic research.**
- **More concerned on the teaching process itself than on the topics taught.**
- **CAR is a form of practitioner research on the current situation.**
- **The teacher is the person who conducts active research on what his or her class truly needs.**

- **Basic Model of Action Research.**

FOUR POINTS TO REMEMBER

OBSERVE.

PLAN.

ACT.

REFLECT.

ACTION RESEARCH AND CURRICULUM REVAMPING.

- **Teacher can undertake this by establishing a vertical link for the following 12 components significant for undertaking any teaching assignment including language teaching.**

- 1. Learner objectives: short time and long time.**
- 2. Curriculum.**
- 3. Syllabus.**
- 4. Text book.**
- 5. Teaching strategies.**
- 6. Learner's learning strategies.**
- 7. Learner achievement**
- 8. Testing strategies.**
- 9. Evaluation techniques.**

10. Gap identification.

11. Remedial strategies.

12. Back wash.

- **STEP 2:**
- **Restructuring the curricular components as per the utility and diffusibility in the teaching/ learning environment.**
- **The revamping strategy with this objective should mound on the following 6 bases/platforms.**

1. Philosophical basis : Three strategies

Strategy I: *Democratization of educational process.*

Through Social Learning Theory

- **Humans learn from other people's behavior.**

- **If the outcomes of others' actions are positive, onlookers are more likely to try and replicate these.**
- **Teacher to make a closer interpersonal relationship with one and another in the class.**

Strategy 2 Individualized instruction.

Give importance to learning styles of individuals.

Students learn in different ways.

Some by seeing.

Some by listening.

Others by reading.

Some even by doing it themselves.

- **Curricular provision for this should be available**

Strategy 3 *Self evaluation and self referenced judgments.*

Higher-order comparison.

- **Give a task compare and contrast activity.**
- **Make them evaluate which object or concept is better and why it is better.**
- **This makes the students analyze the reasons. and make their own comparative judgments.**

2. Societal basis : three strategies.

Strategy I Relationship between curriculum/ syllabus vs. the societal needs of the learners and values.

Character education.

Values-based education.

Key concepts: Honesty, Respect, Happiness, Peace, Responsibility, Love and practicality of education.

Strategy 2: *Impact of examinations on the personality of the learners.*

Pros and cons of

- **Semester vs. annual examination system.**
- **Indian vs. American types of examination system.**

Strategy 3: Curriculum and teaching strategies and their impact on uniformity of learning and gender equality

- **Rights-based approach to education**
- **Revamping teaching strategies in the co-education classes by giving emphasis to socio-psychological approach**

3. Psychological basis : six strategies

- Provision in the curriculum to develop teaching strategies related to:

1. *Student involvement*

2. *Self paced learning*

3. *Diagnostic testing*

4. *Developing self confidence among the poor performers involving more formative evaluation rather than judgmental evaluation*

5.Emphasis on self assessment.

6.Use of letter grades not mark sheets.

4.Functional basis : six strategies.

Strategy 1: *Continuity of teacher pupil relationship.*

Strategy 2: *Greater teacher participation in formulating policies of the programme.*

Strategy 3: *Development of core courses based on student participation with an objective of bringing in vocational education/ career education.*

- Development of **critical thinking** skills in all the rubrics and lesson plans.
- **Critical thinking skills can be taught in any classroom and in any subject with a bit of creativity.**

TEN steps for the process of critical thinking.

1. Deep analysis.

2. Compare and contrast.

3. Open ended questions.

4. Evaluation.

5. Synthesis (combining two concepts)

6. Critique.

7. Paraphrase.

8. Debate.

9. Application.

**10. Higher order comparison of
unequal ideologies/objects etc.**

Strategy 4:

- **Use wide variety of sources of information.**

Strategy 5:

- **Teacher to teacher planning in periodic evaluation of the curriculum.**

Strategy 6:

- **Relate the college activities to the community.**

5. Scientific basis :

- *Periodic five way updating and revamping of the tools and techniques used for testing and evaluation with an objective of holistic assessment and evaluation.*

a) Curriculum vs. student performance.

b) Teaching strategies vs. student performance.

c) Examination system vs. student performance.

d) Grading techniques vs. student performance.

e) Teacher attitude vs. student performance.