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RIP RP: In Search of a More Pragmatic Model for Pronunciation Teaching in the Indian Context

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Abstract

With the growth in the use of English the world over, and a subsequent increase in the number of English speakers whose first language is not English, the pronunciation needs and goals of learners have undergone great changes. This is true of the Indian scenario as well, where the acquisition of 'native-like' pronunciation does not seem to be a hallowed aim any longer. What most learners are striving for is a kind of 'neutral' intelligible English pronunciation, free from those influences of their first language that hamper clarity when they speak English. However, when it comes to teaching pronunciation the Indian teacher willy-nilly has to follow the Received Pronunciation or R.P., a model which is waning in influence even in its birth place, England. One reason for this, of course, is that this variety is described well in various textbooks and pronouncing dictionaries. This paper would delve into and examine this dichotomous situation of the 'model' to follow in the Indian context, and drawing on research on pronunciation and pronunciation teaching would try to show why Standard Indian English Pronunciation (SIEP) could be considered a more viable model than RP.

Keywords: Received Pronunciation (RP), Standard Indian English Pronunciation (SIEP), model, intelligibility, native speaker, non-native speaker

With the exponential spread and growth of English in the last several decades, leading to the development of Englishes in different sociolinguistic situations across the world, several hitherto-considered givens in teaching in English as Second Language (ESL)/ English as a Foreign Language (EFL) contexts have been questioned and debated upon. One such

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question pertains to the issue of the so-called 'native speaker' pronunciation norms in the ESL/EFL contexts. In the Indian context, there has been an insistence on the persistent use of Received Pronunciation (RP) as the norm despite there being numerous reasons for not remaining tied to it. This paper, prompted mainly by the reaction of a friend of mine, an English teacher in an Indian university, who not only turned his nose up at my suggestion that a pronunciation model based on the proficient Indian English user could be a possibility in the Indian classroom but also belligerently dismissed any attempts to dent the image of the hallowed RP, would essentially deal with the following two issues:

1.   The model of English pronunciation which could/should be presented to English language learners in the Indian context in general.

2.   The implications of the choice of the model mentioned above.

The paper will, of course, attempt to show an awareness that a discussion of the two issues entails bringing in a host of other concomitant issues like the ownership of English, the relevance of the 'native speaker', the issue of standard, the notion of intelligibility, and so on and so forth. It is also pertinent to mention here perhaps that the paper will not focus on the 'how' aspect of pronunciation but rather on the 'what' aspect. In other words, the paper does not intend to focus on the methodological aspects of pronunciation pedagogy nor does it intend to engage in the debate about whether pronunciation should be or could be taught or not. This paper, as has already been pointed out earlier, has been occasioned primarily by the views of a friend, an English teacher, who shares the strain of thought expressed by Mohan when the latter says that "in the midst of multitudinous languages coupled with dialectal variations, in India, it is difficult to arrive at a single acceptable model of pronunciation like RIP (Received Indian Pronunciation)" (174). Mohan (175-176) further goes on to list the features which he thinks "may affect 'intelligibility' of India English at an international

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level", expressing his apprehension that "if there are too many differences, English will not be English but Tanglish or Hinglish or sometimes half-baked English", before pronouncing in no uncertain terms that "it is not feasible to replace RP in the Indian context here and now."

It is clear that however much we profess in the academia today that there is an urgent need to celebrate diversity and pluricentricity in English language pedagogy, there is a strong centripetal force in operation which apprehends a kind of linguistic anarchy in the wake of the growth of different World Englishes and, therefore, seeks some kind of stability by clinging on to any of the established standard varieties of the 'centre' nations like the UK or the USA. It is this centripetal force that seems to underlie the arguments of my friend and Mohan. In the process of discounting my friend's and Mohan's arguments, which at times unfortunately seem to be influenced too much by commonsense judgements rather than by the theoretical underpinnings and data of current research, it must be pointed out that many of their views are in the shape of sweeping generalizations like the following:

> Indians are so fond of /r/ that they tend to pronounce /r/ wherever and whenever they come across the sound. (Mohan 175)

A statement like the one above does not take into account at all the findings of a comprehensive current research carried out by Pingali, who has stressed the existence of a standard in English pronunciation that "cuts across the country and is usually free of regional features that mark the speech of most Indians" (18). Pingali goes on to point out that in this standard form, which she calls "Standard Indian English Pronunciation" (SIEP), non-rhoticity, i.e., the non-pronunciation of the /r/ sound in words like *card* and *park*, where it occurs before consonant sounds, is an important feature (19).

