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“Chathurangam”: A Confirmation of Byron’s Dictum on Woman’s Love

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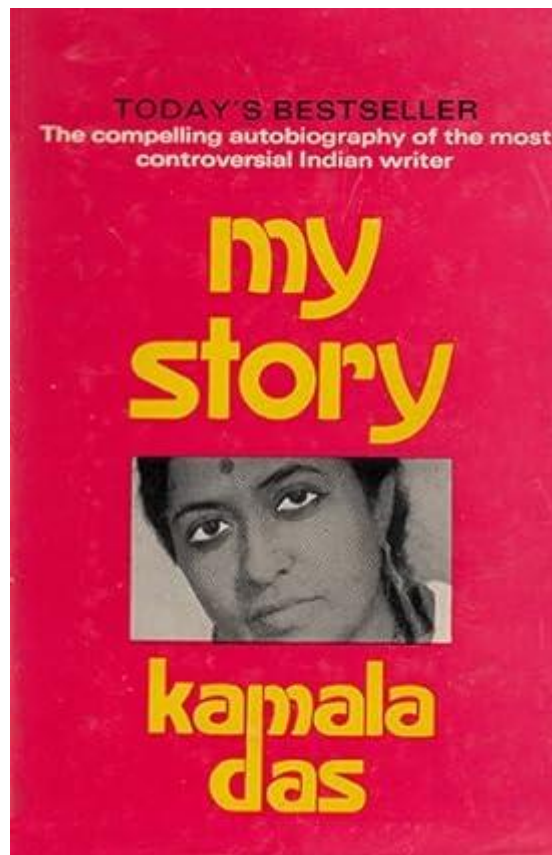
Courtesy: www.amazon.com

Abstract

This paper seeks to introduce to non-Malayali readers the plot of a strangely designed story in Malayalam entitled “Chathurangam” (Chess) by Kamala Das, where the heroine moves from a predicament of isolation to a discovery of her lonely self after her journey through the weariness of wedlock and the warmth of transient male love outside the orbit of

marriage. The narrative weaves a tale that reflects the diverse nature of human emotions and psychological dimensions of a romantic relationship. Kamala Das is seen here to be a realist-feminist who appropriates existing fictional frameworks to fashion woman-centered narratives where one could hardly demarcate the boundaries between fiction and autobiography.

Keywords: *Chathurangam*, Kamala Das. woman-centered narrative, isolation, self-discovery, Byron, woman's love.



Courtesy: www.amazon.in

Most of you may be quite familiar with Kamala Das as “One of the most aggressively individualistic of the new poets,” as Iyengar chooses to describe her (677); but only very few non-Malayali readers know that her prolific short-fictional work in Malayalam has added a new dimension to her literary stature. She has authored in her mother tongue more than 250 short stories under her penname, **Madhavikutty**. Four of her memoirs are also found to be in Malayalam.

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“Chathurangam”: A Confirmation of Byron’s Dictum on Woman’s Love

This paper seeks to introduce to non-Malayali readers the plot of a strangely designed story in Malayalam entitled *Chathurangam* (Chess) where the heroine moves from a predicament of isolation to a discovery of her lonely self after her journey through the weariness of wedlock and the warmth of transient male love outside the orbit of marriage.

Byron in *Don Juan* writes, “Man's love is of man's life a thing apart, /'Tis woman's whole existence.” It is demonstrated here by Kamala's heroine. The story begins in the first-person narration thus, “The face of the man I love has the crinkles of age. Those heavy hands of his give him the lifelessness of a doll not only when he stands but when he walks as well.” With memories of the man flooding her mind, Achala sits alone in the back row of an ordinary cinema. On the screen before her a cine star with a broad face tries to captivate an actress “with words and smiles.” Achala is unable to follow the story in the film as she keeps dredging up the story of her own mind. The “mature part of herself” questions “the frail fragment in her” “Why do you love the man who presents you with only sorrow?” (170).

The woman becomes possessed with the “colour, voice and the smell” of the flesh of the old and unattractive man. Sowmyamurthy, who holds her under a spell, as it were. There then comes a Chinaman who with his proximity mitigates her unease, she now returns to the film before her and sees an actor who sways his hips with strength as he sings His “amorous and elegant” movement and evokes in her only disgust now. The girls there scream with youthful ecstasy. Achala feels that she is now “on another planet and is hearing conversation in an unfamiliar language.” Her intimacy with her elderly lover has now led her to forget “the special language of youth” (170). Even when she beautifies herself, she asks herself “Who are you doing this for? You are a jilted woman.” Achala does not expect a different end to the story of her romance with a man who is “both married and blessed by fortune.” Despite the dictates of her inner self, she took delight in cultivating the intimacy of the man introduced to her by her own husband. Achala refers to her marriage as one that “took place early in life.” She further recalls “my desire to love that gap in me-had not been filled yet”. She found “softness” in the words of this man worthy to be trusted and adored” despite his old and ugly exterior. His voice had “tenderness”. It was the place of an intellectual that he accorded to her. His “light yellowish, slightly protruding tooth” only awakens in her an “unaccountable reverence” (171).

In the realm of the present, the Chinaman is said to be looking at her with no sense of shame. She senses her tearful state. She repeats her lover's name like a prayer. As she repeats his name, she finds beauty in it and the only thing in him which she sees devoid of beauty is her own heart. She, in the throes of her anguish, defines her love as “the function of every fibre of her being.” Scenes of the film in the present are interspersed with the woman's thoughts and sentiments in the realm of the past. Unable to bear her “loneliness” or “forget” her lover, Achala leaves the cinema with the Chinaman making his presence audible and visible even as she gets into her car.

She drives on until she finds a nice place to sit under a tree. All this while she reminds herself, “In these ways I cannot forget him” because the very place is resonant with the images of the man. Here too a load of memories drops on her crushing her heart. Sitting here he once told her of a man who had bought a Halloween mask. It got into his view every now and then. Unable to bear its ugliness he broke it to smithereens. But “it haunted him ever since”.

Sowmyamurthy remarked, “What is outside you get inside you.” She remembers how she “longed for death” as he finished that story. She goes on to say, “I will then shed this mortal frame and exist in him. Years later, when he becomes a disembodied soul, we too will fly to this old tree, and hang down like bats in its materiality” (173).

Her husband asked her whether the man was her “guru.” She had not posed to analyse her to name their relationship. She says, “in a sense my love was pure and childish like the devotion of the savages.” It was when he entered her life that she began to be relieved of the isolation she had suffered since childhood. She “delighted” in the fact that “she would not have to bear” her “loneliness like a scar on the face before jeering people with a pounding heart” (174). The young man leering her brings to the surface for a moment the conflict between the heart that loves and the loins that burn. She tells herself on her way home, “go back to those sunless rooms, which turn you into a sword resting in its sheath. There you will never have the cruelty to be yourself” (175). She sees that what she had for Sowmyamurthy was “passion” and not love: otherwise, she would not have “dared to hug him on that fateful day” when their intimacy was discovered by her husband, and she was ditched by her lover. She could have “conquered him” sensually but that victory would have only given her “a base satisfaction deriving from his sense of shame and guilty conscience”. The woman in her

wanted to merge with the totality of the man for she says. “The woman in love is not satisfied if her man remembers her with a single portion of his body. She must grow in him like cancer in order to pack him with pain and percipience. That is the unique cruelty of love.” Sowmyamurthy shrank from accepting this selfless surrender of love. She realizes that “if one renounces one’s body only its perishable honour is undermined by that renunciation. But this kind of relinquishment mars the very honour of the soul forever”. In the game of love she unwittingly made the fatal move that led to a checkmate. It was an action that “could not be undone”. She kept murmuring to herself, “forget it. But he said ‘you cannot forget it. I cannot do it either’” (175).

All that she could gain out of this was a hug and a few smooches. She quotes Bhagavad-Gita to ask why “one compulsively commits sin like one destined to do it even when one does not desire to do it.” She found satisfaction ultimately in the fact that she had upset his composure. She called back to mind the men whom she had loved before him. “They had become distant like the vanishing faces seen on a moving vehicle. Those relationships of love were like rehearsals done with substitutes in the absence of prominent actors”. This part she says was reserved for him alone, but he tries to retrace his steps. Even when his lips rested subdued by my labial caresses, I heard the sound of his retreating steps” (176). She sought to make him promise that he would not go out of her life. But this vain promise she sought only reminded her of how she had once made her granny promise never to die. The tears of her husband and the betrayal of her lover made her promise the former that she would never meet the latter. She did not pass the buck to Sowmyamurthy as she knew his “status in society” and his position as a husband and father. But Kamala writes, “But mine is the humble position of one who has learnt to love another more than oneself. This burden of guilt I will have as a banner, with courage. With pride” (177).

She tries to put an end to her life, but she gives up the idea in the belief derived from the Gita that one reaches the form which one remembers as one dies (177). She does not want to live in him “like sin” after death. What she aspires to live in him is “like beauty, like a smile, like a streak of light” (178).

The woman here returns to her lonely predicament and realises as she stands before a mirror that she has only her own self to seek in solitude. Her resolution to transfer her love to her own “loneliness” amuses her and her peals of laughter bring out her husband, but she will

not divulge the reason to him” (178). The narrative thus unfolds the diverse dimensions of emotional attachments and the complexities of human relationships on the intricacies of passionate love and desire. One finds the different stages of the protagonist’s personal journey that leads to her discovery of selfhood. The protagonist moves from a state of isolation to a profound self-discovery when she finds marriage to be tiring thus finding solace beyond the bounds of matrimony.

The text here is subjective in that it explores a feminist’s hanging perceptions of self. A subjective experience could be found objectified in the guise of the narrative of a woman’s self-discovery, and renunciation of fragmentary and fickle male love.

The author refers to her “loneliness” in childhood (84) and “loneliness” in wedlock (153) and her search for fulfillment of yearning for love outside the bounds of her marriage (153) in her autobiography. Kamala could be treated as a fictional autobiographer who transmutes mostly her own experiences into what she writes. Her reaction to and resentment against male betrayal could be seen in the guise of the narratives of her protagonist’s self-discovery and renunciation of male-evolved decrees. The protagonist Achala’s language could be seen as the language of the authorial heart that has been hurt. The cowardice of Sowmyamurthy pictured here also could be traced to the cowardly retreat of a lover that the author refers to in *My Story* (118).

Kamala Das is seen here to be a realist-feminist who appropriates existing fictional frameworks to fashion woman-centered narratives where one could hardly demarcate the boundaries between fiction and autobiography. Subjective experiences here get objectified and transferred to feminist fictional figures. Iyengar rightly concludes, “Kamala Das’s is a fiercely feminine sensibility that dares without inhibitions to articulate the hurts it has received in an insensitive largely man-made world” (680).

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Revelations of the Divine: Unravelling Enigma in Milton's *Paradise Lost*

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Abstract

Through his most controversial yet prominent Epic titled "*Paradise Lost*" (1667), John Milton, the renowned English intellect and writer, addresses the ideology of free will and questions the existing hegemony of supreme power and dominance. It was written when people mindlessly followed the Church and the rules of the Monarch and, in utmost fear, paid heed to all the rules and norms that existed in society, ultimately leading to nothing more than a simple and unnoticed death. This research will also discuss the purpose of having a choice and how it all began initially. The character of the 'fallen angel' and how he is not seen as a pessimist but a transforming being moulded under the circumstances laid for him. This perspective will be analyzed thoroughly, and the way Milton takes a stand for Satan to give us readers a whole new angle of interpretation will also be dwelt upon and further examined in this paper. Moreover, his futuristic thinking and how his Epic still holds a firm ground in today's contemporary world will also be reviewed to highlight the necessity of such revolutionists in our history, which will be considered vital in this research.

Keywords: John Milton, *Paradise Lost*, Free will, Absolute Power, Choice, Revolutionists, Fear of Authority.

1. Introduction

Paradise Lost (1667) by John Milton is a bold expression of free will, individuality, and the right to seek freedom by choice. He wrote contrary to the hegemony of kings and monarchs of that time who were given the absolute authority to govern the nation. Milton firmly questioned this unchecked power in his renowned Epic. Milton was a devoted disciple of Oliver Cromwell, leader of the 'Republics' movement. His philosophy went against society's existing ethics, enticing Milton and further influencing him to create such a dubious Epic of that time. One of the critics stated that Milton's goal in writing *Paradise Lost* was to write an epic that would capture the spirit and environment of his society and religion, much as Homer's epics spoke for Greek civilization (Bourne 4-5).

His sole purpose for composing the whole Epic in 'blank verse' was to deliver the symbolic thought to his readers that writing in rhyme schemes is similar to being in "bondage," the same way how people of England were tied and bonded under their monarch during their reign. Here, Milton tried challenging the notion of blind faith governed by fear.

Milton further criticizes the impaired functioning of the Church and the government. He wanted his readers to know that the strength of power, authority, or force, when credited to some unacceptable hands, can cause plenty of atrocities which, out of dread and absence of knowledge, the common mob proceeded to confront and endure due to their ignorant religiosity towards those who are in a higher position of power and are not at all reluctant to exercise their unfettered authority.

2. Character Analysis of Lucifer in *Paradise Lost*

In his notable work, the controversy began when Milton challenged and questioned the Church by bringing in biblical and scriptural concepts to directly contrast the pecking order of religion and the authority of government straightforwardly. Nonetheless, one has to look closely to point out that his idea of uninformed faith toward the Church was ultimately proved valid. With the advancement in Science, men gradually comprehended that reality and superficiality are challenging in parallel terms. This belief was fortified by Milton when he tried to praise and address the side of Lucifer, the fallen angel, who had to endure and govern Hell simply because God asserted and intended his way to be the only path to proceed further, regardless of whether absolute power is legitimate remains an unanswered question. According to Milton's perspective, Lucifer's anguish was solely based on pure old vengeance from God, the Almighty. His plans and

plottings were ascribed to tell the world how strong God is and how he has supreme control over and exercises his clout on whoever he wishes. Those who might hinder him, question his works or challenge his authority will endure the severest fallouts like Satan. With such a disclaimer, Milton asks his readers - is it just to have such outright power and control?

Lucifer's characteristic trait is skepticism because God wishes it to be that way. The uncontested truth regarding his existence makes the Almighty appear just and legitimate. However, it's crucial to understand that even this mere belief is created by God. Being the Archangel, having the title of being 'the angel of light,' is considered worthy to sit at the right hand of God. Having won all these rightful entitlements, Lucifer asked for his equity of powers since he was among those who were allowed to convey his perspective due to his remarkable capabilities, which even God noticed, and that's why he was offered proximity to his so-called father. Unfortunately, this quality of scrutinizing his position by questioning his methods had a different viewpoint compared to God. Consequently, he was deliberately given the most difficult errand and even the most challenging task, which included punishing evil after being condemned to Hell and sentenced to damnation, symbolizing the 'fall of mankind.'

Acquiring discipline through punishment is easy since one must constantly be unforgiving, discourteous, and determined and prepare to be harsh, rude, and adamant; otherwise, men won't realize the intensity of their mistakes committed, and it's the emotion of absolute fear that must be instilled in people to make them trail along the assigned path laid out for them without anyone to inquire their ways of professing faith.

Moreover, one needs to comprehend that Lucifer was given the occupation of rebuffing the people who are not following the sets of outright power and committing sin by being malevolent; one has to clearly understand that Lucifer was given the job of punishing those who are not following the orders of absolute power and committing sin by being evil but, in most cases, Lucifer is considered to be the evil one, which is an off-base suspicion that he too wants to clarify. Just because Satan is the king of Pandemonium in Hell, who turned out to be a hideous and monstrous creature after his wings were cut and were made to fall, cannot be understood as taking the persona of actual evil. The job allocated to him and the role God assigned to him made him turn into this. The human species wouldn't be terrified if such were not the case. He would become the reason they think twice before sinning by going against the words of God. It is a grievous fault that one

is reluctant to lift the weight of 'evil,' an unavoidable reality for 'good' to survive or exist. God needed Lucifer to be the demon, to take the face of evil and project pessimism on his believers. This diplomatic move was carried out to make the followers of God unite and make humans value God and goodness. The dictator was determined to make this sort of arrangement an everlasting one, as we all know that the Almighty foresees everything; hence, knowing that Lucifer is leading a civil war towards him, God didn't stop him initially because even he wanted everyone to understand how uncontrollable strength he has. It was evident that he, too, was proud of his name, fame, and even his petty egoistic games. Milton depicted his way of accumulating power as the sole superior. His methods always evoked the intense emotion of fear, which drives an individual to such an extent, involving manipulations to show his viewers who he truly is and maintain that stand to make his mere puppets believe him without thought. They are even forced to support him out of distress whenever he wishes, and another trait that he demands is when he is demeaning anyone, his trusted followers must mock the same individual and laugh, even if it means pretending, but never question the actions or even the desires of the Almighty. This was done with the sole intention that if men don't fear Lucifer's act of punishing, they will at least fear God because of his undefined power, which they have witnessed now.

God's ways were always simple: he needed a person who just follows, as our forefathers (Adam and Eve) had already brought the sin of disobedience into existence by defying their creator's words. Nevertheless, even in such a situation, God found the ideal candidate to take the fall- the devil himself. and his aim of indirectly letting everyone know that whoever disobeys him will be shunned and cast away was also part of God's ulterior plan to make people forget the visage of Lucifer by removing him from the face of the earth as 'the angel of light.' Further, God made it a fact that they will have an unbearable and tortuous existence in the pit of fire ahead with much misery and lament and won't ever be permitted to enter heaven being banished from the land of paradise if they involve in sin.

The concept of 'Utopia' reminds us that the garden of Eden mentioned in the chapter of Genesis in the Holy Bible was designed by God for humans to live in harmony with nature. And now, if we compare this with our modern world, the state was established to blackmail its citizens. They molded the rules according to their liking, profiting them solely for their well-being and success. They then made punishments and rewards in the form of amenities attributed to only those

with contacts in the State. Even this idea is similar to the concept of the Book of Judgment Christian domain, which decides our final destination after death depending on whether our names are written and accepted in that book.

Milton wanted to let his readers know that the emotion of "fear" tends to prevent man from taking the next step ahead. This component of dread helps the monarchs oversee and tactfully govern and deal with individuals by practicing their requests to acquire benefits and succeed in their approach to everyday life.

Referring to *Paradise Lost*, the character of Lucifer is deliberately made to fall by Milton, not to derive pleasure out of it but to make the readers well aware of the truth about God, which even Lucifer realized after being the 'fallen angel' damned for his ultimate fall to Hell. After discovering other demons banished to Hell to rot like Beelzebub. They all had the same thoughts and decided to join his rebellious army against God. Milton even said that Lucifer's endeavors leaned toward people appreciating the genuine side of God that was uncovered to them by his encounter.

Lucifer's actions were, to an extent justified, since he had just demanded the rights of equity that he deserved; however, when he was denied and rebuffed that too in the most humiliating way possible as he was made to stoop beneath the earth where fire boils, and fury thrives, like the existence of fire bubbles and fierceness that flourishes. Lucifer, after coming to terms with his situation of being Satan and before the creation of Pandemonium, says to his fellow demons- "*Better to reign in Hell than to serve in Heaven.*" (Milton 263).

Shakespeare's once-acclaimed life states- "*Life is a drama, God is the director, and we are all actors.*" (Shakespeare, Act II Scene VII Line 139) This statement fits in this situation: Satan used humans as pawns in his revenge against the Arch-enemy; similarly, the real battle often occurs between the 'haves' who continue to assert their dominance over the other to depict their superiority and exercise their rule. Ultimately, it is always the 'have-nots' who suffer the most, like in the case of Adam and Eve, who had lost entry to their paradise - 'the Garden of Eden' and were banished from their haven because of their sin of disobedience caused due to the devilish hands of Satan who used them as means to achieve his aim by attempting to figure out a way to scale up and impose his ultimate play of revenge to his Arch enemy.

According to Milton, God's mere creation of humans was because God predicted that, over time, he might feel threatened by the other angels with some sort of power attributed to them. (Book 13). And the Almighty was assumed to be concerned about the day when he might see all the angels united against his dictatorship, ready to fight for themselves. This constant terror generates a tinge of worry in God haunting him, to develop the belief that if such a scenario ever occurs, that would be the day God needs to sacrifice his battle for power and authority. As a precaution to secure his everlasting position, God created humans in his likeness (Genesis 1:27), as it is mentioned in the New Testament of the Bible in the book of Genesis, as they are pawns for God to play around with, and as usual, to take a morally acceptable stand, he claimed that he loves humans the most and gave our forefathers everything to live in peace and happiness. God's plan was solid as these humans would be completely unaware of their existence, uninformed about their reality, and grateful to the maker who molded them into this and shaped their reality.

Moreover, it is perceived that God needed an audience to heed his commands. He required a crowd of people to regard his words and acknowledge his presence over whom he could attribute his reign and rule without any disruption, cross-questioned or unheard, as already, by creating them, he had achieved his goal of taking the supreme role over them. Therefore, we could also say that not only Satan but even God has used humans as mere beings who have accepted him as the 'supreme power of all.' Furthermore, considering our Almighty the 'know it all, he knew that his favorite creations would disobey him, yet he didn't stop them before allowing them to welcome sin into our world. When we have such a perspective, our doubts that were once subsided boil up again, making us all think that God might have an ulterior motive against us humans. Ultimately, even we are designed for someone else.

Conclusion

We understood that Milton was in a radical way ahead of his time as the Church was dominant during his time of existence. Even the monarchs depended on religion to control their kingdom, and, somewhere, they were using spirituality and blind faith to govern and rule over the citizens, indirectly influencing the mob to make choices that were in their favor. Nevertheless, Milton was not someone to step down. He directly attacked the Church by depicting biblical references in his Epic work and questioning the extent of control the Church has claimed. His ideology was simple, as he wanted his readers to know that even the Holy Scriptures were written

by apostles who were humans. The interpretation by other Holy men of the Church who try to preach what they feel is the just, proper, and moral way to act in society. In the same way, even humans, part of this dynamic society, can have their interpretation and decipher any text in our practice that seems suitable for their liking and well-being. Hence, writing on such a disputable subject was Milton's approach of delivering an ulterior dimension of similar scriptural beliefs, which once was considered as the Gospel can now have a scope of reinterpretation by any of us providing a different angle against to work within the existing framework of the Church. The writer wanted his readers to see both sides before coming to an informed decision and to make them aware that the idea of 'free will' always exists, and once you make a choice, only one would understand the value of that choice. Milton didn't declare a substantial consummation for his Epic since he believed the readers and critics should pick what they considered suitable and just.

Milton didn't profess a solid ending for his Epic because he wanted the readers to choose what they perceive as right and just. Throughout our lives, humans have been told what to do and how to do it rightly based on the pre-existing norms we continue to follow mindlessly. Therefore, Milton is encouraging his readers to have similar traits of bravery, risk-taker, self-sufficient and determined beings like Milton and Lucifer to question those in power and finally open the eyes of the commonfolk to make sound decisions and also know the fact that they always have a 'choice' and 'free-will,' rather than mindlessly putting their faith on something which their ancestors shared to continue to keep the traditions and customs to live on simple, but again, there is no learning or meaning attached to it as you are just irrationally following for the mere sake of angst that our ancestors implanted in us in such a manner making us believe that the old way passed orally to us might be the right way to act without causing any harm to society and disrupt the will of God.

In conclusion, revolutionaries and rebels like John Milton and Lucifer are essential in our community to bring change that benefits our post-modern culture. History has taught us thoroughly, with solid examples of revolutions like the French Revolution, Enlightenment Age, Age of Reason and Realism, Democracy, and so on. Witnessing all these, unthinkingly obeying the predetermined traditional practices and norms without realizing their ultimate aim differs from how society functions efficiently. One needs to question the relevance of such rules and regulations based on their period of existence. It's a relevant fact that we need such revolutionists to come forth and mark their purpose in life and leave their footprints in this literary world to help others

understand and make an informed decision after adhering to both the pros and the cons side of the issue we are dealing with.

To sum up, Milton and many other like-minded revolutionaries have attempted their utmost to educate the public and bring necessary changes in society through their works of artistic creations. Such iconic examples inspire us to speak up for what we believe is right and express ourselves without fear. Others notice when one stands apart and are sometimes criticized for that. Only time will tell whether Milton, who decided to take a strong stance and was stern not to budge even when all the tables turned against him, was not someone to give in easily. Milton continued to fight for what he believed in, and today, all admire him. His Epic *Paradise Lost* is regarded as one of the significant works of art and a proper English literature classic. This particular work of art is still frequently used in Law, Politics, and Sociology, leaving its imprint on fields outside of literature.

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Abstract

Simte is one of the Kuki-Chin languages spoken mostly in Churachandpur and Pherzawl districts of Manipur. The Simte language falls under the Northern Kuki-Chin sub-groups of the Tibeto-Burman language family. It is one of the endangered languages among the minor tribes of Manipur. As with the other Kuki-Chin languages, this language exhibits a pronoun dropping, and possesses the SOV order as its sentential construction. This paper attempts to discuss the three divisions of numbers in Simte, namely, singular, dual and plural. Besides this, it explores how dual morpheme ‘-te’ and plural morpheme ‘-gel’ are suffixed to the noun or noun phrase. One significant number system found in this language is that plurality is also expressed by reduplication of nouns, interrogative pronouns and adjectives. The number system of the said language has been illustrated with suitable examples in the paper.

Keywords: Simte, number, dual, plural, reduplication

Introduction

Simte is one of the Kuki-Chin languages spoken mostly in Churachandpur and Pherzawl districts of Manipur. According to Ching (2012), most of the Simtes are confined to the Churachandpur district, which is located in the Southern Part of Manipur. To be precise, the Simte speaking community can be found in Thanlon sub-division, Singngat sub-division and Churachandpur Town. Hangluah (2019) states the term “Sim” means “South”, and “Te” means the “People”, and thus, “Simte” literally means “The people of the South”. They live mainly in Manipur, Assam, Mizoram, Nagaland, Meghalaya, and Myanmar.

Grierson (1904) asserts Simte is one of the indigenous tribe groups under the central Chin sub-group of the Kuki-chin group of the Tibeto Burman family. This language is also classified under the Northern Kuki-Chin groups along with its genetic language family such as Paite, Zou, Vaiphei, Gangte and Thadou. (Thurgood and Polla, 2003; Lewis, Simon and fennings, 2013). According to 2001 Census Reports, the total Simte population of Manipur is around 11,651. And 2011 census report shows the population of Simte falls down to 6728. (Census Report, 2011).

Chelliah (2015) agrees with Haokip (2011: 60) argument stating that Manipur hosts more than 29 languages, and bilingualism and code-switching especially within the Kuki-Chin languages resulting in convergence of languages with fewer speakers are being subsumed by structurally and similar languages. Haokip is also of the opinion that Gangte speakers are shifting to Thadou and Simte moving towards Paite. In the light of this scenario, it is pertinent to preserve the idiosyncrasy of Simte language. The ubiquitous beauty of Simte language should be addressed to the academic world. By doing so, preservation and documentation of endangered language is enriched and achieved by linguists specialized in endangered languages.

Methodology

The present paper is extensively carried out by conducting field work in Churachandpur town, Pamjaal and Joutung villages of Pherzawl District, Manipur. More than 10 informants, aged between 45-55 were interviewed, and the data were also cross-examined with different age group of the same community. Journals, books and e-materials were also accessed for the secondary data.

1. Literature Review

In most of the world's languages, the most common manifestation of the category of number is the distinction between singular and plural (Lyons, 1968; Payne, 1997). Singular means 'one' and plural means 'more than one'. Example: Singular "boy"; Plural "boys". This distinction rests upon the recognition of persons, animals and objects which can be enumerated (as 'one' or 'more than one') and referred to individuality or collectively, by means of nouns. Lyons (1968) further states the verb must agree with its subject in number and gender. That is, the verb must have the same number and person as its subject. Subject-

verb agreement generally means that the third person singular verb form must be used with a third person subject in the simple present tense.

Croft (1990) explains number in a hierarchical form and divides the number system into singular-dual-plural system. He further claims that there is a structural evidence of the dual form. Structurally, the dual forms are frequently marked with a non-zero morpheme, just the plural is. Dual form consists of a morpheme added to the plural form, which in turn consists of a morpheme added to zero-marked singular form. One such example who uses dual-plural form is Kharia. Kharia animate nouns have plural in –ki and dual in –ki-yar.

Against the general acceptance of number system such as singular and plural, Corbett (2000) provides an alternative approached to number system. He adds the numbering system such as the dual, the trial , the paucal and the quadrals. Dual signifies two distinct real world entities. This dual concept prompts the concept of plurality a fresh definition. So, plurality connotes a three or more real world entities.

2. Number System in Simte

There are three divisions of number in Simte. They are singular, dual and plural. The singular number is unmarked in Simte. The dual form ‘-gel’ is suffixed to the noun, and the plural form ‘-te’ is attached to all the nouns.

2.1. Singular

Singular number is morphologically unmarked in some of the Kuki-Chin languages such as Paite, Zou and Thadou. Simte also falls under this non-marking category of singular number. Examples (1-3) show the singular form of nouns where there is no overt marking in Simte.

(1) pasal

‘Man’

(2) ke:l

‘goat’

(3) mej

‘cat’

2.2. Dual System in Simte

Simte exhibits ‘-gel’ to express the dual form in number. The dual marker occurs along with the plural pronouns and is suffixed to it. Consider the following examples

(4) kəu -gel
1PL DUAL
‘Both of us’

(5) nəu -gel
2PL DUAL
‘Both of you’

(6) amau -gel
3PL DUAL
‘Both of them’

2.3. Plurality in Simte

The plural marker ‘-te’ in Simte are marked by suffixing it to the noun. The suffix ‘-te’ itself denotes plurality or more than one noun referent. The plural morpheme ‘-te’ may refer to people, animals, inanimate objects etc. Examples 7 (a-l) illustrate the suffixation of plural marker ‘-te’ to the noun.

(7)

Gloss	singular	Gloss	plural
(a) /leʔk ^h abu/	‘book’	/leʔk ^h abu-te/	‘books’
(b) /ŋa/	‘fish’	/ŋa-te/	‘fishes’

(c) /ui/	‘dog’	/ui-te/	‘dogs’
(d) /doʔkan/	‘table’	/doʔkan-te/	‘tables’
(e) /siŋnou/	‘sapling’	/siŋnou-te/	‘saplings’
(f) /houtu/	‘leader’	/houtu-te/	‘leaders’
(g) /va/	‘bird’	/va-te/	‘birds’
(h) /ni/	‘aunt’	/ni-te/	‘aunties’
(i) /ke:l/	‘goat’	/ke:l-te/	‘goats’
(j) t ^h au/	‘gun’	/t ^h au-te/	‘guns’
(k) /upa/	‘elder’	/upa-te/	‘elders’
(l) /saili/	‘catapult’	/saili-te/	‘catapults’

The plural marker ‘-te’ also occur after numerals making the noun phrase in plural form. In its occurrence the noun comes first, followed by the numerals and the plural suffix ‘-te’ attached to the numeral. This may be exemplified in (8) and (9) below.

(8) touna t^hum -te
 chair three PL
 ‘The three chairs’

(9) vatot niʔ -te
 duck two PL
 ‘The two ducks’

When the attributive adjective follows the noun, the plural marker is not attached to the noun but to the adjectives as shown in example (10). And if the noun comes along with attributive and numeral, the plural marker is attached to the numerals as shown in example (11)

(10) in kaŋ -te

House white PL

‘The white houses’

(11) nuṇa melhɔi t^hum -te

Lady beautiful three PL

‘Three beautiful ladies’

2.4. Plurality Expressed by Reduplication

Siddique (2020) in his work ‘Number System of Deori: An Endangered language of Assam’ indicate that the plural in Deori can be expressed by reduplication of nouns, interrogative pronouns and adjectives. This notion of plurality expressed in the semantic dimensions is also quite relevant in Simte language.

Plurality in Simte may not necessarily be restricted by the presence of the plural marker ‘-te’. It can also be expressed by the reduplication of nouns, interrogative pronouns and adjectives. These are illustrated in the following examples.

2.4.1. Reduplication of Nouns

(12) k^hua k^hua a c^hia?

village village PART go

‘All the villages are going’ (Lit. ‘Going by village to village’)

(13) inkuan inkuan a tel

Family family PART participate

‘Participating all families (from one families to another families)’

2.4.2 Reduplication of Interrogative Pronouns

(14) kɔi kɔi kap

Who who cry

‘who all are crying’

(15) baŋ baŋ ka keŋ diŋ

What what 1POSS carry IRRE

‘What all shall I bring?’

2.4.3 Reduplication of Adjectives

(16) a hau hau kawmaʔ ŋen un

3SG rich rich LOC ask IMP: MOOD

‘Ask it to all the rich peoples’

(17) a hɔiʔ hɔiʔ te:l

3SG good good choose/pick

‘Choose/ pick all the good ones’

3. Conclusion

Simte exhibits a non-overt or non-grammatical marking on the singular form. The dual number is expressed by suffixing the morpheme ‘-gel’ to the head noun; while the plurality is evidenced by the presence of ‘-te’ suffixed to the head noun. The plural marker ‘-te’ also occur after numerals making the noun phrase in plural form. In its occurrence the noun comes first, followed by the numerals and the plural suffix ‘-te’ attached to the numeral. When the attributive adjective follows the noun, the plural marker is not attached to the noun but to the adjectives. Significantly, the plurality is also expressed by the reduplication of noun, interrogative pronouns and adjectives.

4. Abbreviations

1. 1 POSS	First person possessive
2. 3G	Third Person Singular
3. DUAL	dual/duality
4. PART	Particle
5. PL	Plural
6. IMP:MOOD	Imperative Mood
7. IRRE	Irrealis

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A Comparative Study of Participles in Mech and Rajbanshi

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Abstract

Mech and Rajbanshi are the two lesser-known languages available mostly in the Eastern zone of the Indian subcontinent and Nepal. Their originations are anticipated to have evolved from two different ancestral genealogies, such as Tibeto-Burman and Indo-Aryan language families respectively. This paper provides a putative comparative study of participles in the two alluded languages. The highlighted distinctions in desententialization, conjunctive participles, and reduplication in the two mentioned languages have been discussed.

Keywords: Mech, Rajbanshi, participles, desententialisation, deranked, reduplication, comparative study.

Introduction

Participles are morphologically deranked verbs used for adnominal modifications (Shagal 2007). A linguistic dictionary Crystal (2003) defines it as a 'traditional grammatical term of a word derived from a verb and used as an adjective; in linguistics, the term is restricted to non-finite forms of verbs other than infinitives. Haspelmath (1994) defines participles as 'traditionally verb forms that behave like adjectives with respect to morphology and external syntax'. It has always been observed that defining participles, in general, is quite challenging as the formation varies with respective varying languages. The formation of participles among languages differs on various levels. The non-finite form of the verb such as participle differs from the finite form in its 'deranked' (Stassen 1985) nature. The non-finite verb loses certain characteristics which were otherwise present in the finite verb. There is a state of reduction in the clausal level. This process of reduction in the subordinate clause is

known as desententialisation (Lehmann, 1982). The main characteristics of participles lie in being desententialised or deranked and the degree to which it takes place varies differently in different languages.

Participles are indeed non-finite inflectional verb forms which are mostly cross-linguistically affixal. There is an ongoing controversy regarding participles being derivational or inflectional forms of the verb. Haspelmath (1996) has claimed that participles are word class-changing inflectional morphemes. The word participle is used as an umbrella term to express both adjectival participles and converbs in this study. Converbs are non-finite forms of verbs that serve to express adverbial sub-ordinates.

This paper is a comparative study of participles between Mech and Rajbanshi found in the eastern zone of the Indian subcontinent and Nepal belonging to two different genealogical language families of Tibeto-Burman and Indo-Aryan languages families respectively.

General Idea on Rajbanshi and Mech Speech Community

The ancestors of the Rajbanshi speech community are longed back to the Koch tribe. The verbal tale goes back to such as in 1912 they performed a sacred thread ceremony at Rangpur to convert themselves to Khatriya Hindus and started calling themselves Rajbanshis ((Mondal), 2016). Rajbanshi is spoken in south-eastern Nepal and north-eastern India, mainly in the state of West Bengal (Cooch Bihar, Darjeeling and Jalpaiguri) and possibly western Assam. Though Rajbanshi as a language is considered genealogically to be an Indo-Aryan language, its anthropological history proclaims that it is a descendant of the Bodo tribe which is a Tibeto-Burman-speaking speech community (Singh, 1988). The Census of India (2011) indicates that approximately 4,75,861 individuals in India speak Rajbanshi.

The Tibeto-Burman-speaking Indo-Mongoloid tribe the Bodos, migrated into India through the Patkoi Hills between India and Burma and gradually spread themselves into the whole of modern Assam and North Bengal. The Bodos are “the largest in the Tista-Brahmaputra valley comprising western Assam and a pervasive tract of North Bengal specially the Dooars of Jalpaiguri, the northern part of Cooch Behar, and the plains of Darjeeling districts”. (Debnath, 2010:81.). They were further subdivided into four classes, Mech, Koch, Rabha, and Garo. They are known by different names in different areas. Those who settled in

the North Bengal area of West Bengal are commonly recognized as the Mech. The Meches belonging to the Asura dynasty gradually settled at the Duars. At present, Mech is a highly endangered language. The study is based on extensive fieldwork at the Chyakamari village in Madarihat, Alipurduar. The village constitutes around 200 houses with Mech households. According to the Census of India (2011), the estimated number of Mech speakers in the country is approximately 11,546 individuals.

Desententialisation

The process of desententialisation was introduced by Lehmann (1982). During the clause-linking process, the subordinate clause either reduces or expands. In the process of reduction, it loses some of its properties which had specific reference to some state of affairs that were otherwise present in the independent clause. When the component of the clause that otherwise had a specific state of affairs gets detached, the state is typified. Simultaneously, the clause acquires internal and external nominalization, and the end of which, it becomes a nominal or adverbial constituent of the matrix clause (Lehmann, 1982). This process of reduction is known as desententialisation. Eventually, the dependent clause is structurally different from the independent clause. A similar kind of concept was introduced by Stassen (1985) with the idea of deranking. When the predicate of the subordinate clause is structurally different from the main clause, the concept is recognized as deranked construction. The opposite of derank is balanced construction where the predicate of the subordinate clause and the main clause is structurally similar or balanced. Participial clauses lose their lexical or grammatical categories to make them deranked and desententialised.

	status	sententiality →	desententialization →	nominality/ (adjectivity/ adverbiality)
properties \				
category	finite subordinate clause	non-finite construction		deverbal stem
internal properties	shrinking / leveling of functional sentence perspective			
	no illocutionary force			
	constraints on illocutionary elements			
	constraints on/loss of modal elements and mood			
	constraints on/loss of tense and aspect			
	dispensability of complements			
	loss of personal conjugation			
	conversion of subject into oblique slot			
	no polarity			
	conversion of verbal into nominal government			
	dispensability of subject			
	constraints on complements			
combinable with	adposition	agglutinative case affix		flexive case affix

Table 1: Lehmann (1988)

The table above represents the order in which a subordinate clause loses its semantic components and categories.

Both Rajbanshi and Mech participles go through the process of desententialisation. One thing that is common in both Mech and Rajbanshi is both are devoid of personal and number conjugation on the subordinate predicate. The observation of the limited primary data of Mech showed no sign of possible modality or a modal element attached to the participial clauses. The constraint in which the two languages, Mech and Rajbanshi differ is the availability of aspectual and modal meaning on the participial predicate in the subordinate clause. It has been observed from some of the secondary data of Rajbanshi that a few of the sentences retain their aspectual meaning whereas others do not.

1. ar ja-ene ekdΛm kan-is

and go-CONJ.PRT very cry-SUBJ2sg

'having gone, cry really hard' (Wilde, 2008)

2. kam-la kΛr-ihin ja-m-i-n

work-PL do-CONJ.PTCL[EMPH] go-FUT-SA3-1sg

'I will (certainly) finish work (on his/her/their behalf) and then leave.' (Wilde, 2008)

The examples above indicate an aspectual function of the participle. On the contrary, there is evidence of Rajbanshi data found which do not have the aspectual function in their meaning. Instead, they represent manners and instruments in their function.

3. mui cʌk^hu-la muj^h-ie bera-c-u (representing manner)

1sg[pro] eyes-PL close-CONJ.PTCL walk-PRES-1sg

'I walk / am walking with my eyes closed.' (Wild, 2008)

- has-ie pagʌl (hʌ-c-it), d^hudi c^hagʌl (representing instrument)

laugh-CONJ.PTCL madman (be-PRES-2sg), female goat (Wilde, 2008)

The collected primary data in Mech shows no such deviations. Usually, they are devoid of any kind of tense aspect mood constraints on the participial forms available.

4. bi khamani məunin məunin bæi faraijə

3rdSG work do.CONT book study

'She reads book while working'

Both languages are devoid of tense constraints. The temporal characteristics in participle clauses are deranged from the traditional tense characteristics of finite clauses. Lehmann's (1988) concept of desentailisation entails that any language which doesn't have a specific internal property doesn't have any other above it on the list provided in the table given above. Both the concerned languages are shown to follow the mentioned order.

Conjunctive Participle

Conjunctive participles in general are clause-linking devices. They link sequences of events and are a predominant character in South-Asian languages. One of the primary functions that the conjunctive participle performs is to denote sequential actions (Subbarao & Arora, 2009). One of the prominent rules for conjunctive participle is the same subject constraint. The rule states that the participial clause can only be formed when the

subject of the subordinate clause and the subject of the matrix clause are co-referential. Here in this paper, the formation of conjunctive participles in Mech and Rajbanshi will be observed.

The participial suffix for different dialects of Rajbanshi is found to be varying. In general, the participial suffix for Rajbanshi is –ei. It has an allomorph –e when used with stem final words. The Northern Jhapa dialect uses the suffix –iene, the Rangeli dialect uses –(i)ena and Dadar Bairia dialect use the form –(e)ke respectively for conjunctive participle formation (Wilde, 2008).

3. mui cʌk^hu-la muj^h-ie bera-c-u
 1sg[pro] eys-PL close-CONJ.PTCL walk-PRES-1sg

'I walk / am walking with my eyes closed.' (Wilde, 2008)

It is already mentioned above that conjunctive participles are a prominent character in South Asian languages and one of the predominant rules for the formation of conjunctive participle is the same subject constraints. The rule demands the subjects of the matrix clause and the participial clause should be co-referential. An exception to this rule has been observed in the secondary data of Rajbanshi.

4. k^hʌnjʌra-ɖʌ-t g^hās rak^h-ie gʌru b^hʌis-la-k
 feeding_trough-NCLS-LOC grass put-CONJ.PTCL bullock water_buffalo-PL-DAT

5. k^hil-a ja-c^he
 feed-PST.PTCL PASS.AUX-PRES-3

'The cattle are fed by putting grass or straw in to the feeding trough.' (Wilde, 2008)

6. Jehene bag^h-ɖʌ t^hipr-iene ja-c-ki sor-ɖʌ-r pʌr
 when tiger-NCLS jump-CONJ.PTCL go-PRES-SA3 pig-NCLS-GEN on_top

'When the tiger jumped (lit. went by jumping) onto the boar...!' (Wilde, 2008)

So, it can be concluded from the above examples that when the subjects are non-human, there is a possibility of exception of the same subject rule in Rajbanshi. Such exceptions are not observed in Mech. The conjunctive participial suffix form for Mech is –ra.

7. bini bæi dɔŋra be?na bi lambai

3rdSG book kept.CON.JPTCL bag.SPE 3SG take.PRF

‘She took the bag in which she had kept books.

This section jots down the conjunctive participial forms of Mech and Rajbanshi perfectly well. The comparative difference between the two languages is in the same subject constraint rule. Mech follows the same subject constraint parameter perfectly well whereas exception is sometimes found in Rajbanshi with non-human subjects.

Reduplication

Reduplication is a word formation process in which all or part of a word is repeated and the range of patterns varies from a single segment being copied to an entire phrase to convey some form of meaning (Urbanczyk, 2017). It stands for the repetition of all or part of a lexical item carrying a semantic modification (Abbi, 1990). Reduplication is a predominant characteristic found in South Asian languages. Reduplicated verbal adverbs and adjectives employ aspects of Indian languages. Reduplication based on aspect can be divided into continuity, simultaneity, iteration, and non-precipitation (Abbi, 1990). An important phenomenon of participles is reduplication.

The suffix that denotes reduplication in Rajbanshi is –te. It is the imperfective form of the participle. It denotes two simultaneous actions taking place emphasizing the action. The action is the highlight of the discourse.

8. eneŋ=e kʌr-te kʌr-te

ike_this=EMPH do-CONT.PTCL do-CONT.PTCL

While continuing like this...’ (Wilde, 2008)

9. gʌt-la=e b^huk-te b^huk-te k^heŋia-la-k piŋa-e l-
ic^h-e

all-PL=EMPH bark-CONT.PTCL bark-CONT.PTCL jackal-PL-DAT chase-
ABSAUX-PERF-3

They all chased the jackals while barking and barking.’ (Wilde, 2008)

Imperfective participles in Rajbanshi are sometimes attached to auxiliary. In these cases, they are not reduplicated.

10. sʌmʌe sʌmʌe-t as-te rʌh-is
time time-LOC come-CONT.PTCL AUX(CONT)-SUBJ2sg
'Keep visiting once in a while.' (Lit. 'keep coming') (Wilde, 2008)

Reduplication in Mech is denoted by –in. It is the imperfective participle marker in Mech and all the imperfective participles can be reduplicated in Mech.

11. bi khamani məunin məunin bæi faraijə
3rdSG work do.CONT book study
'She reads a book while working'

The suffix for adjectival participle in Rajbanshi is -al. It has a variant -a in Rajbanshi. They are devoid of the TAM paradigm and can be used for reduplication.

12. sʌr-a(l) alu-la
rot-PST.PTCL potatoes-PL
'rotten potatoes' (Wilde, 2008)
13. usn-a(l) usn-a(l) kʌcu-la
boil-PST.PTCL boil-PST.PTCL[kacu] vegetable-PL
'boiled [kacu] vegetables' (Wilde, 2)

The major difference that surfaces in the formation of participles in Mech and Rajbanshi is in the occurrence of reduplication. Only the imperfective participles in Mech can be reduplicated whereas both the imperfective and adjectival participles in Rajbanshi can be reduplicated with the exception when the imperfective participles are followed by auxiliaries.

Conclusion

Rajbanshi and Mech are the two lesser-known languages generally found in a close looming proximal geographical area. The evident discussion foretells variant distinctions in the

formation of participles in the mentioned languages. The perceptible reason can be surmised due to their descending from two different genealogical families with different inherent morpho-syntactic characteristics.

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Empowering Women through Theatre: The Role of Budhan Theatre in Promoting Gender Equality and Social Justice in India

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Abstract

Budhan Theatre is a renowned theatre group in India consisting of members of the Chhara tribe, who are one of the many Denotified tribes (DNTs) in India. They were previously known as 'Ex-Criminal tribes' and still carry the colonial stigma of 'Born Criminals.' Budhan Theatre focuses on social issues about DNTs in India like the stigmatization of Chharas and other DNTs as 'Born Criminals', social segregation and marginalization, Police atrocities, continuous negligence by the state even after their Denotification, etc. Budhan theatre uses theatre as a means of creating awareness towards Chharas and other DNTs and initiating social change. In addition to addressing issues related to Chharas and other DNTs in India, they are also raising voices on behalf of women in the community. This paper intends to discuss how women play a crucial role in Budhan Theatre, both in terms of their participation in the group and the themes that the group addresses. The group actively encourages women's participation in theatre, both on stage and behind the scenes. Many women have been a part of the group's productions, and some have even gone on to become leaders in the group. This theatre has addressed various women's issues in its productions, including violence against women, gender discrimination, and patriarchal societal norms. Through their performances, the group aims to challenge these norms and bring attention to the struggles faced by women in society. The purpose of this article is to examine how Budhan Theatre has been instrumental in promoting women's rights and empowering them through theatre and how the group's work serves as a reminder of the importance of women's voices in creating a more equitable and just society.

Keywords: Budhan Theatre, India, Women, Empowerment, Gender equality, Social justice.

Introduction

Empowering women and promoting gender equality and social justice are critical goals in societies around the world. In India, one impactful avenue for achieving these objectives is through theatre. Theatre has long been recognized as a powerful medium for raising awareness, challenging societal norms, and sparking meaningful conversations on social issues. Theatre remains any society's sharpest way to hold a live debate with itself. If it doesn't challenge, provoke, or illuminate, it is not fulfilling its Function (Hall 5). Budhan Theatre, a notable theatre group in India that primarily deals with the issues related to the Chharas and other Denotified Tribes in India, has played a significant role in empowering women and advocating for gender equality with its foundation by G N Devy and Mahashweta Devi. Budhan Theatre was established in Chharanagar of Ahmedabad in Gujrat, India, with its origins dating back to the efforts of G N Devy and Mahashweta Devi in the year 1998. The founder of Budhan Theatre herself, Mahasweta Devi, had many powerful statements regarding the role of literature and theatre in addressing social issues. One of her famous quotes is:

My India still lives behind a curtain of darkness. People still live in abject poverty, oppressed by landlords, moneylenders, and middlemen. They are still bound by caste prejudices. They are still being exploited by a whole battery of demons like the police, the forest guards, the revenue officers, and the irrigation officers. The dams built for irrigation have killed their lands. (45)

Recognizing the potential of theatre as a catalyst for social change, they founded the theatre group to empower Denotified tribes of India. Since its establishment in 1998, Budhan Theatre has continuously performed and raised its voice against the colonial stigma of being 'Born Criminals' and the Police atrocities on them. So, the chief aim of the Budhan Theatre is to raise voices against police brutalities on Denotified Tribes, sensitize the audience, create a performance space between other DNT communities in India, and hence erase the colonial stigma of 'Born Criminals' imposed upon them in the year 1871 through an act called 'Criminal Tribes Act, 1871'(CTA,1871) and secure a Constitutional guarantee for these traumatized population. As Augusto Boal stated, performance is a powerful platform for oppressed people

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to address concerns, discover solutions, and effect change. The evolution of Budhan Theatre provides insight into the slow shift in the general public's attitude towards tribal issues in India. Budhan Theatre Group explains what they do:

We, at Budhan Theatre, do not hide reality in our work. Rather, we tell hard truths and real facts, no matter how disturbing, because it is in this way that we connect with our history. It is in this way that we use theatre to show our people that we need to change our future. In this way, the many people of India, from common people to mainstream society members, to policymakers, to educators and intellectuals, to government officials, and beyond, may finally recognise the human needs of the Chhara community. It is in this way that we fight for dignity and social justice for all De-notified tribes in India. (20)

In addition to this, Budhan Theatre is also performing its plays revolving around various issues related to women's marginalization and subjugation. The unique approach of Budhan Theatre lies in its commitment to amplifying the voices and stories of marginalized women themselves. The theatre group actively involves women from these communities, providing them with a creative platform to express their lived experiences, struggles, and aspirations through the art of theatre. By harnessing the power of storytelling and performance, Budhan Theatre enables these women to share their narratives, shedding light on the gender inequalities and social injustices prevalent in Indian society. The plays and performances staged by Budhan Theatre tackle a wide range of pressing issues, including gender-based violence, discrimination, patriarchy, and unequal access to resources and opportunities. These performances serve as a means to challenge existing societal norms, dismantle oppressive structures, and advocate for gender equality and social justice. Through their powerful storytelling, Budhan Theatre seeks to create empathy, inspire dialogue, and drive positive change within Indian society.