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One of the problems with Mohan's arguments is that he treats Indian English as a monolithic entity, failing to realise that "a cline of pronunciation exists that sets the standard variety at one end and the markedly regional varieties at the other end" (Pingali 18). Moreover, Mohan's pronouncement at the end of his article that it is not feasible to replace RP in India for now is reminiscent of the purist position of Quirk who stressed "the importance of maintaining the standard language" (143). Other purists, like Prator and Chevillet, have used an acerbic tone in dismissing the possibility of using any non-Anglo English variety for pedagogical purposes. Prator, for instance, has the following to say:

> …the heretical tenet I feel I must take exception to is the idea that it is best,
>
> in a country where English is not spoken natively but is widely used as the
>
> medium of instruction, to set up the local variety of English as the ultimate
>
> model to be imitated by those learning the language. (459)

Chevillet in a far more caustic manner dismisses the non-Anglo Englishes as inferior varieties which ought not to be standardized:

> Foreigners often wreak havoc on the stress pattern of English polysyllables,
>
> they stress personal pronouns which shouldn't be emphasised, and they use
>
> strong forms instead of weak forms, thereby jeopardising communication.
>
> Should such a thing be institutionalised or codified? (33)

For someone working within the world Englishes paradigm, it is difficult, if not impossible, to think of accepting any of these viewpoints. However, one could understand why Mohan is so ebullient in singing the paeans of praise for RP that he does since, as Scheuer (141) says, even in the context of the use of English across the world, "traditional reference accents like RP or General American still remain the only standards that can be

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applied in the L2 English classroom with a fair degree of confidence or consistency...." For one thing, there are numerous pronouncing dictionaries available in the market which come readily accompanied with CDs, making their use very convenient. However, the bizarre thing about this whole affair is that neither the teachers in the classroom in the second and foreign language contexts (unless the teacher is a 'native' speaker, of course) nor people in the community in general use the so-called 'native' variety. Moreover, since one's accent is inextricably linked to one's social and individual identity, and since there is always an ardent desire to safeguard the local identity, there obviously would be a desire to preclude RP or General American from being adopted as the norm (Rajadurai 4). Why then do we still hear voices expecting people to cling to the pronunciation norms of a group to which they do not and cannot belong? It is more pragmatic perhaps to focus on the endonormative standards developed by the proficient language users in specific sociolinguistic contexts in line with the argument put forward by Bhatia (318):

> ... it is necessary to recognise nativised norms for international functions within specific speech communities, and then to build a norm for international use on such models, rather than enforcing or creating a different norm in addition to that.

Traditionally, however, the use of English by second and foreign language users has always been judged by how it approximates native language use, with every deviation from the native speaker norm labelled as a mistake or an error, and frowned upon using the alibi of intelligibility. But the question that arises is why intelligibility should be thought of as a one-way traffic. As Kubota (50) argues, "in communication between inner circle mainstream English speakers and other WE speakers, the accommodation should be mutual with both parties exploring ways to establish communication." In the context of this, why should the so-called 'native speaker' of English not appreciate the phonological deviations in the other

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established varieties? It is pertinent to point here what Kachru (62) has to say about deviations:

> A deviation has the following characteristics: it is different from the norm in the sense that it is the result of the new 'un-English' linguistic and cultural setting in which the English language is used; it is the result of a productive process which marks the typical variety-specific features, and it is systematic within a variety, and not idiosyncratic.