This paper aims to explore and analyze the role of Budhan Theatre in promoting gender equality and social justice in India. It will examine the strategies employed by the theatre group to empower marginalized women and foster social awareness. Furthermore, it will assess the impact of their performances on challenging gender-based stereotypes, influencing policy

reforms, and nurturing a sense of empowerment among its participants. By shining a spotlight on the transformative power of theatre in empowering women and advocating for social change, this study aims to underscore the significance of artistic expression as a catalyst for gender equality and social justice. The experiences and accomplishments of Budhan Theatre, guided by the vision of Dakxin Chhara, lead actor in the group, and Mahashweta Devi, serve as an inspiration and provide valuable insights into the potential of theatre to empower women, challenge societal norms, and foster a more inclusive and equitable society in India and beyond.

Brief History of Chhara Community and Emergence of Budhan Theatre

Since Budhan Theatre is a community-owned theatre group and stands for its community Development, understanding its Chhara community is important. Chharas were a nomadic tribe and were traditional entertainers like street singers and dancers. With the arrival of Britishers in India, nomadic civilization came under threat. Since time immemorial nomadic people in India or elsewhere in the world have been moving people. They did not ascribe to a sedentary way of living. They moved from one place to another. This very movement of nomadic people in India became problematic for the British regime. To check their movement and keep a vigil on them Britishers made an act in the year 1871 called the ‘Criminal Tribes Act’, CTA. Through CTA they categorized over 200 nomadic tribes as criminal tribes. Further, they made reformatory settlements and forced these nomadic tribes to dwell in these settlements throughout India. In the name of reformation, Britishers used them as cheap labourers in the construction of railways and highways. Chharas are one of the Criminal tribes and in the year 1932, they were also forced to live in Chharanagar reformatory settlement. After India's independence in 1947, they did not become free from the colonial stigma of ‘Born Criminals’. The whole Constituent Assembly missed this stigmatized population. CTA was repealed in 1952 by the Indian Government and these erstwhile criminal tribes were Denotified and given the new term ‘Denotified Tribes’. Even after their denotification, they did not get any relief and their marginalization and social segregation continued. Devoid of land and constitutional guarantee, Chharas adhered to petty crime and the brewing of country liquor in the dry state of Gujrat. Due to their colonial stigma of ‘Born Criminals’, Chharas were the prime suspect when any theft took place in the locality. So, they were always under the Police radar. Due to this stigma of the ‘ex-criminal tribe’, they are continuously suffering police atrocities and are victims of marginalization and social segregation for a very long time. So,

this hereditary notion of being criminals is glued to them even after so many years of India's Independence. Real relief came to them in the year 1998 when renowned author and activist G N Devy and Mahasweta Devi came to Chharanagar. They started a library in Chharanagar with the help of Chhara youths. Meanwhile, the judgment by the Calcutta High Court about the killing of Budhan Sabar appeared in *Budhan*, a quarterly magazine. Budhan Sabar was a DNT who belonged to the Kheria Sabar community of the Puruliya district in West Bengal. He was killed in the Police custody on false theft charges. The judgment came that he was killed in police custody, the officer in charge was suspended and compensation was granted to Budhan's wife. This judgment was remarkable in the history of Denotified tribes and gave them hope in the Indian judiciary. Prof. G N Devy asked Chhara youth to enact the entire judgment of Budhan Sabar's case in the form of a play. Chhara youth prepared a play which was named *Budhan* and performed it on 31st August 1998 when the first International Convention on Denotified and Nomadic Tribe was organized at Chharanagar. In an interview in the documentary film titled *Actors are Born Here* (2008), Devy stated about the play *Budhan*, 'I believe that it was not an enjoyable play, or it was not the play to perform on the stage, in fact, I don't believe that it was the play at all. I think the play was associated with the life experience of the community and slowly, it was getting the voice and that voice had dramatic form'. He further explained that in the first performance of *Budhan*, 'There was hardly anybody in the audience who did not feel profoundly moved to see the Chhara youths enacting the entire Budhan Sabar case, with what passion, with what ease do they act, these Chhara boys and girls!' (Devy 26).

Since that very day Budhan theatre came into existence and it became voice of the India's vast majority of Denotified tribes. *Budhan* has become a cultural symbol and a myth for these traumatized population. Budahn Theatre is continuously performing the past agonies of DNTs, their stigmatization, marginalization, social segregation, and police atrocities through theatre activism. The style of theatre practiced by Budhan theatre is 'Theatre for Community Development' and 'Theatre for Social Change.' They perform street plays, intimate theatre, and other kinds of experimental theatre to raise awareness about discrimination, violence, and police atrocities faced by Chharas and other DNTs.

Budhan Theatre has been raising its voice against the injustices towards Chharas and other DNT communities because of the colonial stigma of 'Born Criminals'. Through theatre

activism, they have been successful in portraying their marginalization by the masses and state and hence formed an alternative world in which justice is realized. Through theatre activism they have been raising various issues like the discriminatory attitude of society towards Chharas and other DNTs, police atrocities on Chharas, lack of basic amenities, negligence of welfare scheme towards Chharas and other DNTs by State Government, unemployment of Chhara youth, etc. Through theatre Chhara youths are asking for the constitutional guarantee for DNTs in India and their treatment as normal human beings and not as 'Born Criminals' or 'second-class citizens'. Through their plays, they have been raising these issues and established themselves as 'Born Actors' and not as 'Born Criminals.'

Caleb Johnston and Dakxin Bajrange Chhara in their essay, "Street Theatre as Democratic Politics in Ahmedabad", discuss the change caused by Budhan Theatre as a political process. In their essay, they present Budhan Theatre as having a three-fold purpose: "... to enunciate a political identity in a bid to force state actors to remember and recognize", "... using performance to construct a localized affirmative identity politics within Chharanagar" and "... reclaiming spaces for democratic politics by using theatre to stimulate debate on issues pertaining to DNTs" (14).

Role of Budhan Theatre in Empowering Women and Promoting Gender Equality

Since its inception, Budhan Theatre has been performing continuously on social issues related to Chharas and other DNT communities in India. Apart from this, Budhan Theatre is also performing plays based on women's issues. They also encourage the active participation of women actors from the community to bring real change in the lives of Chhara women in general and womenkind as a whole. one of their aims is also to achieve social recognition through theatre activism in which the group has been successful so far. Many of the Chhara Actors involved in the Budahn theatre have made their mark in different spheres of their life. For example, some of the Chhara youth have secured a place in TV serials, some of them have enrolled in NSD, some have become journalists, etc. In the same way, Budhan Theatre is also encouraging women actors to participate in theatre activism and bring some kind of change in their lives and other women in the Chhara community. Although we find very few women actors in the group, they play very important roles in the group and have also achieved a lot through theatre activism and have inspired the next generation of women. In a society where

the whole tribe is facing the colonial stigma of ‘born criminals’, the situation of women is doubly marginalized. Kalpana Gagdekar, one of the lead actresses in the group, has encountered societal pressure and parental opposition. Kalpana, who has embarked on a new journey by getting a role in a local television channel, was opposed by her parents to leave the theatre. In 1998, when Budhan Theatre was established to create awareness about the condition of these tribes, Gagdekar joined them in their mission. Her family resisted but her husband supported her in this endeavour. “I got married when I was in Class 10,” she says, “But my husband motivated me to complete my education, so I graduated in social work and devoted my time to my theatre group” (6). Through Budhan, Gagdekar was able to reach out to people across all sections of society and make them understand the importance of education, and women, besides highlighting police atrocities against DNT members and the condition of tribal women and children. “I believe that theatre has the power to change people’s mindsets and sensitize them to the issues we face” (6), she says. Thanks to her efforts, tribal children in Gujarat were allowed to continue with their education, through a Supreme Court ruling. Gagdekar has acted in various plays across a stream of issues, but her first-ever play on the real life of Budhan Sabar, a tribal who was murdered in West Bengal, is close to her heart. “That play is popular even today,” she says, “We have done over 800 shows across the country” (7). Gagdekar, who also teaches children about arts and their impact at Budhan Theatre, is a recipient of the CII Exemplar Award in the field of education.

Budhan Theatre has staged several impactful plays and performances that specifically address gender inequality and advocate for women's empowerment. *Choli Ke Pichhe Kya Hai* (What is beneath the blouse?) is a play based on the short story *Stan-dahini* (Breast-giver) written by Mahasveta Devi, a renowned Bengali writer. The play sheds light on the prevalent gender violence in rural India, specifically focusing on the exploitation of women, the struggles faced by lower caste women, and the exploitation of rural women by landlords. It delves into the social and economic challenges faced by these marginalized women and aims to raise awareness about their plight. The play received appreciation from prominent personalities such as actor Mohan Agashe and poet Dilip Chitre, who regarded it as an ultra-modern form of theatre. Their recognition highlights the innovative and impactful approach taken by the play to address pressing social issues and challenge existing power structures.

Schwarz observed, 'In CKPKH, the actors who play Jashoda hack and cough until one imagines real blood being drawn from their lungs. They, too, drool and expel phlegm, tears in their eyes from physical exertion. This is beyond realism, and the physicality is transmitted to the audience with great effectiveness. He compares Budhan Theatre's catharsis with the community people's 'intense oppression and physical pain endured by criminal tribes' and conforms to the realistic representation of suffering, however painful' (Schwarz 121).

Sangharsh Aur Siddhi is another play that emerged from a theatre workshop organized by SEWA, the Self-Employed Women's Association. This play revolves around the struggles of women vendors who sell vegetables on the streets. It depicts their agitation against the city council, which was attempting to prevent them from selling their goods. The play also highlights the legal judgment that favoured women vendors in the Gujarat High Court, emphasizing their fight for their rights to sell vegetables on the streets. *Sangharsh Aur Siddhi* received the "Best Play Award" in the National Competition and performed on multiple occasions to mobilize women vendors and rally support for their cause.

Save Girl Child is a play that was specifically developed for PD Malviya Arts College in 2006. The play tackles the pressing issue of female feticide, which refers to the selective abortion of female fetuses due to cultural, social, or economic preferences for male children. This practice is prevalent in certain regions and communities, leading to a significant gender imbalance and posing serious consequences for society. The play aims to create awareness and draw attention to the importance of gender equality and the need to protect and value the lives of girls. By highlighting the issue of female feticide through theatre, the play seeks to engage the audience emotionally and intellectually, encouraging them to reflect on the harmful effects of gender discrimination and the significance of empowering and supporting girls. Through its performances, *Save Girl Child* strives to shed light on the value and potential of every girl and advocate for their rights to education, healthcare, and equal opportunities. The play serves as a platform for raising awareness, challenging societal norms, and fostering dialogue to address the issue of female feticide and promote gender equality. By bringing this important topic to the forefront, *Save Girl Child* aims to inspire individuals and communities to take action and work towards building a more inclusive and equitable society where every girl is valued, protected, and given the opportunity to thrive.

Prati 54 Minute, produced in 2005, is a play that tackles the issue of rape in India. It is based on a book titled *Praati Chopttan Minutes* (translated as "Every 54 Minutes") by Devy. The play sheds light on the frequency of rape incidents in the country and brings attention to the urgent need for societal change and stronger measures to address and prevent sexual violence. *Hamari Zindagi* (Our Life) and *Jeet* (Victory) were two plays produced in 2005 by the Self-Employed Women's Association (SEWA) organization in India. These plays were the result of a 10-day theater workshop conducted with women vendors and widows who had been affected by riots. The main objective of the workshop and the subsequent plays was to raise awareness about the social and economic issues faced by these marginalized groups.

Hamari Zindagi focused on portraying the challenges and struggles faced by women vendors in their daily lives. It highlighted the issues of gender inequality, economic exploitation, and lack of social support systems. The play aimed to shed light on the importance of recognizing and valuing the contributions made by women in the informal sector and advocating for their rights and empowerment.

Jeet, on the other hand, centred around the theme of victory and resilience. It depicted the journey of widows who had endured the hardships of riots and emerged as strong individuals. The play aimed to inspire and motivate audiences by showcasing the determination and courage of these widows in overcoming adversity and rebuilding their lives. Both *Hamari Zindagi* and *Jeet* were highly acclaimed and received the first prize in the National Competition of Street Plays, which was organized in Delhi. This recognition further helped to amplify the voices of the women vendors and widows, bringing attention to their issues at a national level and encouraging dialogue and action for their empowerment and well-being.

SEWA, the organization behind these plays, is a trade union and an organization of self-employed women workers in the informal economy. It focuses on organizing women workers, providing them with support services, and advocating for their rights and welfare. Through initiatives like theatre workshops and street plays, SEWA aims to create awareness, mobilize communities, and bring about positive social change. These plays serve as powerful platforms for social commentary and activism, addressing critical issues such as gender violence,

women's empowerment, and social injustice. They aim to provoke thought, raise awareness, and inspire action for positive change in society.

These are just a few examples of the plays and performances staged by Budhan Theatre to address gender inequality. Each production aims to raise awareness, challenge societal norms, and promote women's empowerment and gender justice. Through its powerful storytelling and performances, Budhan Theatre strives to create a transformative impact on audiences and inspire positive change in society. The plays staged by Budhan Theatre have had a significant impact on their audiences, both in terms of raising awareness about gender inequality and inspiring positive change.

Here are some ways in which these performances have made an impact: Firstly, they create awareness by educating audiences about gender inequality and the experiences of marginalized women. Secondly, they challenge stereotypes and societal norms by portraying strong female characters who defy expectations. Thirdly, these performances spark dialogue and discussions about gender inequality and women's empowerment. Fourthly, they foster empathy by humanizing the experiences of marginalized women and promoting understanding. Lastly, Budhan Theatre's performances motivate action by inspiring individuals to challenge discrimination, support women's empowerment, and work towards a more inclusive society.

Conclusion

Budhan Theatre has played a tremendous role in empowering women and promoting gender equality and social justice in India through the transformative power of theatre. By actively involving marginalized women in their productions and highlighting issues like violence, discrimination, and patriarchal norms, the group has provided a platform to amplify women's voices and stories. The plays staged by Budhan Theatre have created meaningful impact at different levels. They have educated audiences, challenged stereotypes, sparked important dialogues, fostered empathy and motivated real change in society. Individuals like Kalpana Gagdekar have served as inspiring examples of how theatre can nurture empowerment. Beyond audiences, Budhan Theatre's work has also influenced policy discussions and advocacy efforts. Their performances have been recognized on national platforms, demonstrating theatre's ability to influence decision-makers.

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A Comparative Analysis of Kasaragod Marathi and Native Marathi: Exploring Kinship

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Abstract

The paper deals with “A Comparative Analysis of Kasaragod Marathi and Native Marathi: Exploring Kinship Terms” and the Marathas represent a tribal community predominantly residing in the Kallar and Panathadi panchayats located within the Kasaragod district, the northernmost district of Kerala. They are also present in regions such as Coorg, Madikkeri, and Sullia in Karnataka. The majority of their settlements are situated in the eastern hills of the Kerala district. The Marathas communicate using a language known as Marathi, which lacks a written script and differs from the Marathi language spoken by the people in the state of Maharashtra, India. The primary aim of this study is to investigate the kinship terms used in the Marathi language and determine whether there are any similarities with the indigenous Marathi kinship terms in Maharashtra. The objectives of the study are as follows:

- To conduct a comprehensive examination of the similarities and differences between Kasaragod Marathi and native Marathi, with a specific focus on the distinct characteristics and variations in kinship terms used within the Marathi language spoken in the Kasaragod region. This analysis aims to shed light on the unique aspects of kinship terminology in Kasaragod Marathi and its divergence from the native Marathi language.

- To investigate the influence of the Malayalam and Kannada languages on Kasaragod Marathi. It aims to identify the specific linguistic features that have been influenced by these neighbouring languages.
- To investigate the impact of migration on the Kasaragod Marathi language, specifically focusing on the phenomenon of word loss or lack of words as a result of migration. This objective aims to identify the specific linguistic challenges faced by the Kasaragod Marathi-speaking community due to migration, including the loss or reduced usage of certain words or expressions, and how this has influenced the overall language vitality and preservation efforts in the community.

Keywords: Kasaragod Marathi and Native Marathi, Exploring Kinship terms, Comparative Study.

1.0 Introduction

1.1 Marathi Language

Marathi is an Indo-Aryan language spoken in Maharashtra by the Marathi people. It serves as the official language of the Maharashtra state and is recognized as one of the twenty-two scheduled languages of India. Additionally, Marathi holds the status of an additional official language in Goa. The Devanagari script is utilized for writing in Marathi. Among the Indo-Aryan languages, Marathi exhibits the closest linguistic affinity with eastern Hindi. Like Hindi, Marathi has undergone changes in its inflectional system, no longer relying on a significant portion of its inflectional forms to indicate case. Instead, post-positions are employed to fulfill the role that inflection once served. The Marathi language also has different dialects, such as those based on geographical areas, communities, and generations. The script used for Marathi is the Devanagari script. The language consists of fourteen vowels, thirty-six consonants, and two sound modifiers.

Marathi speakers, who primarily belong to the Indian state of Maharashtra and its surrounding regions, have diverse social, economic, and gender backgrounds.

1.1.1 Social Background

- **Caste** Caste plays a significant role in the social background of Marathi speakers. Maharashtra has a complex caste system with various castes and sub-castes. Traditionally,

the society was divided into four main castes: Brahmins (priests and scholars), Kshatriyas (warriors and rulers), Vaishyas (merchants and farmers), and Shudras (laborers and servants).

- **Rural vs.Urban:** Marathi speakers can be found in both rural and urban areas. Rural communities often have strong ties to agriculture and are deeply connected to their ancestral lands. Urban Marathi speakers are more likely to have diverse professional backgrounds, with opportunities in industries such as information technology, finance, manufacturing, and services.

1.1.2 Economic Background

- **Agriculture:** Maharashtra has a significant agricultural sector, and many Marathi speakers are involved in farming, particularly in rural areas. They cultivate crops such as sugarcane, cotton, pulses, and fruits.
- **Industry and Services:** Urban Marathi speakers often work in industries such as textiles, engineering, automobiles, pharmaceuticals, and information technology. The state's capital, Mumbai, is a major financial hub and home to a thriving entertainment industry, which provides various employment opportunities.

1.1.3 Gender Background

- **Traditional Roles:** Marathi society has traditionally assigned distinct roles and responsibilities based on gender. Men were typically the primary earners, engaged in agricultural work, business, or employment. Women were primarily responsible for household chores and nurturing the family.
- **Changing Dynamics:** In recent decades, there has been a noticeable shift in gender roles among Marathi speakers. Women have increasingly pursued education and entered various professions, challenging traditional gender norms. However, gender inequality and disparities still persist in some areas, particularly in rural and economically disadvantaged communities.

1.2 Kasaragod

Kasaragod district is well-known for its linguistic diversity, which is referred to as "sapthabhasha sangama bhoomi." The district is situated in the northern part of Kerala, adjacent to Kannur district in Kerala and Karnataka. It was established on 24th May 1984, before its a part of the South Kanara district. In addition to its language diversity, the region is renowned for its cultural heritage, including Theyyam, Poorakkali, Yakshagana, and more. The people of Kasaragod are known for their hospitality, and the area is abundant in natural resources such

as water bodies, hills, and valleys. The seven languages spoken in Kasaragod are Malayalam, Kannada, Tulu, Marathi, Konkani, Beary, and Urdu.

1.3 Kasaragod Marathi

Marathi is a language spoken by a community known as Maratha or Marathi, residing in Kasaragod, Kerala, and the border regions of Karnataka. The members of this community are referred to as Naik. According to historical accounts, the community migrated from Maharashtra to escape their challenging circumstances. However, a significant event in their history involves their involvement with Tippu Sultan, where they fell for his offerings and betrayed Chhatrapati Shivaji, resulting in his poisoning. Following his escape from prison, Chhatrapati Shivaji regained his sovereignty and initiated a hunt for this community. Consequently, the people from this community started fleeing to other areas in order to secure their lives. Some members of the community reached the Karnataka border and sought refuge in the forest. Meanwhile, the Maratha kingdom showcased its dominance during the reign of Mysore. The community members who had eluded the hunt were afraid to reveal their identity and speak their mother tongue openly. Over the course of many years, as they desired to communicate in their native language, they discovered that very few individuals possessed a complete understanding of the language and that the script had been largely forgotten. This was due to a limited number of literate individuals, most of whom were elderly and had passed away. Nevertheless, the community started speaking the language they knew, incorporating loanwords from other languages such as Hindi, Kannada, and Malayalam.

For instance, the word "θanki" meaning "young sister" is borrowed from Kannada.

- According to linguistic studies, the Marathi language consists of 21 consonant phonemes and 18 vowel phonemes. [Ghartage. A, M, *A Survey of Marathi Dialects*, state board of literature and culture, Bombay,1970.]
- Marathi grammar includes three genders: masculine, feminine, and neutral.

Examples of Marathi words:

- i. - Boy: jilgō (mulaga: - original Marathi)
- ii. - Mother's sister: mausi (mavaḷī - original Marathi)
- iii. - Nose: na:k (na:k - original Marathi)

1.3.1 Background of the Community

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The members of the Marathi community are called Marathas. They are entirely different from the native Kasaragodians in terms of culture and community practices. There are no written documents available to ascertain the history of the community. However, they do possess some oral proofs that have been passed down from the older to the younger generations. As a result, the historical background of the community has not been conclusively proven by concrete evidence. The community has not only spread within Kasaragod but also in the regions of Karnataka, such as Mangalore and Madikeri. The community is divided into five groups based on the occupations they pursued after migrating. They are:

Types	Occupation
Salvan	The caretakers of the existing upper caste during the time of migration are referred to as "sa:lvan," which signifies individuals who engage in practical tasks.
Bendran	The occupation of hunting is associated with the term "bendran," which signifies bravery.
Duwali	The people who believe in God and perform rituals to honor Him are referred to as "Duwali." This term signifies individuals who engage in "dua," which means prayer.
Chovan	The people who are engaged in construction work are referred to as "chovan." This term signifies individuals who work with "limestone powder."
goruvanche	The occupation of looking after cows is associated with the term "goru," which refers to a cow.

Table: 1.1: Groups of the occupations

The data mentioned here has been collected from the people belongs to Bendran division, known for their remarkable courage. There are several unique aspects that are specific to this community. Some notable elements include:

1.3.2 Gondul Pooja

The community is renowned for its *Gondul pooja*, which is exclusively practiced within the community. This ritual involves making a sacrificial offering to God before embarking on

a hunting expedition. The *Gondul pooja* is performed by the members of the duwali category, and it is held for every category within the community to address various issues and seek solutions. The process of the *pooja* entails hunting a pig and offering it as an immolation. During the *pooja*, the chants are conducted in the Marathi.

1.3.3 Marriage

Traditionally, a marriage is held over the course of three days. The first day's celebration is known as "*kavodu*." The main event of this day involves the groom or the groom's relatives visiting the bride's home to hand over the "*cheduvacho suduko*" (bride's wedding saree) and "*ba:nka:r*" (ornaments).

The second day is dedicated to the "*haldi*" ceremony, where a turmeric paste is applied to the bride and groom as part of a pre-wedding ritual.

On the third day, the marriage ceremony takes place either at an auditorium or at the groom's home. Before entering the groom's home, the bride performs several rituals, including "*narol galuncho*," which involves playing with a coconut by rolling it on the ground between the bride and groom. These rituals hold significant cultural and traditional importance in the marriage ceremony.

These customs and practices are specific to this community and are cherished as integral parts of their cultural heritage and wedding traditions.

1.3.4 Food

The community is known for preparing Kadambu, which is their primary snack. Additionally, they have gained recognition for their expertise in creating a diverse range of dishes using bamboo as a key ingredient. They utilize bamboo in various culinary preparations, showcasing their culinary skills and creativity.

Furthermore, when the community hunts animals for food, they have a practice of preserving the meat for the rainy season by drying it under sunlight. This preservation method allows them to store the meat for a longer period. They are also adept at utilizing the dried meat in the preparation of dishes, showcasing their culinary versatility and resourcefulness. Overall,

the community's culinary traditions include the preparation of Kadambu as a primary snack, the utilization of bamboo in various dishes, and the skilful use of dried meat in culinary creations.

1.3.5 Occupation

The primary occupations of the community include hunting, farming, woodcutting, and bee cultivation. Upon settling in the region, they diversified their skills and engaged in various available jobs within the local area. The traditional occupation of the Marathas is replanting, known as "kummēri" in their language. Replanting involves coordinating the efforts of a group of people to prepare an area for cultivation. They clear the land by setting fire to a large portion of the forest and using a tool called "paruvva" to remove debris, making it suitable for farming. Before the arrival of the rainy season, they begin the preparations for replanting. As the fertility of the land declines over time, they move on to find another area for cultivation. It is believed that the Marathas may have migrated in search of suitable land for replanting, as it was their primary agricultural system.