Hence, deviations in pronunciation should not be stigmatised but celebrated as differences and innovations. Of course, there are several factors for deciding on the status of an innovation. Bamgbose (3) mentions the following five factors: demographic (i.e., the number of users), geographical (i.e., the spread of the innovation), authoritative (i.e., the actual use or approval of an innovation by writers, teachers, et al.), codification (i.e., putting the innovation into a written form in a pronunciation dictionary, etc.) and acceptability of the innovation. However, the concern about whether with all these innovations in non-Anglo Englishes people can communicate with one another with "perfect intelligibility" remains a pertinent one although Smith (75), pointing out that this issue is not a current one, says that "...for at least the last two hundred years there have been English-speaking people in some parts of the world who have not been intelligible to other English-speaking people in other parts of the world." Making a reasoned exploration on the issue, Smith and Nelson (429) argue very convincingly that "those who have traditionally been called 'native speakers' are not the sole judges of what is intelligible, nor are they always more intelligible than 'non-native' speakers." The crux of the matter is that "intelligibility" which, in the broad sense, means "understanding", but which Smith and Nelson (429) divide into three categories of "intelligibility" (word/utterance recognition), "comprehensibility" (word/utterance meaning)

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and "interpretability" (meaning behind word/utterance), should not be thought of as solely speaker- or listener-centred but should be considered as an interactional phenomenon between speaker and listener. The onus of understanding a word, therefore, does not lie solely on the so-called "non-native" speaker. Whether a speaker is 'native' or 'non-native', a familiarity with different varieties will enable him or her to negotiate meaning in an international interactional setting.

Another issue which is of importance is to appreciate the fact that the users of English in India use English more for intra-national communication than for inter-national communication. In this regard, shouldn't we worry more about intra-variety intelligibility? In the context of intra-variety intelligibility, Smith and Nelson (429) give empirical evidence from a situation where Indian speakers of English have been found to converse quite freely amongst themselves without being bothered about whether people belonging to other countries like, say the Philippines, would be able to understand them or not. However, as Deterding (365) says, "international communication is becoming increasingly important in the modern world." But does it mean that using established 'native speaker' accents like RP or GA (General American) will ensure international intelligibility? In an early empirical study on the issue, Smith and Rafiqzad found, quite contrary to their expectations, General American to be less mutually intelligible internationally than the educated varieties spoken by users of English of countries like India, Sri Lanka, Malaysia and Japan. In fact, the educated Indian variety topped the list as far as the parameter of "understanding" was concerned, prompting Smith and Rafiqzad (380) to come to a conclusion that since "native speaker phonology doesn't appear to be more intelligible than non-native phonology, there seems to be no reason to insist that the performance target in the English classroom be a native speaker." In another study, Smith and Bisazza (269) come to the following conclusion:

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... one's English is more comprehensibile to those people who have had active exposure to it. Nowadays, with English being used frequently by non-native speakers to communicate with other non-native speakers, this study gives evidence of a need for students of English to have greater exposure to non-native varieties of English.

There are several other issues upon which we need to ponder before we can proclaim like Mohan (174) does when he says that "replacing RP with any other single indigenous English model at this point is a risky proposition." First, we must understand that the number of RP speakers even in its originating home, the United Kingdom, is dwindling by the day. An estimate puts the current number of speakers of RP in Britain to be around "3% of the population and declining" (Kelly 14). Moreover, RP, like any other accent, has also been ever-changing, although many of its die-hard admirers across the world who advocate its use in the English classroom might not be aware of this fact. In this context, Deterding (367) points out how in RP in Britain the triphthongs /aɪə/ and /aʊə/ in words like *fire* and *hour* are undergoing "a process of smoothing in which the middle element is omitted so both of these vowels may be [aə]", resulting in the two words becoming homophones. Then there is the diphthong /ʊə/, the use of which is becoming increasingly rare in RP, with people substituting it by the vowel /ɔː/. The question that arises then is this: should we in the Indian context, because of our unflinching love for RP, continue to ignore a variety like SIEP which maintains these contrasts and, therefore, might be more intelligible than varieties like RP which don't? Also, wouldn't SIEP appear to be more achievable to our learners since we have proficient SIEP speakers amongst us? Both current thinking and research on pronunciation teaching tend to make us believe that the answer to the first question is a loud 'no' and the one to the second question is a loud 'yes'.

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In the final analysis, then, it is more pragmatic perhaps to take a pluricentric view of English and give the developing national varieties, primarily the acrolectal forms of these varieties, like SIEP, for instance, some legitimate space in the pedagogical domain rather than bullishly cling on to the established varieties of the 'centre' countries like the UK or the US.