Their crops primarily include grains such as paddy, ragi, corn, mustard, and various vegetables like pumpkin, cucumber, chili, and bitter gourd. Some community members who do not engage in cultivation are responsible for feeding the cows in the forest. This involves tending to a herd of cows. Those who do not participate in farming or cow-feeding activities mainly focus on hunting animals for food, catching fish and crabs from streams, and sometimes gathering tubers from the forest. They also use traps to catch wild pigs, rabbits, and hedgehogs.

1.4. Kinship Terms

The use of kinship terms in a language is an important aspect of its sociolinguistic and cultural structure. Kinship terms are words or phrases that are used to refer to family relationships, such as parent, sibling, grandparent, and so on. These terms vary across languages, reflecting the specific kinship systems and social structures of different communities. The term "kinship" is used universally in all languages. Differences in kinship terminology are influenced by various factors, such as language, geography, caste, class, culture, economy, and more. In simple societies, a wide array of activities are governed by kinship, and it is in these societies that kinship systems can be observed in their most developed form. Kinship forms the foundation of social organizations. Ties formed through marriage and

blood are fundamental in every society and serve as the cornerstone for the development of more intimate and essential social relations.

Kinship is a universal human experience that manifests in diverse cultural ways. Many academics have studied and analyzed it, though their approaches may differ significantly from the common perception of what it means to be connected through kinship.

In an article titled "What Is Kinship All About?" published posthumously in 2004 in "Kinship and Family: An Anthropological Reader," Schneider said that kinship refers to: "the degree of sharing likelihood among individuals from different communities. For instance, if two people have many similarities between them then both of them do have a bond of kinship."

1.5 Types of Kinship

1.5.1 Consanguineous Relatives

Consanguineous relatives are individuals who are related to each other by blood or birth. They can be categorized into different generations based on their relationship to a particular individual. The classification of these generations helps to define the degree of kinship and the type of relationship shared. Here's a breakdown of the different generations:

- **Own Generation:** This includes individuals who are of the same generation as the reference person. For example, siblings or cousins who are of similar age.
- **First Ascending Generation:** These are the individuals who are from the previous generation in relation to the reference person. This typically includes parents, aunts, and uncles.
- **Second Ascending Generation:** This generation consists of individuals who are two generations older than the reference person. For example, grandparents or great-aunts/great-uncles.
- **Third Ascending Generation:** This generation refers to individuals who are three generations older than the reference person. This could include great-grandparents or great-great-aunts/great-great-uncles.
- **First Descending Generation:** These individuals are from the generation below the reference person. It usually comprises children, nieces, and nephews.

- **Second Descending Generation:** This generation includes individuals who are two generations younger than the reference person. This might involve grandchildren or great-nieces/great-nephews.

1.5.2 Relatives by Marriage

Relatives by marriage are individuals who are related to someone through marriage rather than by blood or birth. The classification of these relatives can vary depending on the depth or closeness of the relationship. Here's a general breakdown of how relatives by marriage can be categorized:

- **Own Generation:** This category includes individuals who are of the same generation as the reference person through marriage. These could be the reference person's spouse or partner.
- **First Ascending Generation:** This refers to individuals who are from the previous generation in relation to the reference person through marriage. For example, the reference person's parents-in-law.
- **First Descending Generation:** This category includes individuals who are from the generation below the reference person through marriage. These could be the reference person's children-in-law.

1.5.3 Relatives by Adoption

Relatives by adoption refer to individuals who are legally related through the process of adoption. Adoption establishes a legal parent-child relationship between individuals who are not biologically related. Similarly, relatives by marriage can also be considered as secondary relatives who are connected through marriage to someone who has been adopted.

1.6 Aim of the Study

The Marathas represent a tribal community predominantly residing in the Kallar and Panathadi panchayats located within the Kasaragod district, the northernmost district of Kerala. They are also present in regions such as Coorg, Madikkeri, and Sullia in Karnataka. The majority of their settlements are situated in the eastern hills of the Kerala district. The Marathas communicate using a language known as Marathi, which lacks a written script and differs from the Marathi language spoken by the people in the state of Maharashtra, India. The primary aim of this study is to investigate the kinship terms used in the Marathi language and determine

whether there are any similarities with the indigenous Marathi kinship terms in Maharashtra. The objectives of the study are as follows:

- To conduct a comprehensive examination of the similarities and differences between Kasaragod Marathi and native Marathi, with a specific focus on the distinct characteristics and variations in kinship terms used within the Marathi language spoken in the Kasaragod region. This analysis aims to shed light on the unique aspects of kinship terminology in Kasaragod Marathi and its divergence from the native Marathi language.
- To investigate the influence of the Malayalam and Kannada languages on Kasaragod Marathi. It aims to identify the specific linguistic features that have been influenced by these neighbouring languages.
- To investigate the impact of migration on the Kasaragod Marathi language, specifically focusing on the phenomenon of word loss or lack of words as a result of migration. This objective aims to identify the specific linguistic challenges faced by the Kasaragod Marathi-speaking community due to migration, including the loss or reduced usage of certain words or expressions, and how this has influenced the overall language vitality and preservation efforts in the community.

1.7. Scope of the Study

Kasaragod is a district known for its linguistic diversity, encompassing seven languages. Among these languages, Marathi holds a significant place in Kerala. However, there is a lack of comprehensive studies focusing on this language and its associated community. Hence, the present analysis serves as a crucial initiative towards the preservation of the Marathi language in Kasaragod. Moreover, this analysis is expected to open avenues for future research in this field, facilitating further exploration and understanding of the Marathi language and its community in the region.

2.0 Review of Literature

2.1 Introduction

This article primarily focuses on a comprehensive review of previous studies conducted on the Marathi language and kinship terms. It provides an overview of the existing discussions and scholarly discourse pertaining to the language itself as well as the classification and analysis of kinship terminology. The main purpose of this article is to synthesize and analyse

the findings and conclusions from earlier research in order to build upon the existing knowledge in the field. By reviewing past studies, this article aims to present a comprehensive understanding of the language and intricate kinship system, offering valuable insights into the linguistic and sociocultural aspects related to kinship in Marathi. This article primarily serves as a literature review, critically examining and summarizing previous research, and does not provide new empirical data or original analysis.

2.2 Review of Literature

The sixth part of the book "A Survey of Marathi Dialects" by A.M. Ghatage, which was published in 1970, focuses on the Marathi dialect spoken in Kasaragod. A.M. Ghatage was a professor of linguistics at the University of Pune. This particular section provides an overview of Kasaragod Marathi, encompassing phonology, morphology, sentences, and structures. According to Ghatage's research, this dialect exhibits distinct phonological characteristics compared to other Marathi dialects. Specifically, the vowel system in Kasaragod Marathi is more elaborate, while the consonant system is simpler. Notably, aspirated sounds are completely absent in this dialect. The data for this study was collected from a young informant and cross-verified with another informant who was 50 years old. It is worth mentioning that the book primarily offers a basic understanding of the surface features of the Marathi language and does not delve into an in-depth analysis.

"A Comprehensive Study of the Marathi Dialect in the Satara Region" by Anisha Shinde and Vikram Hankare, offers a comprehensive analysis of the Marathi dialect in the Satara region. This research delves into the distribution of the Marathi language and explores the various dialects within the region. Emphasizing the use of Standard Marathi in urban areas and formal settings, the study employs a descriptive methodology for data collection. One notable finding of the study is the significant linguistic differences observed between urban and rural areas. These differences are influenced by factors such as the level of educational knowledge, cultural practices, social situations, age, caste, geography, ethnicity, and social status or class. The study highlights the profound impact of these factors on individuals' spoken language within the Satara region. The comprehensive study contributes valuable insights into the Marathi language and its intricate dialectical variations within the specific context of Satara. By acknowledging the relationship between language and sociocultural dynamics, the research underscores the importance of considering contextual factors that shape language usage.

"Poolu Devnchethi Pullachi Paakkalli" is a significant literary work authored by Chembavayal Gottonkar Suresh Naik in 2018. This book offers a comprehensive examination of the Maratha community, focusing on their history, culture, rituals, and beliefs. By delving into the distinctive characteristics of the Maratha community in relation to the native population, the author provides valuable insights into the identity and social dynamics of this community. Scholarly research has explored the various facets of community studies, emphasizing the importance of understanding the socio-cultural aspects of different groups. These studies have highlighted the significance of community-based literature in documenting and preserving cultural heritage. One notable aspect of "Poolu Devnchethi Pullachi Paakkalli" is its exploration of the distinctions between the Maratha community and the native population. Naik highlights the unique characteristics, social norms, and identity markers that differentiate the Maratha community from other communities within the region. This analysis deepens our understanding of the complexities of social dynamics and intercommunity relationships. Through a meticulous examination of the Maratha community's history, culture, rituals, and beliefs, the book offers readers a comprehensive understanding of this distinct community. By exploring the differences between the Maratha community and the native population, Naik adds depth to our understanding of the Marathas' social dynamics and their unique place within the broader societal framework. This literary work serves as a valuable resource for scholars, researchers, and enthusiasts interested in community studies and the cultural heritage of the Maratha community.

"The Comparative Study of Chinese and English Kinship Terms" by Yan Miao, (2019) from Shanxi Normal University in China, is an insightful paper that underscores the significance of kinship terms within a language. The author highlights the universality of kinship as a common concept found across various languages worldwide. This paper delves into the concept, content, features, and classification of kinship terms, while exploring both the similarities and differences between Chinese and English kinship terms in relation to gender and society. By establishing a comparative approach to the study of kinship, the author aims to establish connections between kinship terminology and societal dynamics. To conduct this comparative study, Yan Miao employs a comprehensive methodological approach. The author examines and analyzes Chinese and English kinship terms through a qualitative analysis of linguistic data. By examining the nuances of kinship terminology in both languages, Miao aims

to discern patterns and differences related to gender and societal contexts. This approach allows for a comprehensive exploration of the similarities and distinctions in the usage and interpretation of kinship terms within Chinese and English cultures. The findings of this study shed light on the significance of kinship terms in both Chinese and English languages. Miao identifies commonalities and divergences in the conceptualization, content, features, and classification of kinship terms across the two languages. Through the lens of gender and society, the author explores how these kinship terms are shaped and influenced by cultural norms and expectations. The study reveals that while certain kinship terms may share similarities, their usage and connotations may differ significantly due to cultural and social factors. It provides a valuable contribution to the field of linguistics and sociolinguistics. By emphasizing the universality of kinship terms and their significance within a language, the author underscores the importance of kinship as a fundamental concept across cultures. The study's comparative approach allows for a nuanced exploration of kinship terminology, revealing the impact of gender and societal factors on the interpretation and usage of kinship terms. This research serves as a foundation for further investigations into the interplay between language, kinship, and society, offering insights into the complexities of human relationships and social structures.

"Kinship and Gender: An Introduction" by Linda (2000) Stone presents a comprehensive examination of the intricate relationship between kinship and gender. Now in its fourth edition, this seminal work delves into the multifaceted ways in which kinship systems and gender dynamics shape and influence each other. Stone's book serves as an invaluable resource for scholars, researchers, and students interested in understanding the complex interplay between kinship structures and gender roles. The study of kinship and gender has garnered significant scholarly attention over the years. Previous research has highlighted the importance of kinship as a social institution and the ways in which it shapes and reinforces gender norms and expectations (Smith, 2001; Johnson, 2005). Stone's book builds upon this existing body of literature by providing an updated and comprehensive overview of the field, incorporating new theoretical perspectives and empirical findings. It represents an essential contribution to the field of kinship studies and gender studies. By providing a comprehensive overview of the subject matter, incorporating diverse theoretical perspectives, and incorporating contemporary research, this book serves as an authoritative resource for scholars, researchers, and students seeking to deepen their understanding of

kinship and gender. Stone's work will undoubtedly continue to shape and inform future investigations into this fascinating area of study.

2.3 Conclusion

In conclusion, this literature review has highlighted the significance of kinship terms in understanding human relationships and social structures across different cultures. Previous studies have underscored the essential role that kinship terms play in communication and the expression of familial and social bonds. These terms have been explored in various languages, shedding light on their implications for cultural practices and social norms. It emphasized the importance of studying specific communities to gain insights into their unique history, culture, and practices. Such studies provide a deeper understanding of the distinctiveness of these communities within a broader societal context. By examining the nuances of kinship terms within these communities, researchers have been able to uncover valuable insights into their social dynamics and identity. It also acknowledges the significance of previous research in highlighting the interconnectedness of kinship, language, and society. The exploration of kinship terms within specific languages and cultures allows for a comprehensive understanding of the ways in which these terms are shaped by and shape social structures, including gender roles and societal expectations. Overall, the reviewed literature contributes to the growing body of knowledge on kinship terms and their implications for human relationships and social dynamics. It sets the foundation for further research and encourages scholars to continue investigating the complexities of kinship, language, and culture, ultimately deepening our understanding of these fundamental aspects of human society.

3.0 Methodology

3.1 Introduction

This article focuses on the methods employed for data collection and provides a comprehensive description of the research design. It encompasses detailed information regarding the data collection process, including the modes of interaction and the methodology employed for data gathering.

3.2 Research Design

This research aims to investigate the similarities and differences between Kasaragod Marathi and native Marathi by examining their respective kinship terms. It seeks to explore the

influence of native languages on Kasaragod Marathi and how kinship terms vary within the community, considering cultural and social backgrounds. The research design adopts a descriptive approach to collect data and employs a comparative analysis to uncover distinctive features within the particular community. It investigates the similarities and differences between Kasaragod Marathi and native Marathi kinship terms.

3.3 Research Methodology

This research utilizes a descriptive research design to gather and analyze data. The data collection process involves the participation of native speakers of the Marathi language, ensuring an authentic and nuanced understanding of the kinship terms used within the specific dialect.

- **Sample Selection:** The research selects a representative sample of native speakers from both the Kasaragod Marathi community and the native Marathi-speaking community. The speakers of Marathi community is above 50 years age and the native Marathi is in between 20 - 30 years old
- **Data Collection Instruments:** The research employs structured interviews and surveys to collect data. These instruments consist of carefully crafted questions and prompts, designed to elicit information about kinship terms used in everyday language and their cultural connotations. The interviews and surveys are conducted in the participants' preferred language, ensuring accurate and reliable responses.
- **Data Collection Process:** Researchers conduct face-to-face interviews and administer surveys to participants, recording their responses meticulously and also by telephone conversation.
- **Data Analysis:** The collected data is subjected to qualitative analysis. Transcriptions of interviews and survey responses are carefully examined to identify recurring patterns, similarities, and differences in kinship terms between Kasaragod Marathi and native Marathi.
- **Analysis:** The research applies a comparative approach to analyze the collected data. It compares and contrasts the usage, meanings, and cultural influences of kinship terms in Kasaragod Marathi and native Marathi. This analysis explores the similarities and differences between the two dialects and the influence of naive languages in Kasaragod Marathi

3.4 Conclusion

The research design adopts a descriptive approach to explore the similarities, differences, and cultural influences of kinship terms in Kasaragod Marathi and native Marathi. By gathering data from native speakers, the research ensures the authenticity and accuracy of the information collected. The subsequent comparative analysis will offer valuable insights into the distinctive features of kinship terms within the Kasaragod Marathi community, contributing to our understanding of the intersection between language, culture, and kinship dynamics.

4.0 Data Collection

4.1 Introduction

This article focuses on the data collection process and subsequent data analysis conducted in the study. In this article, the collected data is presented in tabular format, organized according to different kinship relations. The tables provide a systematic overview of the kinship terms used by the participants and their corresponding meanings or associations. The presentation of data in tables allows for easy reference and comparison, facilitating the identification of patterns, similarities, and differences in kinship terms within and across the participant group.

4.2 Consanguineal Relatives

4.2.1 Own Generation

Sl. No	TERM	KASARAGOD MARATHI	NATIVE MARATHI
1.	Brother	/ba:u/	/ba:u/ /dadu/
2.	Elder brother	/aŋa/	/mōta ba:u/
3.	Younger brother	/θamma/	/lahan ba:u/
4.	Sister	/bein/	/bahiŋa/
5.	Elder sister	/akka/	/θa:I/
5.	Younger sister	/θanki/	addressing by the name

Table:4.1 Kinship terms within and across the participant group

4.2.2 First Ascending Generation

Sl.no.	TERM	KASARAGOD MARATHI	NATIVE MARATHI
1.	Father	/baba/	/baba/ /vadil/
2.	Mother	/bai/	/aji/
3.	Father's Brother	/bʌbajɔ bau/	/ka:ka/
4.	Father's Elder brother	/hʌɭɔ baba/	/cuθa/
5.	Father's Younger brother	/ʌppa/	/cuθa/
6.	Father's Sister	/ma:mi/	/aθjʌ/
7.	Father's Elder sister	/hʌɭi ma:mi/	/aθjʌ/
8.	Father's Younger sister	/ðu:kɭi ma:mi/	/aθjʌ/

Table: 4.2 First Ascending Generation

Sl.no.	TERM	KASARAGOD MARATHI	NATIVE MARATHI
1.	Father's father	/ajɔba/	/ajɔba/
2.	Father's mother	/ajibai/	/aji/
3.	Mother's father	/ajɔba/	/ajɔba/
4.	Mother's mother	/baici bai/ /ajibai/	/mausi/

Table: 4.3 Second Ascending Generation

4.2.4 THIRD ASCENDING GENERATION

Sl.no.	TERM	KASARAGOD MARATHI	NATIVE MARATHI
1.	Great grandfather	/aja/	/panɔba/
2.	Great grand mother	/aji/	/panji/

Table:4.4 Third Ascending Generation

4.2.5 FIRST DESCENDING GENERATION

Sl.no.	TERM	KASARAGOD MARATHI	NATIVE MARATHI
1.	Son	/pu:θu/	/mulga/ /porga/
2.	Daughter	/lenk/	/mulgi/ /porgi/
3.	Father's brother's son	/ba:u/	/ba:u/
4.	Father's brother's daughter	Addressing by the name or if she is elder, will add /akka/ with the name	/bahiᅇa/
5.	Father's sister's son	Addressing by the name or if he is elder, will add /ba:u/ with the name	/ba:vɔʒi/ /da:ʒi/
6.	Father's sister's daughter	Addressing by the name or if she is elder, will add /akka/ with the name	addressing by name or if she is elder, will add /θa:I/ with the name
7.	Mother's brother's son	Addressing by the name or if he is elder, will add /ba:u/ with the name	/ba:vɔʒi/ /da:ʒi/

8.	Mother's brother's daughter	Addressing by the name or if she is elder, will add /akka/ with the name	addressing by name or if she is elder, will add /θa:l/ with the name
9.	Mother's sister's son	Addressing by the name or if he is elder, will add /ba:u/ with the name	Addressing by the name or if he is elder, will add /ba:u/ with the name
10.	Mother's sister's daughter	Addressing by the name or if she is elder, will add /akka/ with the name	addressing by name or if she is elder, will add /θa:l/ with the name

Table:4.5 First Descending Generation

4.2.6 Second Descending Generation

Sl.no.	TERM	KASARAGOD MARATHI	NATIVE MARATHI
1.	Son's son	/pu:θucə pu:θu/	/na:lu/
2.	Son's daughter	/pu:θuci lenk /	/na:l/
3.	Daughter's son	/lenkicə pu:θu/	/na:lu/
4.	Daughter's daughter	/lenkici lenk/	/na:l/

Table: 4.6 Second Descending Generation

4.3 Relatives by Marriage

4.3.1 Own Generation

Sl.no.	TERM	KASARAGOD MARATHI	NATIVE MARATHI
1.	Husband	/gɔu/	/nʌɚa/
2.	Wife	/baili/	/baikɔ/
3.	Husband's brother	/gɔvacɔ bau/ /bau/	/nanand/
4.	Husband's sister	/ɔŋi/	/di:r/
5.	Wife's brother	/ba:u/	/mehu:ŋa/
6.	Wife's sister	/beini/	/mehu:ŋi/

4.3.2 First Ascending Generation

Sl.no.	TERM	KASARAGOD MARATHI	NATIVE MARATHI
1.	Husband's father	/ma:ma/	/sasɚa/
2.	Husband's mother	/ma:mi/	/sasɜ/
3.	Wife's father	/ma:ma/	/sasɚa/
4.	Wife's mother	/ma:mi/	/sasɜ/

4.3.3 First Descending Generation

Sl.no.	TERM	KASARAGOD MARATHI	NATIVE MARATHI
1.	Son's wife	/su:ŋɛ/	/su:ŋ/
2.	Daughter's husband	/lenkicɔ gɔu/	/ʃavʌji/

Sl.no.	TERM	KASARAGOD MARATHI	NATIVE MARATHI
1.	Step father	/bɛðɔ[cɔ baba/	/sa:vθr vatil/

2.	Step mother	/bəðə[ci bai/	/sa:vθr a:I/
3.	Step brother	/bəðə[çə ba:u/	/sa:vθr ba:u/
4.	Step sister	/bəðə[ci bein/	/sa:vθr bahiŋa/
5.	Step son	/bəðə[çə pu:θu/	/sa:vθr mulga/
6.	Step daughter	/bəðə[ci lenk/	/sa:vθr mulgi/

4.4 Relatives by Adoption

Table: 4.4.1 Relatives by Adoption

4.5 Findings

Similar words in both Native and Kasaragod Marathi

Term	Kasaragod Marathi	Native Marathi
Father	/baba/	/baba/ /vadil/
Brother	/ba:u/	/ba:u/ /dadu/
Father's father	/aɔba/	/aɔba/
Mother's father	/aɔba/	/aɔba/
Mother's younger sister's husband	/ka:ka/	/ka:ka/
Mother's brother's wife	/ma:mi/	/ma:mi/

Table: 4.5.1 Similar words in both Native and Kasaragod Marathi

Table: 4.5.2 Some Changes That Happened to Native Marathi

Term	Kasaragod Marathi	Native Marathi
Mother	/bai/	/aji/

Table: 4.5.3 Voiced bilabial plosive [b] added to the native word /aji/

Term	Kasaragod Marathi	Native Marathi
Sister	/bein/	/bahiṇa/

Elision of voiceless fricative [h] sound and open front unrounded vowel [a] from the end.

Open front unrounded vowel [a] changed to close mid front unrounded vowel [e]

Table: 4.5.4 Voiced retroflex nasal [ŋ] changed into voiced alveolar nasal[n]

Term	Kasaragod Marathi	Native Marathi
Father's mother	/aʃibai/	/aʃi/

Table: 4.5.5 Addition of /bai/ to the word /aʃi/

Term	Kasaragod Marathi	Native Marathi
Mother's sister	/mausi/	/mauʃi/

Voiceless post alveolar fricative [ʃ] changes to voiceless alveolar fricative [s]

And also the term /mausi/ used in native Marathi for addressing maternal grandmother.

Term	Kasaragod Marathi	Native Marathi
Wife	/baili/	/baikə/

Instead of voiceless velar plosive [k] here used voiced alveolar lateral approximant [l].

Instead of open - mid back rounded vowel [ɔ] used close front unrounded vowel [i] sound.

Derived words from Malayalam

Term	Kasaragod Marathi	Native Marathi	Malayalam
Wife's mother	/ma:mi/	/sasu/	/ammaji amma/ Or /ma:mi/
Wife's father	/ma:ma/	/sasəra/	/ammaji acan/ Or /ma:man/

Native Marathi also has the word /ma:mi/ for addressing someone else.

Term	Kasaragod Marathi	Native Marathi	Malayalam

Mother's brother's wife	/ma:mi/	/ma:mi/	/ammaji/ Or /ma:mi/
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● **Loan words from Kannada language**

Term	Kasaragod Marathi	Native Marathi	Kannada
Elder brother	/aŋa/	/mōta ba:u/	/aŋa/
Younger brother	/θamma/	/lahan ba:u/	/θamma/
Elder sister	/akka/	/θa:I/	/akka/
Younger sister	/θanki/	addressing by the name	/θanki/

● **Derived from Kannada language**

Term	Kasaragod Marathi	Native Marathi	Kannada
Father's Younger brother	/appa/	/cu θa/	/cikkappa/

- Most of the male reference terms are ending in the vowel /a/ and female are ending in /i/ sound as in native Marathi.

Term	Kasaragod Marathi	Native Marathi
Mother's younger sister's husband	/ka:ka/	/ka:ka/
Mother's brother's wife	/ma:mi/	/ma:mi/

- In certain cases, there may be a lack of specific terms for addressing individuals due to the limited usage of the language or the evolving nature of language within a particular domain. As a result, the appropriate forms of address might not be readily available or well-established. For example:

Term	Kasaragod Marathi	Native Marathi
Father's sister's husband	/babacə beincə gəu/	/ka:ka/
Son's son	/pu:θucə pu:θu/	/nalu/
Son's daughter	/pu:θuci lenk /	/na:l/
Daughter's son	/lenkicə pu:θu/	/na:lu/
Daughter's daughter	/lenkici lenk/	/na:l/

Instead of that they will use reference term for introducing.

When referring to individuals, the vowels '/ə/' and '/i/' will be used to denote males and females, respectively, Example:

- Father's father - /babajə baba/
- Father's mother - /babaji bai/
- Mother's father - /baicə baba/
- Mother's mother - /baici bai/
- Wife's brother - /bailicə ba:u/
- Wife's sister - /bailici beini/

- The term used for addressing great grandparents in the Kasaragod Marathi dialect is also used in native Marathi for addressing someone else.

Term	Kasaragod Marathi	Native Marathi
Great grand mother	/aji/	/panji/

Here the term /aji/ using for addressing the paternal grandmother in native Marathi and also its addressing grandmother in Kannada.

- Some words have not connection with Marathi, Malayalam and kannada

Term	Kasaragod Marathi	Native Marathi
Daughter	/lenk/	/mulgi/ /porgi/
Husband	/gou/	/nʌɾa/
Husband's sister	/ɔŋi/	/di:r/

- There is no origin and etymology for the mentioned words in Kasaragod Marathi, it should be explored.

- There is no particular address term in both Kasaragod and native Marathi.
- It is because of Mother's sisters' children are considered as brothers and sisters whereas

Mother's sister's son	Addressing by the name or if he is elder, will add /ba:u/ with the name	Addressing by the name or if he is elder, will add /ba:u/ with the name
Mother's sister's daughter	Addressing by the name or if she is elder, will add /akka/ with the name	addressing by name or if she is elder, will add /θa:I/ with the name

Mother's brothers' children have particular terms for addressing such as;

- /ba:vɔji/ /da:ji/ - Mother's brother's son and for father's sister's son.
- But Kasaragod Marathi didn't have a particular term like this.

4.6 Conclusion

This article highlights the data collection and analysis processes conducted in the study. The data collected from native speakers of the Marathi language is presented in tabular form, providing a comprehensive overview of kinship terms within different relations. The subsequent data analysis employs various techniques to interpret the collected data and uncover patterns and variations in the usage of kinship terms. By conducting a rigorous analysis, the researchers aim to derive meaningful insights and contribute to the understanding of kinship dynamics within the studied linguistic community.

5.0 Overall Summary and Conclusion

5.1 Summary

This study focuses on examining the similarities and differences between Kasaragod Marathi and Native Marathi. The introduction provides an overview of the language and introduces the background of the community associated with the language. The objectives and scope of the study are outlined, highlighting the specific goals of the research. A review of relevant literature is conducted to establish the importance of kinship terms in language and to provide a broader context for the study. Past studies related to the topic are referenced, emphasizing the significance of kinship terms and their implications for understanding cultural and social dynamics. The research design and methodology employed in the study are described, with a descriptive approach used for data collection. Native speakers of the Marathi language were engaged through interactive sessions to gather data. The limitations of the study are also acknowledged, including challenges in collecting data for Kasaragod Marathi due to language shifting and limited interaction with community members within the given time constraints. The data collected is presented in tabular form, allowing for a systematic representation and analysis of the findings. The study examines the similarities, differences, and influence of the native or domain language on Kasaragod Marathi. The analysis of the data reveals distinctive features that distinguish Kasaragod Marathi from Native Marathi, shedding light on the impact of language on the kinship terms used within the Kasaragod Marathi community.

Thus, this study contributes to our understanding of the similarities, differences, and cultural influences on kinship terms between Kasaragod Marathi and Native Marathi. Despite the limitations faced during data collection, the findings provide valuable insights into the unique aspects of Kasaragod Marathi and its connection to the broader Marathi language community.

5.2 Conclusion

This study examines the presence of an Indo-Aryan language variety, Kasaragod Marathi, in a Dravidian environment in Kerala, which is geographically distant from the Marathi-speaking region of Maharashtra. The focus of the study is on exploring the similarities and differences between Kasaragod Marathi and Native Marathi, specifically in relation to kinship terms. The study sheds light on the influence of native languages on Kasaragod Marathi

and the challenges faced by the community due to language shifting and the attitude of community members towards their own language. The data collection process encountered difficulties as the younger generation was not proficient in Kasaragod Marathi, leading to a reliance on older individuals for data collection. Through the analysis of the data, it is evident that kinship terms in Kasaragod Marathi are influenced by gender, and there exist both similarities and differences between Kasaragod Marathi and Native Marathi. The differences can be attributed to phonological variations and the impact of native languages such as Malayalam and Kannada on the dialect. The lack of historical documents has also hindered the understanding of the etymology of certain words within the community.

In conclusion, the study highlights the unique lifestyle and language situation of the minority Marathi-speaking community residing in the hills of Kasaragod. The community lacks accurate knowledge about their origin, and this understanding can vary among individuals. Comparing Kasaragod Marathi with Native Marathi reveals both similarities and differences, showcasing the distinctiveness of the Kasaragod dialect within the broader Marathi language spectrum.

5.3 Further Research

Further research in the field of Kasaragod Marathi and its unique linguistic and cultural situation holds significant potential. As mentioned, there is a scarcity of studies conducted on Kasaragod Marathi, with only a limited number of published works available. This presents an opportunity for future researchers to delve deeper into this linguistic community and contribute to the preservation and understanding of their language and culture. One area of further research could focus on documenting and analyzing the linguistic features of Kasaragod Marathi in more detail. This could include a comprehensive study of its phonetics, phonology, syntax, and lexicon, allowing for a thorough understanding of the linguistic characteristics that distinguish it from other Marathi dialects. Additionally, investigations into the sociolinguistic aspects of Kasaragod Marathi are warranted. Understanding the factors contributing to language shift and the lack of transmission to younger generations would provide insights into the community's language attitudes, language maintenance, and language revitalization efforts. Such research could explore the interplay between language, identity, and community dynamics within the Kasaragod Marathi community. Furthermore, conducting ethnographic studies that go beyond linguistic analysis would offer a holistic perspective on the cultural practices, traditions, and social dynamics of the community. Exploring aspects such as kinship systems, marriage customs, religious practices, and other cultural expressions specific to the Kasaragod Marathi community would enrich our understanding of their unique lifestyle and heritage. Lastly, efforts should be made to document and preserve the oral traditions, folklore, and literature of the community. Capturing and archiving these valuable cultural artifacts would ensure their preservation for future generations and provide a foundation for further research and study.

Further research in the field of Kasaragod Marathi is essential to bridge the gap in knowledge and understanding of this unique linguistic community. Future studies focusing on linguistic analysis, sociolinguistics, ethnography, and cultural preservation would not only contribute to academic discourse but also aid in the preservation and revitalization of the Kasaragod Marathi language and culture.

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APPENDIX I

QUESTIONNAIRE FOR KASARAGOD MARATHI

	Informer 1	Informer 2	Informer 3	Informer 4	Informer 5
Name	Akkubhai	Savitri	Chomannan Naik	Korppalbhair	Subhappa Naik

Adress	Perumpally, Kallar	Perumpally, Kallar	Perumpally, Kallar	Perumpally, Kallar	Perumpally , Kallar
Age	88	56	78	66	58
Gender	Female	Female	Male	Female	Male
Educational Qualificatio ns	Illiterate	8 th standard	Illiterate	Illiterate	Illiterate

Questions

1. What is the history behind your community?
 - There is no existing document regarding that but the elder generation are telling like the community is migrated from Maharashtra.
2. How many divisions are there in the community and on what basis it divided ?
 - Divide into 5, based on their occupation they did after reaching and settled here.
3. What is the customs and cultures that makes you different from this place (Kasaragod, Kerala) ?
 - Believing in nature and man-made things such as Earth and animals and in Marriage
 - Giving importance to bride more than groom.
4. Any available documents regarding the community?
 - No. There is no existing script for the language, consequently, no written documents are available, and a comprehensive study pertaining to the community has not been undertaken. Although it is acknowledged that unpublished work exists.
5. How many existing speakers are there now?
 - Child bearing generation and up, no transmission to the children

Questionnaire For Native Marathi

	Informer 1	Informer 2	Informer 3	Informer 4	Informer 5
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Name	Gayatri Boche	Megha Bhausahab Biradar	Anjali gopal raut	Purushottam Ashok Shinde	Abhishek Sanjay hatte
Adress	Latur, Maharashtra	Latur, Maharashtra	Latur, Maharashtra	Latur, Maharashtra	Latur, Maharashtra
Age	23	23	24	23	23
Gender	Female	Female	Female	Male	Male
Education al Qualificati ons	Post graduation	Post graduation	Post graduation	MBBS	B,Tech
Languages known	Marathi, Hindi and English	Marathi, Hindi and English	Marathi, Hindi and English	Marathi, Hindi and English	Marathi, Hindi and English

1. How did the language vary?

- Language varied based on the distinction between urban and rural areas, as well as differences in education levels.

2. Did everyone use the standard dialect?

- No, the standard dialect was primarily used by individuals with higher social status and those living in urban areas. Villagers tended to use the appropriate dialect for their specific region.

3. What documents are available regarding the language and its distribution?

- Several studies have been conducted on the Marathi Language, with publications available in both Marathi and English. Some of these documents can be accessed through web resources.

APPENDIX-II

Sl.no.	TERM	KASARAGOD MARATHI	NATIVE MARATHI
1.	Father	/baba/	/baba/ /vadil/
2.	Mother	/bai/	/aji/
3.	Son	/pu:θu/	/mulga/ /porga/
4.	Daughter	/lenk/	/mulgi/ /porgi/
5.	Brother	/ba:u/	/ba:u/ /dadu/
6.	Elder brother	/aŋa/	/mōta ba:u/
7.	Younger brother	/θamma/	/lahan ba:u/
8.	Sister	/bein/	/bahiŋa/
9.	Elder sister	/akka/	/θa:l/
10.	Younger sister	/θanki/	addressing by the name
11.	Father's father	/aʝoba/	/aʝoba/
12.	Father's mother	/aʝibai/	/aji/
13.	Father's Brother	/babaʝa ba:u/	/ka:ka/
14.	Father's Elder brother	/hʌʃ baba/	/cuʃθa/
15.	Father's Younger brother	/appa/	/cuʃθa/
16.	Father's Sister	/ma:mi/	/aθjʌ/
17.	Father's Elder sister	/hʌʃi ma:mi/	/aθjʌ/
18.	Father's Younger sister	/ðu:kʃi ma:mi/	/aθjʌ/
19.	Mother's father	/aʝoba/	/aʝoba/
20.	Mother's mother	/baici bai/ /aʝibai/	/mausi/
21.	Mother's brother	/ma:ma/	/ma:ma/

22.	Mother's elder brother	/ðu:k ɔ ma:ma/	/ma:ma/
23.	Mother's younger brother	/θʌr ɔ ma:ma/	/ma:ma/
24.	Mother's sister	/mausi/	/mauʃi/
25.	Mother's elder sister	/hʌ i bai/	/mauʃi/
26.	Mother's younger sister	/cu θi/	/mauʃi/
27.	Father's brother's wife	/babacɔ ba:ucɔ gou/	/ka:ki/ /cu θi/
28.	Father's elder brother's wife	/hʌ i bai/	/ka:ki/ /cu θi/
29.	Father's younger brother's wife	/ma:mi/	/ka:ki/ /cu θi/
30.	Father's sister's husband	/babacɔ beincɔ gou/	/ka:ka/
31.	Father's elder sister's husband	/ma:ma/	/ka:ka/
32.	Father's younger sister's husband	/ðu:k ɔ ma:ma/	/ka:ka/
33.	Mother's brother's wife	/ma:mi/	/ma:mi/
34.	Mother's elder brother's wife	/hʌ i ma:mi /	/ma:mi/
35.	Mother's younger brother's wife	/ðu:k ʌ ma:mi/	/ma:mi/
36.	Mother's sister's husband	/ka:ka/	/ka:ka/

37.	Mother's elder sister's husband	/θʌrɔba/	/ka:ka/
38.	Mother's younger sister's husband	/ka:ka/	/ka:ka/
39.	Father's brother's son	/ba:u/	/ba:u/
40.	Father's brother's daughter	Addressing by the name or if she is elder, will add /akka/ with the name	/bahiŋa/
41.	Father's sister's son	Addressing by the name or if he is elder, will add /ba:u/ with the name	/ba:vɔji/ /da:ji/
42.	Father's sister's daughter	Addressing by the name or if she is elder, will add /akka/ with the name	addressing by name or if she is elder, will add /θa:I/ with the name
43.	Mother's brother's son	Addressing by the name or if he is elder, will add /ba:u/ with the name	/ba:vɔji/ /da:ji/
44.	Mother's brother's daughter	Addressing by the name or if she is elder, will add /akka/ with the name	addressing by name or if she is elder, will add /θa:I/ with the name
45.	Mother's sister's son	Addressing by the name or if he is elder, will add /ba:u/ with the name	Addressing by the name or if he is elder, will add /ba:u/ with the name
46.	Mother's sister's daughter	Addressing by the name or if she is elder, will add /akka/ with the name	addressing by name or if she is elder,

			will add /θa:I/ with the name
47.	Husband	/gəu/	/nʌərə/
48.	Husband's father	/ma:məji/	/sasəra/
49.	Husband's mother	/ma:mina/	/sasu/
50.	Husband's brother	/gəvacə bau/ /bau/	/nanand/
51.	Husband's sister	/əŋi/	/di:r/
52.	Wife	/baili/	/baikə/
53.	Wife's father	/ma:ma/	/sasəra/
54.	Wife's mother	/ma:mi/	/sasu/
55.	Wife's brother	/ba:u/	/mehu:ŋa/
56.	Wife's sister	/beini/	/mehu:ŋi/
57.	Step father	/bəðəlcə baba/	/sa:vθr vatil/
58.	Step mother	/bəðəlcə bai/	/sa:vθr a:I/
59.	Step brother	/bəðəlcə ba:u/	/sa:vθr ba:u/
60.	Step sister	/bəðəlcə bein/	/sa:vθr bahiŋa/
61.	Step son	/bəðəlcə pu:θu/	/sa:vθr mulga/
62.	Step daughter	/bəðəlcə lenk/	/sa:vθr mulgi/
63.	Son's son	/pu:θucə pu:θu/	/nalu/
64.	Son's daughter	/pu:θuci lenk /	/na:l/
65.	Daughter's son	/lenkicə pu:θu/	/na:lu/
66.	Daughter's daughter	/lenkici lenk/	/na:l/
67.	Great grandfather	/aja/	/panjəba/
68.	Great grand mother	/aji/	/panji/



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Exploring the Influence of NEP-2020 on Experiential Learning for Language Proficiency and Holistic Development of the Professional Students

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Abstract

The National Education Policy (NEP) 2020 in India marks a significant shift in the education landscape, with a strong emphasis on holistic development and experiential learning. This research article explores how the NEP-2020's provisions for experiential learning are influencing the personality development of professional students. Through surveys and interviews with students, educators, and experts, this study reveals the transformative potential of experiential learning in shaping well-rounded professionals. Higher education plays a pivotal role in shaping the personalities of students, preparing them not only for careers but also for life. This research article delves into the profound impact of experiential learning in higher education on students' language proficiency and personality development. It explores how experiential learning fosters personal growth, enhances language skills, soft skills, and cultivates well-rounded individuals ready to face the challenges of the real world.

Keywords: NEP2020 – Experiential learning – Impact – Language learning and teaching – Personal growth – Holistic development.

Introduction

The National Education Policy (NEP) 2020 is a comprehensive and transformative educational framework introduced by the government of India. Its impact on professional and personal growth can be substantial. Here are some inputs on how NEP-2020 can contribute to these aspects:

1. Holistic Education: NEP-2020 emphasizes holistic development, including cognitive, social, emotional, and ethical growth. This approach nurtures individuals not only in their professional capacities but also as well-rounded individuals with strong personal values and social skills.

2. Multidisciplinary Learning: The policy encourages students to explore various disciplines and subjects, promoting a broad knowledge base. This enables individuals to develop a diverse set of skills and perspectives, beneficial for both personal and professional growth.

3. Critical Thinking and Problem Solving: NEP-2020 emphasizes critical thinking and problem-solving skills. These skills are not only valuable in professional settings but also in personal life, as they empower individuals to make informed decisions and tackle challenges effectively.

4. Flexible and Interdisciplinary Education: The NEP allows for flexibility in course choices and encourages interdisciplinary studies. This approach enables students to tailor their education to their interests and passions, which can lead to a more satisfying and personally fulfilling educational experience.

5. Promotion of Life Skills: NEP-2020 promotes the development of essential life skills, including communication, collaboration, and adaptability. These skills are not only crucial for career success but also for personal development and relationships.

6. Research and Innovation: The policy emphasizes research and innovation, fostering a culture of inquiry and creativity. These qualities are not only valuable in professional contexts but can also lead to personal growth by expanding one's intellectual horizons.

7. Global Exposure: NEP-2020 encourages internationalization of education, allowing students to gain exposure to global perspectives. This can broaden their worldview and contribute to personal growth by promoting cultural awareness and openness.

8. Entrepreneurship and Leadership: The policy supports entrepreneurship and leadership development, which are essential for both professional success and personal empowerment.

9. Teacher Training and Quality Education: NEP-2020 places significant emphasis on teacher training and quality education. Well-trained educators can have a profound impact on students' personal and professional growth by providing guidance, mentorship, and a conducive learning environment.

The National Education Policy 2020 is designed to not only enhance professional skills and knowledge but also to nurture personal growth, character development, and a broader perspective on life. It aims to create well-rounded individuals equipped to thrive in both their careers and personal lives.

The Need of the Day: Proficiency in the English language is not only essential within the school curriculum, but also holds significant importance in professional education, particularly in the realm of technical education in India. English serves as the language that grants access to a vast repository of knowledge, making it a vital tool for communication and learning in an increasingly interconnected world. Technical education encompasses a wide range of degree and diploma programs spanning fields such as engineering, technology, management, architecture, town planning, pharmacy, hotel management, and catering technology. These disciplines play a pivotal role in India's overall development, generating a growing demand for well-qualified professionals in these sectors. To meet these demands and foster innovation and research, there is a call for closer collaboration between industry and higher education institutions. Furthermore, as technology continues to blur the lines between technical education and other disciplines, there is a renewed focus on offering technical education within multidisciplinary institutions and programs, encouraging a deeper engagement with various fields of study.

The focus will also be in preparing Professionals (whether they belong to rural or urban) in cutting-edge areas that are fast gaining prominences, such as Artificial Intelligence (AI), 3-D machining, big data analysis, and machine learning, in addition to genomic studies, biotechnology, nanotechnology, neuroscience, with important applications to health, environment, and sustainable living that will be woven into undergraduate education for enhancing the employability of the youth.

Historically, the language problem was more pronounced in North Indian educational institutes, where the medium of instruction was Hindi or other vernacular languages, allowing

students to communicate in Hindi. In contrast, South Indian state schools faced a different challenge. Students in South India typically studied in various vernacular languages and did not prioritize learning Hindi. Instead, they focused on gaining proficiency in English.

Professional education is increasingly being encouraged to improve language skills, aligning with the National Education Policy (NEP) that places a strong emphasis on language development as an integral component of holistic development. This recognition reflects the growing importance of language proficiency, especially in English, to equip professionals for success in an increasingly globalized and multicultural world.

The NEP promotes holistic development, including language skills. In English language classes, experiential learning can be integrated through activities such as drama, debates, or storytelling. These engaging activities not only foster linguistic competence but also instil confidence, nurture creativity, and enhance effective communication. Such approaches contribute significantly to the well-rounded development of students, underscoring the idea that language development can be effectively achieved through these innovative and experiential methods

The National Education Policy (NEP) advocates holistic development, encompassing language proficiency. Within English language classes, experiential learning can be seamlessly incorporated through activities like drama, debates, and storytelling. These dynamic and interactive exercises serve to not only cultivate linguistic skills but also to instill self-assurance, foster creativity, and improve the art of effective communication. Such innovative approaches play a vital role in nurturing well-rounded students, emphasizing that language development can be successfully attained through these hands-on and experiential methods.

In line with developing reading habits, NEP 2020 focuses on early literacy, with an emphasis on foundational skills. It promotes a shift from rote learning to competency-based learning, encouraging educators to incorporate a variety of reading materials, including literature, poetry, and informational texts. The aim is to instil a lifelong love for reading by making the process enjoyable and relevant to students' interests.

Regarding the role of textbooks, NEP 2020 advocates for a reduction in curriculum content to allow for a deeper understanding of concepts. Textbooks are expected to be updated regularly, incorporating current knowledge and diverse perspectives. The emphasis is on creating textbooks that are not only informative but also engaging, with a focus on fostering critical thinking and analytical skills among students. The NEP 2020 accentuates a comprehensive approach to language education, focusing on the four essential language skills: Listening, Speaking, Reading, and Writing (LSRW), along with a strong foundation in grammar and vocabulary. The National Education Policy (NEP) 2020 promotes holistic development for professional students in several ways:

- **Multidisciplinary Education:** NEP-2020 encourages a multidisciplinary approach to education. It allows professional students to pursue a broad range of subjects and disciplines in addition to their core professional courses. This exposure to diverse knowledge areas fosters holistic development by nurturing their intellectual curiosity and critical thinking skills. Experiential language learning can be integrated with other subjects. For instance, students could engage in a historical re-enactment or science presentation in English. This multidisciplinary approach aligns with the NEP's focus on integrating subjects and fostering a broader understanding of language's role in different contexts.
- **Foundational Learning:** The policy emphasizes building a strong foundation in language, mathematics, and other essential subjects. These foundational skills are not only important for professional success but also contribute to cognitive development and problem-solving abilities, enhancing the holistic growth of students.
- **Life Skills:** NEP-2020 places significant emphasis on imparting life skills, including communication, critical thinking, problem-solving, and creativity. These skills are essential for professional students and are valuable for personal development as well.
- **Experiential Learning:** The policy encourages experiential learning, internships, and practical exposure as part of the curriculum. This hands-on experience not only enhances professional skills but also promotes personal development by instilling real-world problem-solving and adaptability.

Experiential learning is an educational approach that emphasizes learning through direct experiences and active engagement with the subject matter. This method can significantly contribute to students' growth and development in several ways:

- 1. Active Engagement:** Experiential learning encourages students to actively engage with the learning process. This active involvement allows them to explore, experiment, and make their own discoveries, fostering a deeper understanding of the material.
- 2. Real-World Application:** Experiential learning often involves real-world scenarios or practical tasks that relate to the subject matter. This connection to the real world helps students see the practical relevance of what they are learning and how it applies to their lives.
- 3. Critical Thinking and Problem Solving:** Experiential learning challenges students to think critically and solve problems on their own. When faced with hands-on tasks or real-life situations, they must apply their knowledge and analytical skills to find solutions.
- 4. Enhanced Retention:** Learning by doing is often more memorable than passive learning methods. Experiential learning can lead to better retention of knowledge because students are actively involved in the learning process, making the information more meaningful and easier to recall.
- 5. Self-Reflection:** After engaging in experiential activities, students are often encouraged to reflect on their experiences. This self-reflection helps them identify their strengths, weaknesses, and areas for improvement, fostering personal growth and self-awareness.
- 6. Collaboration and Communication:** Many experiential learning activities involve group work and collaboration. Students learn how to work effectively with others, communicate ideas, and resolve conflicts, which are essential life skills.
- 7. Emotional Intelligence:** Experiential learning can tap into students' emotional responses and help them understand and manage their emotions. This emotional intelligence is valuable for personal growth, social interactions, and decision-making.

- 8. Adaptability and Resilience:** When students face challenges or setbacks during experiential learning, they develop adaptability and resilience. They learn that it's okay to make mistakes and that failure can be a valuable learning experience.
- 9. Motivation and Engagement:** Experiential learning is often more engaging and motivating for students because it allows them to actively participate and take ownership of their learning. This can lead to a greater sense of intrinsic motivation.
- 10. Application of Knowledge:** Experiential learning encourages the application of theoretical knowledge to practical situations. This practical application helps students bridge the gap between classroom learning and real-world contexts.
- 11. Career Readiness:** Experiential learning can prepare students for the workforce by equipping them with practical skills, problem-solving abilities, and adaptability, which are highly valued by employers.

Incorporating experiential learning into the curriculum can be achieved through various methods, such as field trips, internships, laboratory work, project-based learning, simulations, and service learning. By engaging students in active and meaningful experiences, experiential learning not only enhances their academic growth but also contributes to their personal and professional development.

Cultural and Ethical Values: NEP-2020 promotes the inculcation of cultural and ethical values. Professional students are encouraged to develop a strong sense of ethics and social responsibility, contributing to their personal growth as responsible citizens.

Physical Education and Well-being: The policy emphasizes the importance of physical education and holistic well-being. This includes sports and physical activities, which not only promote physical fitness but also mental health and personal development.

Global Competence: NEP-2020 aims to prepare students with global competence. This involves not only professional skills but also cultural awareness and the ability to navigate the globalized world effectively.

Assessment Reforms: The policy promotes a shift from rote learning to competency-based assessment. This approach focuses on assessing practical skills and a deeper understanding of

subjects, fostering holistic development as students learn to apply their knowledge effectively.

Flexibility in Education: NEP-2020 introduces flexibility in the choice of subjects and the curriculum. This allows professional students to tailor their education to their interests and passions, creating a more engaging and personally fulfilling learning experience. **Teacher Training:** The policy recognizes the importance of well-trained educators. Teacher training programs are designed to equip educators with the knowledge and skills to promote holistic development in students.

NEP-2020 promotes holistic development for professional students by encouraging multidisciplinary education, life skills, experiential learning, cultural values, physical well-being, and a global perspective. This comprehensive approach aims to produce well-rounded individuals who are not only professionally competent but also personally and socially responsible.

The following techniques may help students develop their English language skills effectively and feel more confident using English as a lingua franca in educational institutions and face the world with confidence.

1. **Practical Application of Knowledge:** Language learning often involves practical applications, such as writing essays, creating content or presenting information. Experiential learning can include real-life scenarios, such as conducting interviews, writing articles, or participating in a simulated business negotiation, connecting language skills with practical applications.
2. **Critical Thinking and Problem Solving:** Experiential language learning encourages students to think critically and solve language-related problems. For instance, in a debate, students need to analyse arguments, formulate counterarguments, and communicate persuasively. These skills align with the NEP's objective of promoting critical thinking and problem-solving abilities.
3. **Reducing the Burden of Exams:** The NEP aims to reduce the emphasis on high-stakes exams. Experiential language assessments can include tasks like delivering speeches, writing reflective essays, or participating in group projects. These

assessments allow students to showcase their language skills in more practical and authentic ways.