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Enhancement of Public Speaking Skill through Practice among Teacher-Trainees in English: A Study

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Abstract

This paper discusses the innovative methods of developing public speaking skill in English for the B.Ed. teacher-trainees. Teacher-trainees must have this essential skill which helps achieve a successful academic and professional career. Normally professional course students focus more on their major subjects than on learning the effective use of English language. In Tamil Nadu, teacher-trainees, both from the rural and urban areas, seem to have difficulty in mastering the speaking skill in English though their medium of instruction might have been English in their schools. This leads to their failure to gain any success in public speaking in English. In general, public speaking is more challenging than speaking skill. Language proficiency is not used as a criterion for admission to B.Ed. courses in colleges of education. This deficiency, in due course, creates problems for these candidates when they attend interviews and when they try to communicate with their team members or others. In schools where they are employed, they have difficulty in delivering public speech in English. So, there is a need for them to develop their public speaking skill in English through some novel ways.

Public speaking is admired and is in great demand. The teacher trainees approach this skill with fear and reservation. Even in the training period, speaking skill is taught rarely in any formal sense, which may increase anxiety and discomfort. Most of the B.Ed., colleges give importance to get all their students pass the university exams rather than developing skills. This is also another reason for the teacher trainees who may obtain good to excellent grades in their subjects but fear to perform speech in the public.

In the present study, the researchers have tried to identify the ways which can be used to develop the public speaking skill among the B.Ed. teacher-trainees. This can be done

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through some innovative methods even as the trainees go through their textbook-oriented English course at the college. The researchers have also conducted a qualitative study to find out how the public speaking skill in English can be improved.

Key words: Public speaking, B.Ed. teacher trainees, methods of mastering public speaking skill

Introduction

How do I speak and present the subject effectively in the class using English? And how do I speak in English to deliver public speech? These are questions that every teacher trainee of English major and Non-English majors should raise. Many books are available to guide them to help use the various methods and techniques. However, colleges do not offer help as to how these books could be used. Colleges also do not provide for any practical training in public speaking.

A teacher may take his or her class in English in the class room efficiently but they have fear to speak in the public in English even within the campus. Normally, teachers in all types of schools - Government Schools, Aided School and Unaided Private Schools - have to appear on the stage for giving a talk in the assembly to motivate the students. Speaking in the prayer hall is compulsory for the teachers. Their topics must motivate the students to go in right path. But most of them may feel uncomfortable and uneasy to speak in English, though they are very good performers in the subject they teach. Teachers are the easily available role model for the students who may aspire to deliver public speech in English. But when teachers do not perform well, then the students may not be greatly encouraged to develop this important skill which will be of great help when they seek employment and when they are part of an office.

Public Speaking

The essence of public speaking is not to gain something but to give something.

Effective speakers must have good speaking voice which presents the personality of the speaker in a positive and encouraging mode. The speaker should be enthusiastic to attract the audience. Teachers should know the way how to present the topic in their own style using some effective methods. Teachers should be powerful presenters.

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Objectives

The researchers of this paper conducted this work to find out the answers to the following questions:

How does the practice enhance public speaking?

Does it make any changes in teaching?

How do the students deal with practice, rehearsal and performance?

Hypothesis

The researchers had formulated the hypothesis that public speaking skill makes the teacher trainees improve their performance in the class as well as in the prayer hall and in teachers' meetings effectively.

Methodology

The study was qualitative in nature.

Field notes were maintained by the researchers to record the observations.

Sample

The first researcher selected 20 B.Ed. teacher-trainees from Chezhian College of Education, Kalasapakkam.

Design of the Study

The method followed the case study design. The research was conducted in one classroom consisting of the above teacher-trainees. The study was carried out in five phases.

Phase 1 First of all, the researchers determined the entry level of B.Ed. teacher trainees.

Phase 2 The researchers selected some topics which are common and significant.

Phase 3 For four weeks, each day, the subjects worked on different topics. They were given several tips which included the following:

Draft your speech with 4-5 key points.

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Clarify your topic, describe it.

Have clarity of your speech.

Smile and speak aloud.

Record your rehearsal

Pay attention to the body language.