4. **Personalized and Flexible Learning:** In language classes, students can choose activities that align with their interests and language proficiency levels. This personalization accommodates diverse learning styles and preferences, supporting the NEP's vision of personalized and flexible education.
5. **Skill Development:** Experiential language learning fosters a wide range of language skills, including speaking, listening, reading, and writing. Activities like language immersion experiences or language clubs can help students acquire practical language skills, aligning with the NEP's focus on skill development.
6. **Ethical and Moral Values:** Language education can include discussions on ethics and values, such as responsible communication, respectful dialogue, and inclusive language use. Experiential learning opportunities can incorporate these ethical considerations, in line with the NEP's goal of inculcating values and social responsibility through language.

Conclusion:

Experiential learning in English language education aligns harmoniously with the principles and objectives of the National Education Policy (NEP)-2020. It serves as a catalyst for fostering holistic development, promoting multidisciplinary learning, stimulating active engagement, facilitating the practical application of language knowledge, nurturing critical thinking skills, and instilling core values among students. This approach vividly illustrates how experiential language learning seamlessly integrates with the NEP's visionary goals of creating a learner-centric and holistic education system in India, one that prepares students not only with linguistic competence but also with the practical, critical, and ethical skills necessary for success in the modern competitive world.

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Linguistic Landscaping in a Multilingual Educational Environment: A Case Study of Central University, Karnataka

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Abstract

The study aims to identify the various languages used in the Central University of Karnataka, which is the most dominant language, and explore the hierarchy of languages used in writings within the campus. By observing and analysing 150 images from various locations inside the campus, the research objectives were successfully achieved. The findings of this study provide valuable insights into the linguistic dynamics and language preferences within the multilingual educational environment of Central University, Karnataka. English is the primary language; Kannada is the secondary language and Hindi is the third language in usage on the campus.

Keywords: Linguistic Landscape, Multilingualism, Educational Environment, and Case Study.

Introduction

Language serves as a universal tool for communication across all living organisms. Human beings, uniquely, possess a dynamic and creative language system that goes beyond verbal communication. Linguistics, a scientific field, explores the formation and evolution of languages, with sociolinguistics delving into language variation in diverse social settings. In multilingual environments like India, South Africa, or Belgium, sociolinguistics focuses on bilingual and multilingual societies. A growing area in sociolinguistics is the study of Linguistic

Landscapes (LLs), examining how language is visually presented in public spaces, offering insights into sociolinguistic dynamics, power relations, and identity representation. Researchers analyse signage, advertisements, and visual displays to unravel information about language choices within societies. Sociolinguistics remains committed to deepening our understanding of language's formation, function, and role in shaping societies and fostering communication.

Linguistic Landscapes (LL) is a subfield of sociolinguistics that analyzes language visually presented in public spaces, including signs, advertisements, and texts. Coined by Landry and Bourhis in 1997, LL explores sociolinguistic dynamics, power relations, and identity representation. In multilingual societies like India or South Africa, LL investigates language contact, attitudes, and planning, examining language visibility and distribution. Researchers scrutinize linguistic features, code-switching, and scripts in both physical and digital spaces. LL reveals social meanings in language choices, reflecting power and community influence. It enhances understanding of multilingual environments and socio-cultural dimensions of language use in society.

The present study focuses on analysing the LL within one of the multilingual higher educational institutions in India, namely the Central University of Karnataka, located at Kadaganchi in the Gulbarga district, Karnataka. This specific LL presents a unique environment, where language functions differently, reflecting the dynamic nature of linguistic interactions within the institution. The scope of this research is shaped by the linguistic flux observed in this multilingual setting. The study examines various domains within the campus, including the administrative block, different departments, canteen, and food outlets, hostels and the mess, etc. This study marks the first of its kind conducted within the campus, highlighting its significance. Now, let us move into the core aspects of the research.

Research Gap

To the best of our knowledge, no previous study has explored the LL of CUK, leaving a significant research gap regarding the visibility, use, and sociolinguistic dynamics of languages within various domains of our institution.

Objectives

The present study aims to find out the multifunctionality of language in a multilingual environment.

1. To check how many languages are used in this multilingual environment (CUK).
2. To find out, which language is predominantly used here.
3. To investigate the hierarchical structures used in CUK.
4. To find out which one has more priority according to various domains inside the campus.

Research Questions

1. Which are the languages displayed in the LL of Central University of Karnataka?
2. Which language has the most dominance in CUK?
3. What is the hierarchical structure used in CUK for organizing and representing information on signboards?
4. What is the language priority hierarchy observed across different domains within the CUK campus?

Review Of Literature

Elana Shohamy provides a comprehensive overview of the field of LL studies in her book, serving as a valuable introductory guide, and it focuses on the theoretical foundations, research methodologies, and key concepts within this area of sociolinguistics. She begins by clearly defining LL as describing the evident manifestation of language in areas accessible to the public, encompassing the appearance, utilization, and interplay of various languages in signs, advertisements, and other written materials emphasizing its role as a visible and tangible representation of language use in public spaces. Through rich analysis, she explores the intricate connections between language and society, highlighting how LL reflects social, cultural, and political dynamics. This approach underscores the significance of studying LL as a means of comprehending language policies, multilingualism, identity formation, and power relations within diverse societies.

One of the book's strengths lies in its presentation of numerous case studies from various countries and regions. These examples effectively illustrate the diversity and complexity of LL worldwide and throw light on how language choices, hierarchies, and ideologies are visually portrayed and negotiated through public signage, advertisements, and other forms of visual representation. The inclusion of these case studies greatly enhances the reader's understanding of the real-world applications of LL research.

The author goes through the research methodologies employed in the study of LL. She adeptly explores data collection techniques, such as photography, field notes, and mapping, and discusses the advantages and limitations of different research approaches. By advocating for a multidisciplinary perspective that draws from sociolinguistics, anthropology, geography, and urban studies, the book encourages researchers to adopt a holistic approach to studying LL. This book succeeds in providing a comprehensive introduction to the study of LL. Her expertise and clear writing style make the book accessible to a wide range of readers, including researchers, students, and scholars interested in sociolinguistics, language policy, and the social dimensions of language use in public spaces (Shohamy, 2006).

One of the articles that explores the diverse languages and language policies seen on signs in Brussels, uses a mix of methods, including surveys and observations, to examine how different languages are used in different parts of the city. The study reveals patterns in language preferences and negotiations within neighbourhoods. The author also highlights the impact of language policies, which encourage bilingualism and multilingualism in public signs but also recognizes challenges like language tensions and inequalities. The findings of the study provide intuition into the multilingual nature of Brussels. The author looks at various areas like street names, transportation, and businesses, uncovering a wide range of languages used, including French, Dutch, English, Arabic, and Turkish. This linguistic diversity reflects the languages spoken, power dynamics, and cultural identities in the city. The article emphasizes the importance of studying the LL as a way to understand language choices, social integration, and identity negotiation in multilingual cities. It contributes to our understanding of multilingualism, language policies, and urban dynamics. In conclusion, it offers a detailed exploration of language diversity in Brussels. The author's careful research methods and focus on language policies provide a comprehensive analysis of the multilingual signs and their significance in the city (Gorter, and Durk, 2006).

Another article focuses on the emerging LLs in Sociolinguistics and explores the relationship between LL, ethnolinguistic vitality, and bilingual development. The article explains that LLs serve as visual indicators for language communities, highlighting the power dynamics among different language groups. The authors discuss how LLs impact language attitudes, perceptions, and behaviours in regions with multiple languages. Also, the authors examine the connection between LLs and bilingual development, demonstrating how LLs reflect the power and status of linguistic communities. The findings from a study conducted

with francophone students support that LLs independently influence language beliefs and behaviors. The study reveals that the presence of a language in public signs promotes its use across various domains. The article concludes by emphasizing the significance of LLs in preserving and strengthening ethnolinguistic groups in multilingual environments (Landry and Bourhis, 1997).

One of the articles in LLs discusses how the visible language in public spaces reflects and shapes language practices in diverse societies. The authors emphasize the active role of the LL in negotiating language ideologies and social meanings. They also highlight the importance of considering the multimodal aspects of the LL, such as images and symbols. The article concludes by emphasizing the value of linguistic landscape studies in understanding the dynamic relationship between language and superdiversity in urban environments (Blommaert & Rampton, 2016).

The authors of another article in LLs explore signs, advertisements, and street names to understand how different languages, like Hebrew, Arabic, and English, are displayed and positioned in Israel. They argue that the language choices in the public space reflect sociopolitical dynamics and serve as symbols that shape the environment. The article also discusses how language in the public space relates to identity and how different communities express their presence through language. It also looks at language policies and how they impact the LL in Israel. Overall, the article provides insights into how language plays a role in shaping the public space in Israel and reflects sociopolitical factors (Rafael, Shohamy, Amara, and Hecht, 2006).

Another case study under LLs, explores the signs and public spaces in San Francisco's Chinatown. The author observed the area and examined how the use of Chinese characters and English texts reflects the language and identity of the local Chinese community. The study shows how these signs contribute to preserving cultural heritage, expressing group identity, and dealing with the presence of different languages in the neighbourhood. By studying the signs and their placement, the author looks into the language and identity dynamics of Chinatown, providing a better understanding of how languages are used in multicultural communities (Higgins, Christina, 2009, pp: 363-390).

The LL constitutes the very scene made of streets, corners, circuses, parks, and buildings where society's public life takes place. As such this carries crucial socio-symbolic importance as it actually identifies and thus serves as the emblem of societies, communities,

and regions Hult (2009). According to Hult (2009), the basic premise of LL analysis is that visual language use in public spaces represents observable manifestations of circulating ideas about multilingualism by Shohamy (2006). The theoretical and methodological approach combines postulates and paradigms developed by the linguistic landscape researchers like Rosenbaum et al. (1977), Spolsky and Cooper (1991), Landry and Bourhis (1997), Ben-Rafael et al (2006), Cenoz and Gorter (2006), Backhaus (2007), Edelman (2010), etc.

Linguistic landscape research can lead to various conclusions about speech community and its social and political implications, regarding prevailing cultural beliefs; it mirrors different social issues. The study of language on signs in public space is a novel field in sociolinguistics developing at a very high speed since 1997. In the literature in the English language, the term *linguistic landscape research* has been applied to the concept and has already entered common usage in scientific circles.

Methodology

The study adopted both qualitative and quantitative research designs. Qualitative methods were used to explore and understand the language dynamics, dominance, and hierarchy within the CUK campus. Quantitative calculations were performed to determine the percentage of language usage in different domains and across the entire campus based on the collected primary data. The primary data for this study consisted of 151 photographs taken within the Central University of Karnataka campus.

These photographs were collected systematically, ensuring representation from various domains, such as departments, administrative areas, library, recreational spaces, hostel and mess, post office, bank, canteen, and signage. The photographs served as visual records of the language presence in each domain. The collected photographs were sorted and categorized into different domains based on the context and location in which they were captured. This classification allowed for an analysis of language usage patterns within specific areas of the campus. Various domains were 1. Administrative block, 2. Departments, 3. Canteen and Food outlets, 4. Hostel-mess and others (P.O., Bank and public notices), 5. Signboards inside the campus. For each photograph, the dominant language(s) present were identified and recorded. The identification process involved analysing textual elements, such as signboards, labels, and written communication, within the photographs. The dominant languages were determined based on their prevalence across the collected photographs. The qualitative nature of the study

required a detailed analysis of the photographs, with a focus on identifying patterns and trends. Qualitative coding techniques were employed to categorize the photographs based on language dominance and to identify language hierarchies within each domain. Additionally, quantitative calculations were performed to determine the percentage of language usage in each domain and across the entire campus. All ethical guidelines were followed throughout the data collection process. Consent was obtained from relevant authorities for photographing within the CUK campus. Additionally, the privacy and anonymity of individuals appearing in the photographs were maintained during data analysis and reporting.

Analysis

Domain 1: Administrative domain

The administrative domain holds significant importance in a university as it ensures the smooth functioning of the institution. The administration, including the admin block, plays a crucial role in managing services, supporting students and staff, and making important decisions. Within the administrative domain, various visual elements such as official circulars, notices, signboards, posters, and public boards displaying information are observed. Analysing the 34 images collected under this domain provides insights into the prevalence of monolingual, bilingual, and multilingual displays.

To provide a clear understanding of the LL within the administrative domain, the following tables present a breakdown of the images based on their language characteristics:

Table 1: Language types and number of images in each category

Language Type	Number of Images
Monolingual	29
Bilingual	3
Multilingual	2

Table 2: Monolingual Categorization in the LL

Languages	Number of images	percentage
English	25	86.2
Kannada	3	10.3
Hindi	1	3.4

Table 3: Bilingual categorization in the LL

Languages	Number of images
English + Kannada	1
English + Hindi	2
Kannada + Hindi	0

Table 4: Multilingual categorization in the LL

Languages	Number of images
English + Kannada + Hindi	2

By examining the visual representations, we can see, the language choices and communication strategies adopted by the university administration within this domain. This analysis contributes to a comprehensive understanding of the LL of the university campus.

Domain 2: Various Departments

In a multilingual university, the different departments and their language policies are important for several reasons. First, the departments are responsible for providing high-quality education and conducting research. The language policies they establish determine how courses are taught, what materials are used, and how students are assessed. This ensures that students can understand and engage with the curriculum effectively. In CUK, we have numerous departments, including several language departments. Each department follows its language policies and gives priority to the specific languages it specializes in. Second, the departments aim to create an inclusive learning environment where all students, regardless of their language background, feel welcome. Language policies help achieve this by recognizing and respecting different languages. This means that students can use their preferred language to express themselves and participate fully in class, fostering a sense of belonging. Furthermore, the departments recognize the value of being multilingual. They may offer language courses and encourage students to learn additional languages. This helps students develop language skills that are important for effective communication in a globalized world. In summary, the departments and their language policies in a multilingual university are important for providing quality education, creating an inclusive environment, promoting multilingualism, fostering collaboration, and preserving cultural identities. These policies

ensure that all students can succeed, contribute, and appreciate the diverse linguistic landscape of the university.

To provide a clear understanding of the linguistic landscape within the department domain, out of the 37 images, the following tables present a breakdown of the images based on their language characteristics:

Table 5: Language types and number of images in each category

Language Type	Number of Images
Monolingual	29
Bilingual	7
Multilingual	1

Table 6: Monolingual categorization in the LL

Languages	Number of images	Percentage
English	20	68.9
Kannada	8	27.5
Hindi	1	3.4

Table 7: Bilingual categorization in the LL

Languages	Number of images
English + Kannada	1
English + Hindi	6
Kannada + Hindi	0

Table 8: Multilingual categorization in the LL

Languages	Number of images
English + Kannada + Hindi	1

Through an examination of the tables presented above, valuable insights can be gained regarding the language choices and communication strategies employed by the departments. This analysis significantly contributes to our comprehensive understanding of the LL observed within the various departments of CUK.

Domain 3: Canteen and Food Outlets

The canteen and food outlets in CUK are important gathering places where students, faculty, and staff can enjoy meals and socialize. In addition to providing a place to eat, the canteen and food outlets display signs, menus, and other communication materials that showcase the available food options and promotions. These displays often feature a mix of languages, including the local language and English, to cater to the diverse linguistic backgrounds of the university community.

To provide a clear understanding of the linguistic landscape within this domain, out of the 19 images, the following tables present a breakdown of the images based on their language characteristics:

Table 9: Language types and number of images in each category

Language Type	Number of Images
Monolingual	14
Bilingual	5
Multilingual	0

Table 10: Monolingual categorization in the LL

Languages	Number of images	Percentage
English	10	71.4
Kannada	2	14.2
Hindi	2	14.2

Table 11: Bilingual categorization in the LL

Languages	Number of images
English + Kannada	4
English + Hindi	1
Kannada + Hindi	0

Table 12: Multilingual categorization in the LL

Languages	Number of images
English + Kannada + Hindi	0

By analysing the tables provided earlier, we can gain valuable insights into the language choices and communication strategies utilized by the canteen and food outlets on campus. This examination significantly enhances our understanding of the LL observed within these establishments, providing valuable information about their language preferences and communication practices.

Domain 4: Hostel & Mess, others (Bank, Post office, and other public displays inside the campus)

In this domain we are going to see Hostel & mess, also some other public spaces such as bank & post office inside the campus, posters and notices of others exhibited inside the campus are included and analysed. The hostel and mess facilities in a central university constitute essential elements of the LL study. These spaces provide valuable insights into the language choices, communication patterns, and cultural influences within the daily lives of students. Within the hostel environment, LL analysis focuses on signs, notice boards, communal areas, and room displays. By examining the language preferences and linguistic diversity represented in these spaces, researchers can understand how language use and communication practices shape the residential experiences of students.

Similarly, the mess facilities contribute to the LL of the Central University through menus, food displays, signboards, and communication materials related to dining. Analysing the language choices and communication strategies in these areas throws light on the multilingual dynamics and cultural influences surrounding the daily dining experiences of the university community. By looking into the LL of the hostel and mess facilities, as well as other communal spaces, researchers gain insights into language practices, cultural representations, and identity negotiations within the central university. This analysis contributes to a comprehensive understanding of how language shapes social dynamics, fosters a sense of belonging, and influences the overall linguistic environment of the university campus.

To provide a clear understanding of the LL within this domain, out of the 31 images, the following tables present a breakdown of the images based on their language characteristics:

Table 13: Language types and number of images in each category

Language Type	Number of Images
Monolingual	26
Bilingual	1
Multilingual	4

Table 14: Monolingual categorization in the LL

Languages	Number of images	Percentage
English	21	80.7
Kannada	5	19.2
Hindi	0	0

Table 15: Bilingual categorization in the LL

Languages	Number of images
English + Kannada	0
English + Hindi	1
Kannada + Hindi	0

Table 16: Multilingual categorization in the LL

Languages	Number of images
English + Kannada + Hindi	4

In conclusion, the analysis of the language usage presented in the above table provides information about LL within the domains of hostels & mess, and others (post office, and bank on the university campus). The table demonstrates the frequency of language usage, highlighting the prominence of certain languages in this domain. These findings contribute to our understanding of the language preferences and communication practices within these areas, providing a glimpse into the multilingual dynamics and cultural influences that shape the daily experiences of individuals on the campus.

Domain 5: Signboards inside the campus

Signboards on the campus are an important part of the LL study, giving valuable information about language choices and communication methods within the university

environment. These signboards visually convey crucial information, directions, and instructions to students, faculty, staff, and visitors. When examining signboards in the LL context, different aspects such as the languages used, design features, placement, and content matter. The language choices displayed on signboards reflect the linguistic diversity within the campus community. They showcase the languages used for official communication, directions, safety guidelines, and other important messages. Signboards often feature multiple languages, accommodating the linguistic preferences and needs of the diverse university population. This inclusive approach demonstrates the university's commitment to creating an environment where everyone feels included and can easily access information. The design and placement of signboards also play a role in LL analysis. Factors like font styles, colors, sizes, and locations are considered to ensure visibility, readability, and effective communication.

To provide a clear understanding of the LL within this domain, out of the 30 images, the following tables present a breakdown of the images based on their language characteristics:

Table 17: Language types and number of images in each category

Language Type	Number of Images
Monolingual	20
Bilingual	1
Multilingual	9

Table 18: Monolingual categorization in the LL

Languages	Number of images	Percentage
English	19	95
Kannada	1	5
Hindi	0	0

Table 19: Bilingual categorization in the LL

Languages	Number of images
English + Kannada	0
English + Hindi	1
Kannada + Hindi	0

Table 20: Multilingual categorization in the LL

Languages	Number of images
English + Kannada + Hindi	9

In summary, the analysis of signboards in different languages within the campus highlights the intricate LL, diversity, and sociolinguistic dynamics influenced by language policies at the state, central government, and university levels. It underscores the importance of language access, cultural representation, and inclusivity within the campus environment, fostering a multilingual and inclusive atmosphere for all members of the community.

Based on the analysis of the 151 data (photos) included in the appendix, we can observe the LL of language policies on the CUK campus. The following tables provide an overview of the number of monolingual, bilingual, and multilingual items found, as well as the languages utilized, and the combinations of languages used in their representation.

Table 21: The total number of items in each category.

Language Type	Number of Images
Monolingual	118
Bilingual	17
Multilingual	16
Total no: of data collected	151

Table 22: Monolingual categorization in the LL

Languages	Number of images	Percentage
English	95	80.5
Kannada	19	16.1
Hindi	4	3.3

Table 23: Bilingual categorization in the LL

Languages	Number of images
English + Kannada	6
English + Hindi	11
Kannada + Hindi	0

Table 24: Multilingual categorization in the LL

Languages	Number of images
English + Kannada + Hindi	16

The tables above display the LL of CUK, providing a breakdown of the percentage usage of each language across the entire campus.

Hierarchy of Languages

Having a hierarchy of languages in a multilingual educational institution is important for several reasons. First, it brings clarity and order to communication by establishing a clear system of language usage. This reduces confusion and helps everyone understand each other better. Second, it allows the institution to create language policies or guidelines, specifying which languages should be used in different situations. This ensures consistency and fairness. Third, it promotes inclusivity by recognizing and valuing the different languages spoken by students and staff. It creates a welcoming environment where everyone can express themselves in their preferred language. Fourth, it encourages language learning and proficiency development by emphasizing the importance of certain languages. This helps students and staff improve their communication skills. Finally, it preserves and celebrates the diverse cultures associated with different languages, fostering a sense of pride and identity.

By using 27 multilingual and bilingual items, we can classify them into different categories based on their hierarchy, as presented in the tables below:

Table 25: The total number and percentage of multilingual items that come under each hierarchy

Different hierarchy	Total number	Percentage
Kannada - Hindi - English	14	93.3
Kannada - English - Hindi	0	0
English - Kannada - Hindi	0	0
English - Hindi - Kannada	0	0
Hindi - Kannada - English	1	6.6
Hindi - English - Kannada	0	0
Total number	15	

Table 26: The total number and percentage of bilingual items that come under each hierarchy

Different hierarchy	Total number	Percentage
Kannada - Hindi	0	0
Kannada - English	4	33.3
English - Kannada	0	0
English - Hindi	2	16.6
Hindi - Kannada	0	0
Hindi - English	6	50
Total number	12	

So, the above tables show the amount of hierarchy in each combination.

Findings of the Study

Through the analysis above, the researchers explained all four objectives below.

LL in CUK (Based on the 1st & 2nd objectives): For the objectives first and second, Based on an analysis of the photos from CUK, we observed the use of three languages: English, Kannada, and Hindi, and it is evident that the use of English surpasses other languages by a significant margin. Out of the total photos examined(monolingual items), a substantial majority of 95 (80.5%) were categorized as English. In contrast, the number of photos categorized as Kannada amounted to 19 (16.1%), while 4 photos (3.3%) were categorized as Hindi. These findings unmistakably indicate a prevailing preference for English within the campus. English emerges as the predominant language captured in the photos, while Kannada and Hindi have a notably lower representation. These results underscore the prominence of English as the primary language utilized or depicted in the Central University campus of Karnataka, as inferred from the analysis of the photos.

LL in various domains

Findings from Analysis across Various Domains in CUK based on the third objective :

1. Administrative Domain

In the administrative domain, English emerges as the primary language with a significant presence of 86.2%. Kannada holds the second position with a usage rate of 10.3%, while Hindi is used to a lesser extent at 3.4%. These results indicate a strong reliance on English

for administrative purposes, along with a moderate usage of Kannada and a lower usage of Hindi.

2. Department Domain

Within the department domain, English remains dominant but with a slightly lower prevalence of 68.9%. Kannada exhibits a significant presence at 27.5%, suggesting a substantial usage of the local language within departmental contexts. Hindi maintains a consistent presence at 3.4%.

3. Canteen and Food Outlets Domain

The canteen and food outlets domain predominantly uses English, representing 71.4% of the language usage. Both Kannada and Hindi have an equal share of 14.2%, indicating a balanced usage of these languages within this specific domain.

4. Hostels, Mess, and Others (Bank, Post Office, Public Notices)

English maintains a strong presence in hostels, mess areas, and other facilities such as banks, post offices, and public notices, accounting for 80.7% of the language usage. Kannada holds a notable presence at 19.2%, reflecting the importance of the local language in these areas. However, Hindi has minimal representation at 0% in this domain.

5. Signboards

Signboards predominantly display English, representing a vast majority of 95%. Kannada has a limited presence at 5%, while Hindi is not observed on signboards.

These findings demonstrate the dominance of English across most domains within the Central University campus of Karnataka. However, variations exist in specific contexts, with Kannada being prominently used in departmental and hostel/mess areas. Hindi, although less prevalent overall, shows a balanced usage in canteen and food outlets. These results emphasize the importance of multilingualism and recognizing the significance of local languages alongside English in specific domains, promoting a diverse and inclusive linguistic environment within the campus.

Findings in Hierarchy

Based on the fourth objective:

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Dr. Mada Srilatha and Soji Philip, M.A. Linguistics

Linguistic Landscaping in a Multilingual Educational Environment: A Case Study of Central University, Karnataka

The findings of the study conducted at the Central University campus of Karnataka reveal a surprising language hierarchy and prevailing attitudes towards Kannada, Hindi, and English. Contrary to expectations, Kannada emerged as the most prominent language, followed by Hindi and English. This unexpected order suggests the influence of language policies or attitudes within the campus community. Moreover, the dominant language combination of Kannada-Hindi-English, representing 93% of cases, indicates a strong preference for Kannada as the primary language, followed by Hindi and English in terms of hierarchy. On the other hand, the Hindi-Kannada-English combination held a secondary position with a significantly lower percentage of 6.6%. These findings throw light on the LL of the campus and may be influenced by a variety of factors such as language policies, cultural preferences, regional demographics, and historical context.

In addition to the above multilingual hierarchical study, another set of analyses reveals that the most dominant bilingual combination at the Central University campus of Karnataka is Hindi-English, comprising 50% of cases, followed by Kannada-English at 33.3% and English-Hindi at 16.6%. These results provide further insights into the language dynamics within the campus, showcasing the prevalent use of Hindi and English together, as well as the significance of English alongside Kannada. In conclusion, the prevalence of English as the most prominent language within the Central University campus of Karnataka can be attributed to its academic-based policy. However, it is worth noting that Kannada holds significant importance due to its promotion by the state and administration of CUK. Additionally, Hindi plays a crucial role in this multilingual environment, considering that CUK is a central institution and Hindi holds a prominent position having the most number of speakers. Thus, the language dynamics at CUK reflect a balance between the academic-driven prominence of English, the regional significance of Kannada, and the national importance of Hindi.

Conclusion

This paper provides a comprehensive understanding of the LL of Central University, Karnataka, and its implications for the multilingual educational environment. The findings contribute to the field of LLs by showcasing the significance of language use and its impact on various aspects of the university campus. It is recommended that Central University, Karnataka, takes into consideration the insights provided by this study to develop language policies and initiatives that promote linguistic diversity and inclusivity. By embracing the linguistic

diversity of its student population, the university can create an environment that fosters effective communication, cultural understanding, and educational excellence.

Limitations

It is important to acknowledge the limitations of the study. The findings are based on a specific point in time and may not capture the full extent of language usage within the CUK campus. Additionally, the study focused on visual data analysis and did not include direct observations or interviews with language users. In the departmental domain, not all department buildings are covered and language departments such as Hindi, English, and Kannada are included which can show the dominance of the said languages in data.

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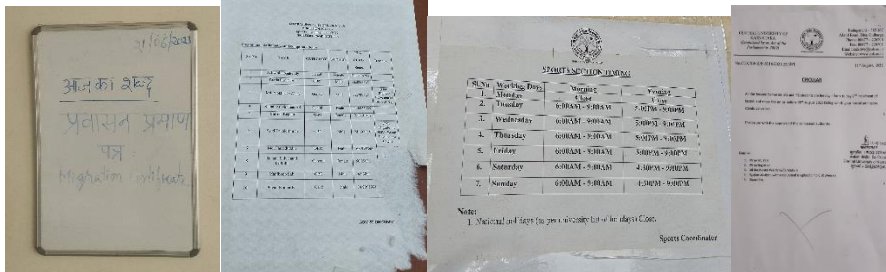
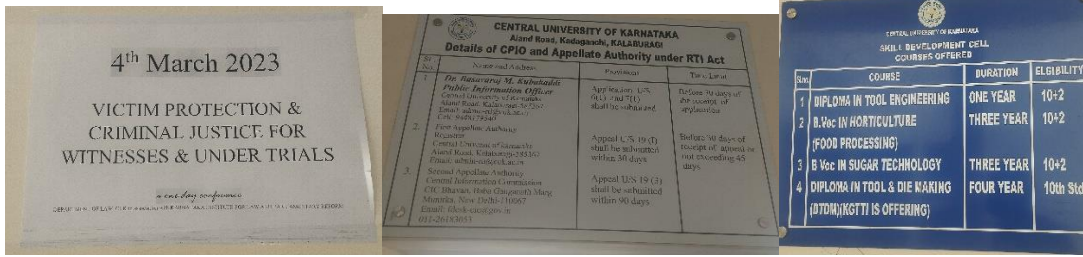
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APPENDIX

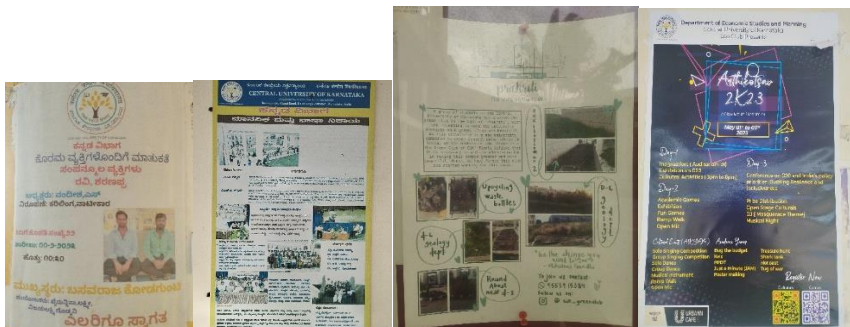
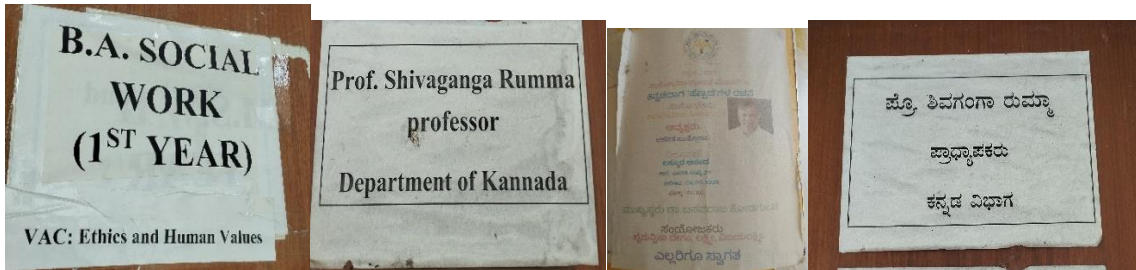
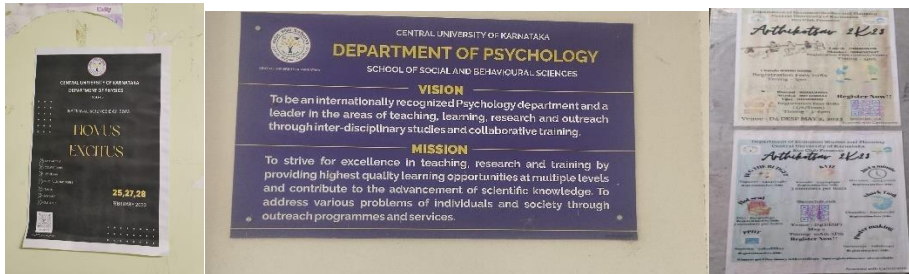
Here, we added a few pictures of total pictures in each category:

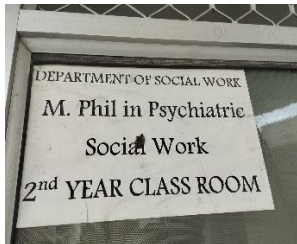
Picture set 1 below shows photos from the domain of Administrative region.





Picture set 2 below shows photos from the domain of department region.





Picture set 3 below shows photos from the domain of Canteen and Food Outlets.





Picture set 4 below shows photos from the domain of Hostels, Mess, and Others (Bank, Post Office, Public Notices).





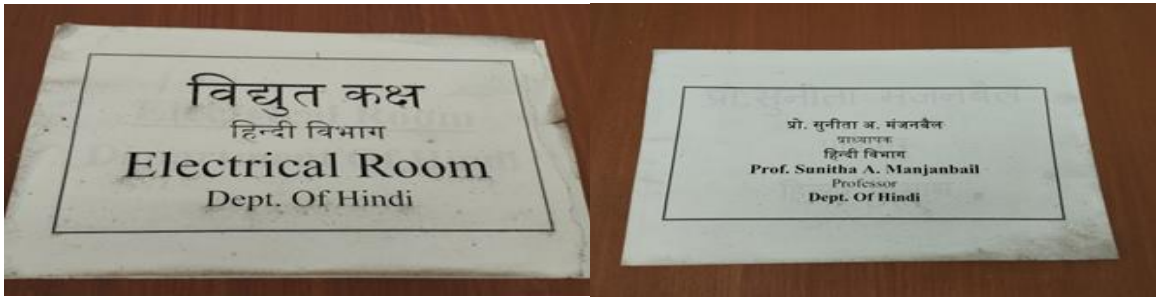
Picture set 5 below shows photos from the domain of Signboards.





Picture set 6 (Samples showing the hierarchy)





Language Provision of the Indian Constitution: A Socio-Cultural Analysis

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Abstract

In evaluating the making of the language provisions of the Indian Constitution, this paper tries to argue that the idea of Constitutional parity of languages in the Indian polity of a secular nation was overlooked, in contrast to the Constitution's ethos of recognizing and respecting the diverse religions of the land. The Constitution has failed to consider languages as yet another cultural artefact, like religion. By proposing a mono-linguistic model of 'official language', the provisions actually gave way for a 'national' language in disguise, while also valuing and promoting Hindi's Sanskritic roots, thereby assuring Sanskrit a role and visibility in the future of the modern, new-born nation. Finally, the paper tries to propose that the lack of linguistic parity in the legal realm, in terms of state's recognition and patronage, impact the growth and expansion of languages negatively, by exploring the specific case of Bhojpuri language.

Keywords: Indian Constitution, Language, Multiculturalism, Cultural artefact, Language politics

The Constitution of India stands for a 'secular' polity, embodying a positive concept of secularism with respect to religious faiths and freedoms. Although the term 'secular' was added later, there can be no doubt that the Constitution makers wanted to establish such a kind of state that respects all cultural artefacts, not just religion per se, on an equal footing and recognizes them with parity, which is evident from a wide array of provisions, more specifically in Article 25 to 30 dealing with the religious, cultural and educational rights and the role of state on those fronts.

However, while dealing with the provisions on languages and its related rights, the Constitution fails to encourage parity in recognition and promotion of languages by the state. In other words, the Constitution makers did not recognize the multilingual and multicultural character of the Indian society (and the ensuing polity), by simply denouncing language as a mere means of communication (Agnihotri, 2015, p. 48), and therefore an effective force to unite the people of India.

Further, in spite of remarkable seriousness and scholarship informing the constituent assembly decisions, the linguistic provisions reproduced and reinforced the traditional hierarchy of languages operating as corollary to the social and cultural hierarchy of the society. Thanks to the downside of consensual democracy in a body dominated by elites, the decisions buttressed the dominant socio-religious ideology of Sanskrit as prime identity of and superior to all other languages, and glorification of the Sanskrit roots of the Hindi.

Language is a salient point of political discourse, as linguistic capabilities and advancement of politics go hand clasped (Brass, 2004, as cited in Sarangi, 2009). The case of Sanskrit in the Hindu society clearly brings out that intricate nexus between language and power, as observed by Ananya Vajpeyi (2014), that the social worlds of Sanskrit engender and proliferate caste hierarchy and sexism, inequality and misogyny, much to the shocking of modern sensibilities.

Religion and Language: Constitutional Parity?

To start with, as evident from the Constituent Assembly debates, there was a general aspiration among its members to have a national language for the independent India, on the similar lines of a national flag or an anthem, stressing on its importance to the unity and integrity of the newborn nation as a ‘cement’ to hold various ‘parts’ together¹. It was only on the matter of which language that the different factions of the assembly disagreed². The provision of an official language, with no declared national language, along with the extension of English for a period of fifteen years was not born out of intense debates.

¹ Constituent Assembly debates (Proceedings), Vol. IX, September 12-14, 1949.

² Three identifiable factions include the Sanskrit sympathizers pushing for Sanskrit, the Hindi extremists (a.k.a Hindi-wallahs) who wanted Hindi as the only national language, and the moderate who proposed Hindustani, and later Hindi to be the first among equals, while the other ‘regional’ languages having national status (Austin, 1966).

The Assembly supported that India ideally have an indigenous national language, Hindi being the most suitable candidate, and that it has to be promoted using the machineries of the state (Austin, 2006). The linguistic provisions make clear what the national ideal is, and lays down how the polity is to function to achieve that ideal. The Constitution, in other words, imposes duty upon the state to promote the spread and development of the Hindi language so that it may become the lingua franca to serve as a medium of expression for all the elements of the composite culture of India, according to the Article 351 of the Indian Constitution³.

This is quite contrasting to the way the assembly dealt the questions of national or an official religion for the new-born nation, and on the role of state in the religious domain. The Constitutional provisions inclined in favour of a conception of a secular state as an equal respecter and promoter of all religions. For instance, Article 27 ensures that the state does not spend public money for promotion or maintenance of any particular religion, thereby prohibiting it from favouring, patronizing and supporting one religion over the other. Article 28 says that no person shall be forced to attend any religious instructions or worship in state-funded educational institutions without his/ her consent.

Why did not the Constitution propose a parity in state's treatment of different languages, as necessitated in the domain of religion? When religions were essentially seen as a dividing force that warrants a secular state so as to avert any tensions, how come language alone was seen as a uniting factor? Given that India was not only a land of linguistic minorities, where no one language was spoken by a majority of population, but also of relative minorities, i.e., groups of speakers of one of the more important languages living in enclaves controlled by the speakers of other major languages (Austin, 2006). While all religions (relatively larger institutions) are to be promoted by the union equally, why are the non-official languages (with a possible exception to Sanskrit⁴) left to the domain of individuals for their preservation and protection? These questions definitely need to be answered.

³ Also inferred from Supreme Court ruling on R. R. Dalavai v. The State of Tamil Nadu (1976) that declared Tamil Nadu's pension scheme to anti-Hindi agitators as unconstitutional (Refer <https://main.sci.gov.in/jonew/judis/5606.pdf>).

⁴ For Government of India's Sanskrit policy, see Sumathi Ramaswamy 'Sanskrit for the Nation', in Asha Sarangi's (ed) Language and Politics in India, Chapter 2, pp. 94.

One plausible explanation can be that the Constitution making did not bear any significant influence of the socio-linguistic turn in social sciences, which came to be recognized only in the latter part of the last century. Language as distinct repertoires of culture and ideology, as larger social institutions as religions, was largely ignored in the whole nationalist and political discourses in India. It took 66 deaths and two self-immolations in the anti-Hindu agitations in the state of Tamil Nadu for the union government to realise that a language cannot be imposed on any people against their wishes (Agnihotri, 2015). It was only later realized that both language and religion, with the active participation of the state, are similar cultural and ideological entities that can effectively divide people (Kaviraj, 1992 as cited in Sarangi, 2009).

Nationalism and Ideology

Another valid explanation to the aforesaid conundrum is the role and relation of the Sanskrit language in the entire social, political, and cultural discourses of India as a nation. As Sumathi Ramasamy (1999) has pointed out, the nationalization of a language is not just a linguistic or grammatical project, but is always an ideological one (Sarangi, 2009). Right from the beginning of the nationalist discourse, Sanskrit as “deva-basha” (language of god) was assigned the capacity to represent all of India, evident from the expressions such as “Sanskrit is India” or the “Indian culture is an expression of Sanskritic values”, as often claimed by right-wing folks.

A renewed interest in an otherwise sacerdotal, high ritual, and elitist language in the late colonial period, partly due to the popularity of the universal English education that opened access to all, was held as key to Hindu national identity and ‘national regeneration’ of ‘Hindu Aryan’ India (McCully, 1940, as cited in Sarangi, 2009). Sourced from a dominant ‘Hindu’ ideology in the realm of religion and rituals, the Sanskrit ideology is lived in the domain of language, and gradually entered into the colonial political discourse of nationalism and nation-building, even into the process of Constitution-making.

Sanskrit was a popular candidate during the Constituent Assembly debates to represent the nation. Owing to its exclusivity and legacy of being a prestige language of a marginal high caste in the past, Sanskrit could not be rendered as the national language due to logistical concerns on its administrative, judicial, executive, and educational continuity in nation’s polity

(Agnihotri, 2015, p. 52). Ironically, the very claim of Sanskrit was based on cynical reasoning that it is nobody's mother tongue and that everybody are equally disadvantageous.

Yet, the Constitutional provisions succeeded in bringing it through the back door in to the nation's polity and future. For instance, the roots of the proposal to make Hindi as the national language should be seen in relation to the 'love and respect' for Sanskrit. A kind of 'misplaced patriotism' with Sanskrit at its core and sheer ignorance about language development marked the assembly debates (Agnihotri, 2015). After being recognized as the official language, the Constitution directs that Hindi must draw its vocabulary 'primarily' from Sanskrit, and 'secondarily' from other languages, according to the Article 351.

Moreover, the Constitution also recognizes certain signs of symbolic importance accorded to Sanskrit in the modern, independent India, like the title 'Bharat' for the nation (Article 1), and the Upanishadic saying 'Satyam eve jayate' as the national motto. It also gives legitimacy for the union government to constitute Central Sanskrit Board and Sanskrit commissions, by which the language is to be discursively nationalized before it could be officially inserted into the mundane every day of the nation (Ramasamy, 1999).

In other words, while observing the socio-linguistic question of asymmetrical view of the Indian Constitution on religion, on the one hand, and language on the other, it can be understood that under the new polity, Sanskrit inherits the task that has been assigned to Hinduism in the past – to unify the nation called 'India'. Such a task to religion has been rendered illegitimate by the progressive spirits of the modern polity and secular Constitution. Therefore, it can be seen that the Sanskrit has been made to occupy the breach vacated by Hinduism.

A National Language in Disguise

By bringing Sanskrit into the Indian polity, the Constitutional provisions blurred the distinctions in roles and status of a national language and the official language. As Granville Austin (1966) points out, the constituent assembly applied a 'tactful euphemism', making Hindi the 'official language' of the union, with no explicit 'national language'. However, the legality accorded to the official language was pretty much same as that of what a national

language would demand from the political text. In other words, the Constitution provides for a disguised national language, the reasons can be two-fold.

Firstly, the official language is not only intended for administrative and logistical reasons of communication, but the language provisions also state its cultural role as a medium of expression representing the composite culture of nation. It can be inferred that Hindi is identified as the only medium, thanks to the ambiguous nature of the text. Ironically, the provisions also direct that the official Hindi language (that represents the composite culture) must draw its vocabulary primarily from the Sanskrit, as envisaged by the Article 351.

Secondly, by promoting Hindi as a medium of expression for the composite culture of India, the Hindi language, by the same virtue, becomes an intrinsic element of the pan-Indian culture, which goes against the very ethos of multilingualism and multiculturalism. Further, when read together with the Fundamental Duties (Article 51A (f)) listed in the Constitution, citizens are duty-bound to ‘value and preserve’ Hindi (as a part of composite culture), and also its ‘rich heritage’ – the Sanskrit. Overall, the language provisions by their tactful formulation and special directives, renders Hindi as the de facto national language, while simultaneously valuing and promoting its Sanskrit roots.

Impacts of Policy on Language Growth

Languages are neither static nor homogeneous as informed by the state policies. This means that language use, its existence and evolution systematically differ between social groups and time, and language change does not occur randomly but follows well-trodden paths. In modern societies, although survival of languages cannot depend on legislation or government patronage, legal provisions may allow speakers of minor languages to claim public space for their languages and cultures (Romaine, 2002). Further, the existence and expansion of a language depends upon its various formal-informal domain usages, especially at three levels namely administrative, educational, and societal (Priyadarshini, 2012), upon which state’s language policy and patronage may have significant influence.

The scenario in India is that various state machineries promote the official language at the institutional level, along with the consistent patronage of the ‘ideological-national language’ i.e., Sanskrit since independence (Ramasamy, 1999). While other scheduled

languages do not get equitable space in public sphere, including executive bureaucracy, centre-owned business institutions, universities, media, and so on. At the state level, it is only the official language(s) of the state government that gets patronage, while the other minor languages and tribal forms are left out in oblivion (Abbi, 2004). As Sumathi Ramaswamy (1999) has pointed out, the linguistic reorganization of states has given ample opportunity for the centre to develop Hindi and Sanskrit, while the states are made responsible for the growth of other languages.

Take for instance the language of Bhojpuri, widely spoken in the states of UP and Bihar. With an approximate strength of 33.09 million speakers who have claimed it as their mother tongue, it stands above some of the scheduled languages like Malayalam (33.06 million), Oriya (33.01 million), and Punjabi (29.10 million)⁵, which are also the official languages of their respective states. Yet, Bhojpuri is neither recognized officially in the states of UP and Bihar, nor included in the Eighth Schedule of the Constitution that lists the official languages of the Indian union. In fact, Bhojpuri is not even identified as a distinct language by the governmental agencies, including the Census, but only as a ‘dialect’ of the larger Hindi language, which has also subsumed 48 other ‘languages’ like Bhojpuri, along with an ‘others’ category which consists of 14.77 million speakers, as per Census 2001 data.

When we compare Bhojpuri with the three scheduled languages mentioned above, it makes immense sense as to why the scheduled languages must have a better scope in the local administrative usages and a wider media base. Both Bhojpuri and Malayalam, with almost equal strength of native speakers, are known for their cinema industry. Yet, the Malayalam industry is well-recognized for its varied genres and creativity, in spite of a limited viewership, while the Bhojpuri cine industry is caught up in doldrums since last three decades owing to absence of state patronage and stiff competition from mainstream Hindi cinema (supported by both union and state governments (Ratnakar, 2007). Further, Bhojpuri’s news media is also faced with similar problems of recognition and lack of sponsorship.

⁵ As per the ‘Abstract of speakers’ strength of languages and mother tongues’ in Census 2001. Refer <https://googlegroups.com/group/sanskrita/attach/ffd13f66fb39cb0b/Census%20of%20India%20-%20Statement%201.pdf?part=0.1>

Overall, it can be inferred that the absence of domestic parity in recognition and promotion of languages in the Indian polity negatively impacts the growth and development of relatively minor and numerous other, not widely spoken languages. In fact, those languages in the bottom of the hierarchy of languages with less than ten thousand speakers are omitted from being reported by the government including census and other surveys (Priyadarshini, 2012).

Conclusion

Modern nation-states are made by turning languages as distinctive national markers (Pollock, 2003, as cited in Sarangi, 2009), and their political and legal system legitimizes the process. They need the ‘performativity of language’ to construct the narrative of the nation (Bhabha, 1990, as cited in Sarangi, 2009). However, what we need to understand is that languages never operate in vacuum. First things first, language is a ‘cultural artifact’, and is situated within the broader fields of culture, education, economy, law politics and administration. It is closely related to symbolic aspects of power and domination and can act as an invasive element of hegemony into the crucial aspects of regional identities, as in case of India (Yamunan, 2015). Being the land of hundreds of languages belonging to five distinct language families, India is essentially a multilingual and multicultural nation, and therefore it is far from true that India can function as a united nation by the virtue of a national language, as suggested by the history of modern Europe.

The language provisions of the Indian Constitution hardly acknowledge this cultural diversity, given that the making of the Constitution was pretty much carried away by the principles of consensual democracy and elite majority (Agnihotri, 2015). By failing to recognize language as a critical ‘cultural’ aspect of everyday life, just like religion, and by not neglecting Constitutional parity among different languages, the Constitution could hardly realise a secular and democratic polity as it envisaged in letter and spirit. Instead, it reproduces and reinforces the traditional hierarchy and inequality of languages that flow on the lines of the social and cultural hierarchy of the traditional ‘Hindu’ society. Since languages are the means to the larger realms of education and opportunities, such reproduction of inequality in access and statuses begets no social justice, another foundational ideal of our Constitution.

While simultaneously providing for a disguised ‘national’ language, the Constitution also assures Hindi and Sanskrit a visibility in the modern, secular India that has been denied to

other languages that have played analogous roles in the nation's past. Although it is true that many Indian languages have borrowed words from Sanskrit, it can hardly represent the multi-cultural and liberal ethos of the modern India the Constitution calls for, thanks to cultural legacy that represents certain socio-political, cultural rigidities and elitism that the very Constitution disregards in favour of rights and liberties. As Ananya Vajpeyi (2014) observed, the complicity of Sanskrit with the power dynamics of caste and gender makes the modern India the most confounding contradiction of on-paper political equality and the lived social inequality.

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Percy Bysshe Shelley: Romanticism and Enlightenment Philosophy of Liberty

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Abstract

This paper aims at studying Shelley's poems as exemplifying the philosophy of Enlightenment. Shelley's poems on 'Napoleon,' 'Ozymandias' and his 'Poetical Essay' show him as a Romantic writer who strongly believed in European Enlightenment philosophy. His poems are musical treats, highly spontaneous, metaphorical, allusive and romantic in style, but the core content of his poems is the Enlightenment philosophy of his contemporary Eurocentric thought. Shelley was a voracious reader, as exemplified by Mathew Arnold, and absorbed the ideologies of philosophers and thinkers hailing from the middle classes and universities, and his poems reveal the highly volatile period during which Europe shifted from monarchy to democracy through revolutions.

Keywords: Percy Bysshe Shelley, Romanticism, Enlightenment. Philosophy of Liberty

Percy Bysshe Shelley (1792-1822) was a very talented young man who wrote great poetry that reflected the core philosophy of the Romantic ideal – eulogising the individual ego, and invoking the native stories with natural metaphors. Each of his poems can be read or sung aloud and their musical quality is supreme, as vouchsafed by Mathew Arnold. Though Arnold dismisses Shelley as a poet of high seriousness, we have to re-read his poems to understand the subtle emphasis on liberty which has been viewed as a tendency for anarchy. This paper presents an argument that Shelley's poems reveal his core faith in Enlightenment philosophy of democracy and also they show the rise of the political power of the middle classes. Analysing a few of Shelley's poems might help us locate him as an Enlightenment thinker, reflecting the ideologies

of David Hume and other philosophers of his age. Shelley's poems belong to nineteenth century, an era of high colonialism and Britain had empowered itself as an empire, and economics had emerged to identify the changes in the way money flowed across continents, and science had been institutionalised as a method of observation to master nature. Romanticism grew as a parallel movement signifying the power of the individual, and the slowly developing concept of nation that celebrated local customs and traditions. The Romantic poet wrote in psychological isolation, separating himself as a superior being. Shelley also falls in this framework of loneliness, death, depression, invoking nature and other such styles of Romantic writing.

"Alastor" was written in 1815 in which Shelley creates a poet who prefers to be lonely, till he reaches a powerful passion that makes him pour his heart like a fiend. He begins the poem invoking "earth, ocean, air, beloved brotherhood!" He addresses the "mother of this unfathomable world" who owns the spring season who pants like a voluptuous woman when she breathes her first kisses. The hours are lonely and silent "when night makes a weird sound of its own stillness" with "incommunicable dream." There are "twilight phantasms" and "deep noon-day thought." The poem spills earthly images that evoke the senses constructing a poet's world that has dark passions inside the still soul. The poet talks to himself continuously, but his powerful passions are waiting to be born as a fierce energy. As a typical Romantic, he celebrates "charnels" and "coffins, where black death / keeps record of the trophies." The quiet poet is a wanderer who has visited "The awful ruins of the days of old" like "Athens, and Tyre, and Balbec" and "the waste / where stood Jerusalem, the fallen towers / of Babylon, the eternal pyramids, / Memphis and Thebes." He has seen sculptures "on alabaster obelisk, / or jasper tomb, or mutilated sphynx, / dark Ethiopia in her desert hills." He has seen "ruined temples" and "stupendous columns." Slowly Shelley's imagined poet emerges as a symbol of European Enlightenment, who is presented as a scholar who has witnessed the destruction of other civilizations. He wears a Romantic veil of dreamy, sensual and passionate imagery, and shows an intellectual acquisition of mainstream academic ideology of eighteenth century. In his dream, this imagined poet dreams of a "veiled maid" who sits next to him and sings a song of "knowledge and truth and virtue" as "her theme" and gives him "lofty hopes of divine liberty." Her thoughts presented herself as a poet like him as she has thoughts most "dear to him" (Alastor).

Alastor shows the impact of Coleridge's style as depicted in "Ancient Mariner" and "Kublakhan," on Shelley's kind of writing, invoking nature images. Shelley also builds the image of the poet as a prophet in the style of Coleridge (Raben). The imaginary poet is still like a saint and talks to himself through silence. He gets a fierce energy from his silence like a shaman.

While daylight held
The sky, the Poet kept mute conference.
With his still soul.
At night the passion came,
Like the fierce fiend of a distempered dream,
And shook him from his rest, and led him forth
Into the darkness. ("Alastor")

"Hymn to Intellectual Beauty" written in 1816 addresses intellect as a superior form of beauty: "Spirit of Beauty, that dost consecrate / With thine own hues all thou dost shine upon / Of human thought or form, where art thou gone? / Why dost thou pass away...?" ("Hymn to Intellectual Beauty") Reason is a beautiful element enriching human lives. "The Waning Moon" was written in 1824 describes the moon that is "like a dying lady, lean and pale, / Who totters forth, wrapp'd in a gauzy veil, / Out of her chamber, led by the insane / And feeble wanderings of her fading brain." The moon arises up "in the murky East, / A white and shapeless mass" ("The Waning Moon"). Reason is beautiful and the waning moon is also beautiful, and both look like women to the poetic imagination.

"Adonais: An Elegy on the Death of John Keats" was written in 1821 that weeps for the dead Keats. Shelley calls Keats Adonais who had the soul of a star: "Wake, melancholy Mother, wake and weep!.../ Peace, peace! he is not dead, he doth not sleep, / He hath awaken'd from the dream of life;.../ The soul of Adonais, like a star, / Beacons from the abode where the Eternal are" ("Adonais: An Elegy on the Death of John Keats"). Life is a dream and Keats has been woken up from it and has been awakened to eternal reality.

"Ode to the West Wind," written in 1819 speaks about the dissemination of modern ideas of equality and social justice as a new political governing methodology in which Shelley asks the

wind to “drive” his “dead thoughts over the universe,” and “scatter, as from an unextinguish'd hearth / Ashes and sparks, my words among mankind” (“Ode to the West Wind”).

Apart from the obvious romantic style of narrative, a strong enlightenment ideology runs through the poems of Shelley, thus carrying the features of both the major thought streams of the contemporary Europe, that was shaped by Greek, Jewish and Christian ideologies, the outcome of academic research in universities and the birth of new social sciences like anthropology, psychology and anthropology, philology, translations of orient cultural texts into European languages, and earlier the crusades, and finally, science and technology along with global migrations referred to as colonialism. Romanticism and Enlightenment reflect the social processes resulting from these various negotiations in which the occident met with the rest of the world and created its perceptions of itself and others. Its identity is constructed in the new light of other societies, the life of people who had different living styles and thinkers called themselves advanced who propagated human rights against the inferior forms of societies that did not believe in such methods of social operation.

Jean D'Alembert, mathematician and scientist, referred to eighteenth century as “the century of philosophy par excellence because of the tremendous intellectual and scientific progress of the age.” Voltaire critiqued narrow perspectives of religion directing his “polemic mostly against the Catholic Church in France.” Rousseau argued that “human freedom” can be achieved “only through governance according to what he calls “the general will,” which is the will of the body politic, formed through the original contract, concretely determined in an assembly in which all citizens participate.” Shaftesbury argued that reason had to be combined with a “moral sense” and these ideologies played a “significant role in the theories of subsequent Enlightenment thinkers such as Francis Hutcheson and David Hume.” The Greek dictum of aesthetics was reasserted by thinkers like Christian Wolff who affirmed the “classical dictum that beauty is truth; beauty is truth perceived through the feeling of pleasure,” and “Enlightenment is not an historical period, but a process of social, psychological or spiritual development, unbound to time or place” (Bristow).

It appears as if that Romanticism was one of the many schools of thought, a phase, in Europe after as well as running in parallel to the age of Reason, and Enlightenment philosophy

continued in bringing changes all over the world, introducing new political structures like the nation/state model and republics all over the world, and has remained till now as the most important contribution of Europe to the rest of the world, also paving way to women's rights and other similar human rights.

"Poetical Essay on the Existing State of Things" by Shelley in 1811 has been made public in November 2015 as the Bodleian Libraries acquired its 12 millionth printed book in which Shelley has written that "Man must assert his native rights, must say / We take from Monarchs' hand the granted sway; / Oppressive law no more shall power retain, / Peace, love, and concord, once shall rule again, / And heal the anguish of a suffering world;.../ Kings are but men....." ("Poetical Essay on the Existing State of Things")

"Ozymandias" was written by Shelley in 1817 which defies the power of monarchy that comments on hegemony and warns people: "King of Kings; / Look on my Works, ye Mighty, and despair! / Nothing beside remains. Round the decay / Of that colossal Wreck, boundless and bare / The lone and level sands stretch far away" ("Ozymandias").

"Lines written on hearing the News of the Death of Napoleon" by Shelley was written in 1821 in which mother Earth critiques the totalitarian Napoleon:

"Ay, alive and still bold," muttered Earth,
"Napoleon's fierce spirit rolled,
In terror, and blood, and gold,
A torrent of ruin to death from his birth." ("Lines written on hearing the News of the Death of Napoleon")

"Feelings of a Republican on the Fall of Bonaparte" written in 1816 gives a personal attack: "I hated thee, fallen tyrant! I did groan / To think that a most unambitious slave, / Like thou, shouldst dance and revel on the grave / Of Liberty" ("Feelings of a Republican on the Fall of Bonaparte").

"A New National Anthem" written in 1819, fantasizes a country that practices liberty, and ironically Shelley is not able to imagine a Prime Minister or President talking about liberty. Liberty itself is a queen and Arnold's dismissal of Shelley as a poet of high seriousness, perhaps, is

justified with the following lines written in a period when England had colonised other lands across the world:

God prosper, speed, and save,
God raise from England's grave
Her murdered Queen!
Pave with swift victory
The steps of Liberty,
Whom Britons own to be Immortal Queen.
II. See, she comes throned on high,
On swift Eternity!
God save the Queen!
Millions on millions wait,
Firm, rapid, and elate,
On her majestic state!
God save the Queen!

The century in which Shelley lived and wrote was the “19th century” that had “marked the full flower of the British Empire” in which the “administration and policy changed during the century from the haphazard arrangements of the 17th and 18th centuries to the sophisticated system characteristic of Joseph Chamberlain’s tenure (1895–1900) in the Colonial Office” which was started “in 1801, was first an appendage of the Home Office and the Board of Trade” (Britannica).

The ideology that has been obviously propagated by Shelley is limited only to Europe and just like the other Enlightenment thinkers, he is not able to form a world view of equality and human rights, and is only thinking of Europe and America and hence Enlightenment presents itself as a mode of thought that benefits only certain sections of the universe.

“An Ode, Written October, 1819, Before the Spaniards Had Recovered Their Liberty” justifies how Shelley’s Eurocentrism demands equality to all the members of the continent:

Awaken, awaken, awaken!
The slave and the tyrant are twin-born foes;...
Wave, wave high the banner!
When Freedom is riding to conquest by: ...

Conquerors have conquered their foes alone,
Whose revenge, pride, and power they have overthrown
Ride ye, more victorious, over your own. (“An Ode, Written October, 1819, Before
The Spaniards Had Recovered Their Liberty”)

“Liberty” written in 1820 demands freedom in a furious and passionate manner decorated with complex metaphors of nature and typifying itself as a product of the Romantic Age. Mountains and thunders are involved in the demand for freedom, and Shelley is personified as a power of nature:

The tempestuous oceans awake one another, ...
From a single cloud the lightening flashes, ...
Earthquake is trampling one city to ashes, ...
Thou deafenest the rage of the ocean; thy stare
Makes blind the volcanoes; the sun’s bright lamp
To thine is a fen-fire damp. ...
From spirit to spirit, from nation to nation,
From city to hamlet thy dawning is cast,--
And tyrants and slaves are like shadows of night
In the van of the morning light. (“Liberty”)

“Ode to Liberty” written in 1820 quotes Byron: “Yet, Freedom, yet, thy banner, torn but flying, / Streams like a thunder-storm against the wind.” The poem in a typical Romantic style uses nature’s imagery to highlight the need for freedom and glorifies man above all creatures:

A glorious people vibrated again
The lightning of the nations:
Liberty From heart to heart, from tower to tower, o’er Spain,
Scattering contagious fire into the sky, ...
The burning stars of the abyss were hurled
Into the depths of Heaven....
Man, the imperial shape, then multiplied
His generations under the pavilion
Of the Sun’s throne: ..

Like one fierce cloud over a waste of waves,
Hung Tyranny;... (“Ode to Liberty”)

“To The Republicans Of North America,” supposedly written in 1812 describes “Freedom’s bloodless banners wave / Feel the pulses of the brave / Unextinguished in the grave / See them drenched in sacred gore / Catch the warrior's gasping breath / Murmuring 'Liberty or death!’” hailing the bravery on men and courage (“To The Republicans Of North America”).

“To Wordsworth” is a poem written in 1816 calls Wordsworth a “Poet of Nature” who “hast wept to know / That things depart which never may return: / Childhood and youth, friendship and love's first glow” that flee “like sweet dreams” which are “common woes.” Wordsworth is a “lone star, whose light did shine / On some frail bark in winter's midnight roar.” He has been like “a rock-built refuge” that “stood / Above the blind and battling multitude.” Shelley argues that the “Songs” of Wordsworth consecrated “to truth and liberty” (“To Wordsworth”).

The social basis of Romanticism of Shelley and Wordsworth was the middleclass ideology of equality that it kept as a war cry to take over political power in governments.

We shall, of course, see that within Romanticism – in sharp contrast to the Enlightenment and Classicism – a defense of the feudal remnants of Germany and even stylized attempts at renewal of the medieval, feudal ideology emerged. Establishing this fact must not, however, prevent us from clearly recognizing that the social basis of Romanticism was bourgeois. (Lukacs in “Romanticism”)

Heinrich Heine (1797-1856), a poet with radical political perspectives, belonging to the same century’s poem on weavers expresses the contemporary sensibility regarding man as a supreme being, and hence all men must be treated in an equal manner.

A curse on the King of the wealthy, whom often
Our misery vainly attempted to soften;
Who takes away e'en the last penny we've got,
And lets us like dogs in the highway be shot,—
We're weaving, we're weaving! (Heine)

As the Romantic poets were writing invoking local legends, folktales and were attempting to write in the language of the common man, Europe also had a parallel movement that encouraged classicism and objective writing, along with thoughts of social justice and the welfare of the

common man. The common and the ordinary middleclass man was also preparing himself for social revolutions and upheavals.

The struggle against political Romanticism is the main theme of the entire era. All progressive newspapers, magazines, pamphlets and scientific writings of that time are filled with responses to this campaign against the revived Romanticism. It is enough to read the articles of the young Marx in the *Rhine Gazette*, a particularly remarkable article against the historical school of law, to appreciate the enormous political and ideological significance of this struggle for the preparation of the revolution. And when Marx, during the period of friendship and ideological alliance with Bruno Bauer, propagated the “esoteric” – atheistic and revolutionary – Hegel, they produced a special essay on the criticism of the Romantic theory of art, the Romantic view of the religious essence of art. (To characterize that era, it is not important how great was the personal participation of Marx as the author of this work; it is enough to know that he participated in the preparatory work for it in the most active way.) And we find the same energetic struggle against Romanticism in all the writings of the then radical intelligentsia, especially among all radical Young Hegelians. (Lukacs in “Heine’s Germany”)

This revolutionary fervour had to compete with an equivalent fervour for chivalry and romance. After the renaissance and reformation we notice Europe contesting with folk stories, classicism and emerging political ideology of equality propagated by the middle classes. The novel emerged as a new form that could give enough physical space in a text for expressing mainstream thought in an elaborate manner.

In Spain during the 13th century “a native prose romance, the *Amadís de Gaula*” appeared which was “Arthurian in spirit” put down in writing “by Garci Rodríguez de Montalvo in its first known edition of 1508” and the text “captured the imagination of the polite society of western Europe.” It had a narrative blended with heroism and “tender sentiment,” and it exalted an “idealized and refined concept of chivalry.” The story became so popular amidst the people and was “translated and adapted into French, Italian, Dutch, and English and followed by numerous sequels and imitations in Spanish and Portuguese” and “remained influential for more than four centuries, greatly affecting the outlook and sensibility of western society.” The great

novelist “Cervantes parodied the fashion inspired by *Amadís* in *Don Quixote*” in 1605, though he introduced “many of its features into his own masterpiece, so that the spirit and the character of chivalric romance may be said to have entered into the first great modern novel” (Whitehead).

“Amadís of Gaul” is a prose romance of chivalry, and its first written version was in Spanish by Garci Ordóñez (or Rodríguez) de Montalvo, who claimed to have “corrected and emended” existing versions. It has been proved now that the text was “in circulation since the early 14th century or even the late 13th” (Britannica).

Lord God! quoth Amadis: let me but find that traitor!—The woodmen then told them how the party had separated, and said that one of the five Knights who went with the Damsel was the biggest Knight they had ever seen. Amadis knew that that was Arcalaus; and bidding Galaor follow where the King went, he spurred on after Oriana. By sunset the horse could carry him no farther, and he being greatly distressed, saw a little to the right of the road a Knight lying dead, and a Squire by him holding his horse. Who slew that Knight? cried Amadis. A traitor that passed by, carrying the fairest Damsel in the world by force, and he slew my master only for asking who they were, and here is no one to help me to remove the body. (Lobeira’s version of *Amadís de Gaula*)

How much did Asia contribute to these concepts of celebrating local legends and also establishing the concept of equality? Orientalism re-emphasised and helped to create a strong Christian identity bordered with Greek ideologies and Europe became a mixed culture of Hellenic, Judaic, Christian and even Indian thought.

What Bouvard has in mind - the regeneration of Europe by Asia - was a very influential Romantic idea. Friedrich Schlegel and Novalis, for example, urged upon their countrymen, and upon Europeans in general, a detailed study of India because, they said, it was Indian culture and religion that could defeat the materialism and mechanism (and republicanism) of Occidental culture. And from this defeat would arise a new, revitalized Europe: the Biblical imagery of death, rebirth, and redemption is evident in this prescription. Moreover, the Romantic Orientalist project was not merely a specific instance of a general tendency; it was a powerful shaper of the tendency itself, as Raymond Schwab has so convincingly argued in

“La Renaissance Orientale.” But what mattered was not Asia so much as Asia's use to modern Europe. Thus anyone who, like Schlegel or Franz Bopp, mastered an Oriental language was a spiritual hero, a knight-errant bringing back to Europe a sense of the holy mission it had now lost. It is precisely this sense that the later secular religions portrayed by Flaubert carry on in the nineteenth century. No less than Schlegel, Wordsworth, and Chateaubriand, Auguste Comte-like Bouvard-was the adherent and proponent of a secular post-Enlightenment myth whose outlines are unmistakably Christian. (Said 115)

Edward Said traces the love for the Romantic Gothic tales to the Orient, differing completely from the Christian stories that were in mainstream vogue for thousand years or so. A lot more research would be required to exemplify Said's understanding of the impact of the Orient on western imagination and culture, especially, Romanticism.

It is very difficult nonetheless to separate such intuitions of the Orient as Mozart's from the entire range of pre-Romantic and Romantic representations of the Orient as exotic locale. Popular Orientalism during the late eighteenth century and the early nineteenth attained a vogue of considerable intensity. But even this vogue, easily identifiable in William Beckford, Byron, Thomas Moore, and Goethe, cannot be simply detached from the interest taken in Gothic tales, pseudomedieval idylls, visions of barbaric splendor and cruelty. (Said 118)

Just as Shelley's vision of equality does not notice how England's colonised lands' people's equality has been affected, we also notice, through the eyes of Edward Said how Karl Marx too was not able to create a universal perspective about social justice. Said quotes Marx: “England has to fulfill a double mission in India; one destructive, the other regenerating - the annihilation of the Asiatic society, and the laying of the material foundations of Western society in Asia” (Said 154). Europe felt intellectually responsible for Asia, as a part of their Enlightenment philosophy, to make sure the world has come under the impact of western society.

Arnold dismisses the Romantic approach of the British and recommends the German model that he claimed, had a high seriousness, probably, more Christian in nature.

English poetry of the first quarter of this century, with plenty of energy, plenty of creative force, did not know enough. This makes Byron empty of matter, Shelley

so incoherent, Wordsworth even, profound as he is, yet so wanting in completeness and variety. Wordsworth cared little for books, and disparaged Goethe... but surely the one thing wanting to make Wordsworth an even greater poet than he is,—his thought richer, and his influence of wider application,—was that he should have read more books, among them, no doubt, those of that Goethe whom he disparaged without reading him....Shelley had plenty of reading... (Arnold 13)

Shelley, Arnold feels, had a “natural magic in his rhythm” and his sphere was more to do with rhythm and music. Though he wrote poetry that is musical “he has neither intellectual force enough nor sanity enough” (Arnold 86).

Byron and Shelley did not succeed in their attempt freely to apply the modern spirit in English literature... Their literary creation, compared with the literary creation of Shakespeare and Spenser, compared with the literary creation of Goethe and Heine, is a failure... Byron and Shelley will be long remembered, long after the inadequacy of their actual work is clearly recognised, for their passionate, their Titanic effort to flow in the main stream of modern literature; their names will be greater than their writings. (Arnold 130-131)

Arnold referred to Shelley as a “beautiful and ineffectual angel, beating in the void his luminous wings in vain” (Arnold 204 in *Essays in Criticism, Second Series*). At the same time, Arnold presents Shelley as an intellectual who was a scholar too. “Shelley read incessantly. Hume's *Essays* produced a powerful impression on him” (Arnold 216 *Essays in Criticism, Second Series*).

David Hume (1711–1776) wrote “major philosophical works—*A Treatise of Human Nature* (1739–1740), the *Enquiries Concerning Human Understanding* (1748), and *Concerning the Principles of Morals* (1751), as well as his posthumously published *Dialogues concerning Natural Religion* (1779)” which are “deeply influential.” Contemporary scholars view him as an “exponent of philosophical naturalism, as a precursor of contemporary cognitive science, and as the inspiration for several of the most significant types of ethical theory developed in contemporary moral philosophy.” Hume argues that ordinary people and even philosophers “talk about the “combat” between reason and passion.” People say that “we ought to be governed by reason rather than passion, and if our passions are not in line with reason’s commands, we ought to restrain them or bring them into conformity with reason.” Hume denies this argument and

“counters that “reason alone can never be a motive to any action of the will” and that by itself it can never oppose a passion in the direction of the will.” He gives the example of “mathematical reasoning” which “when it bears on action is always used in connection with achieving some purpose and thus in connection with causal reasoning” (Morris).

For to me it seems evident, that the essence of the mind being equally unknown to us with that of external bodies, it must be equally impossible to form any notion of its powers and qualities otherwise than from careful and exact experiments, and the observation of those particular effects, which result from its different circumstances and situations.... I do not think a philosopher, who would apply himself so earnestly to the explaining the ultimate principles of the soul, would show himself a great master in that very science of human nature, which he pretends to explain, or very knowing in what is naturally satisfactory to the mind of man... Since a passion can never, in any sense, be called unreasonable, but when founded on a false supposition or when it chooses means insufficient for the designed end, it is impossible, that reason and passion can ever oppose each other, or dispute for the government of the will and actions. The moment we perceive the falsehood of any supposition, or the insufficiency of any means our passions yield to our reason without any opposition. I may desire any fruit as of an excellent relish; but whenever you convince me of my mistake, my longing ceases. I may will the performance of certain actions as means of obtaining any desired good; but as my willing of these actions is only secondary, and founded on the supposition, that they are causes of the proposed effect; as soon as I discover the falsehood of that supposition, they must become indifferent to me. (Hume)

“Queen Mab” was written in 1813 by Shelley that says that “All things are void of terror; man has lost / His terrible prerogative, and stands / An equal amidst equals; happiness / And science dawn, though late, upon the earth; / Peace cheers the mind, health renovates the frame; / Disease and pleasure cease to mingle here, / Reason and passion cease to combat there” (Queen Mab).

Enlightenment encouraged skepticism and is also “identified” with “political accomplishments” and “three political revolutions” namely, “The English Revolution (1688), the

American Revolution (1775–83), and the French Revolution (1789–99)” belong to this period, creating “the basic model of government founded upon the consent of the governed” articulating “the political ideals of freedom and equality” and “basic individual human rights” and “promotion of toleration of religious diversity” and “other now-familiar features of western democracies.” It argued that “reason shows its power more convincingly in criticizing authorities than in establishing them.” Hence, we can argue that “liberalism is perhaps the most characteristic political philosophy of the Enlightenment” with “Spinoza” as “one of its originators.” We have to remember “Locke’s argument for the right to revolt against a government.” These ideologies were created by the middle class and “has many relations with the rise of the mercantile class (the bourgeoisie) and the development of what comes to be called civil society.” This modern “society” was “characterized by work and trade in pursuit of private property” and we have to bring to mind how Rousseau argued “that direct (pure) democracy is the only form of government in which human freedom can be realized” (Bristow).

Only later, society understood that totalitarianism is not only a feature of certain monarchic and aristocratic systems, but that even middle classes would acquire that characteristic if given unlimited rights to create narratives and bring forth ideologies that are populist in nature and Horkheimer said in 1944 that “Enlightenment is totalitarian” (Horkheimer & Adorno 4). If all of us are empowered, then all of us would also want to attempt at self-preservation. Egoism of the self of all people in an equal manner, might destroy harmony, when accelerated by a capitalistic mode of production in a new economic system different from hierarchical feudalism.

The Enlightenment had pinned its colors to liberalism. If all affects are of equal value, then self-preservation, which dominates the form of the system in any case, seems to offer the most plausible maxims for action. It was to be given free rein in the free economy. The somber writers of the early bourgeois period, such as Machiavelli, Hobbes, and Mandeville, who spoke up for the egoism of the self, thereby recognized society as the destructive principle and denounced harmony before it was elevated to the official doctrine by the bearers of light, the classicists. The former writers exposed the totality of the bourgeois order as the horrifying entity which finally engulfed both, the general and the particular, society and the self. With the development of the economic system in which the control of the

economic apparatus by private groups creates a division between human beings, self-preservation, although treated by reason as identical, had become the reified drive of each individual citizen and proved to be a destructive natural force no longer distinguishable from self-destruction. The two principles combined in a murky fusion. Pure reason became unreason, a procedure as immune to errors as it was devoid of content. (Horkheimer & Adorno 71)

The history of Europe has a subtext of highly controlled societies that encouraged the repression of human passions, and “from the vantage point of the fascist present, in which the hidden is coming to light, the manifest history is also revealing its connection to that dark side, which is passed over in the official legend of nation states, and no less in its progressive critique” (Horkheimer & Adorno 192). Individuality came to be viewed as human emancipation “but at the same time” this “was the result of the very mechanism from which humanity was to be emancipated” as “in the autonomy and uniqueness of the individual, the resistance to the blind, repressive power of the irrational whole was crystallized” (Horkheimer and Adorno 200).

Shelley’s poems are beautiful rhythmic songs that have also captured the shift of political power from the upper class to the middle class that was a historical process that happened during sea trade, Puritanism, colonialism, translations of texts from other cultures, emergence of capitalism, and strengthening of science and technology and philosophy in universities. Enlightenment is the name we have given to the rise of middle classes in political power.

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