Practice, reflect.

Convert your energy into positive energy.

Invoke attention, interest and emotion.

They were told that the following objectives help improve their teaching performance and career prospects. They need

1. To develop speaking skill

2. To make the trainees get involved in speaking skill

3. To avoid the fear and hesitation from the beginning

4. To develop the presentation methods

5. To develop positive attitudes to make effective presentations

6. To develop self-confidence and establish rapport with the audience

7. To plan, create and deliver high impact presentations

8. To make the teacher trainees speak with good voice

9. To motivate the teacher trainees to become enthusiastic

10. To make use of conversation as part of public speaking

11. To give attention to oral training that acquires fluency of speech

Phase 4 The researchers observed classroom interaction, discussion, and speaking carried out by the trainees in the classroom and recorded daily notes.

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Phase 5 After collecting this data, the same was analyzed.

Procedure

The investigator selected 20 B.Ed., students for enhancing their public speaking skill. They were given the same topics to prepare and speak in the class.

Findings and Conclusion

The consolidated observation reports of the public speaking of teacher-trainees revealed the following.

1. How does the practice enhance public speaking?

During the observation, the researchers observed that teacher trainees were eager to give their own description of the given topics in their public speaking, but they often struggled to use the correct/desirable words. They however, helped each other to comprehend the topics better. Thus, along with suggestion, they got a good amount of speaking skill.

2. Does it make any changes in teaching?

With the help of the tips, the trainees' perception of the world was enhanced and the researchers observed a significant amount of improvement in their language skills, namely, listening and presentation skills.

3. How do the students deal with practice, rehearsal and performance?

When teacher trainees were asked to deliver a speech, by the practice they presented a clear communication with conviction because of their practice and group work. They created and used tools to overcome nervousness and they also used body language (gestures, movement, posture and eye contact) to increase understanding. As they were instructed or trained, they accepted the question and responded to it with clear thoughts and answers. After some orientation they got an idea of what should be done. Initially they found it difficult but later they got improvement.

Recommendations

Student trainees could practice public speaking in the following ways:

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1. Social gatherings

2. Speaking to one's colleagues/ mentor/ advisor

3. Participating in the meetings

4. Participating in a group/team discussion.

To sum up, public speaking skill is more useful to the teacher trainees for giving effective presentations in the classroom as well as in the meetings and interviews. Thus public speaking helps one's own career.

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Language in India www.languageinindia.com **ISSN 1930-2940 15:2 February 2015**
Enhancement of Public Speaking Skill through Practice among
Teacher-Trainees in English: A Study
Dr. C. Arun, M.A., M.Phil., B.Ed., Ph.D. and Dr. V. Peruvalluthi, M.A., M.Phil., Ph.D.   18

Cultural Conflict in Divakaruni's Select Short Stories: *Silver Pavements, Golden Roof*

A. R. Bharathi, M.A., M.Phil., Ph.D. Scholar

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Chitra Divakaruni
Courtesy: http://www.utdallas.edu/ah/events/detail.html?id=1220345221

Abstract

Expatriate writing is born out of the clash between displacement and relocation, belonging and alienation; it also implies cultural travel from nostalgic reminiscences of home, their original culture to the anchoring in the new world, their adopted culture. It is the diasporic writers, who are concerned by the need to re-establish their roots, straddling between the psychological and physical borders of two cultures. This paper discusses the cultural conflicts portrayed in Divakaruni's select stories, especially with reference to *Silver Pavements* and *Golden Roof.* Disillusion felt by the migrants are detailed. Confronting people from other cultures is a special feature in these stories. Spiritual and psychological conflicts are discussed.

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Key words: Divakaruni, short stories, cultural conflicts, spiritual and psychological elements

The Birth of Expatriate Writing and Dimensions of Expatriate Writing

Expatriate writing is born out of the clash between displacement and relocation, belonging and alienation; it also implies cultural travel from nostalgic reminiscences of home, their original culture to the anchoring in the new world, their adopted culture. It is the diasporic writers, who are concerned by the need to re-establish their roots, straddling between the psychological and physical borders of two cultures. Traditions and cultures are exchanged and their effort to locate and assimilate in a new culture suffused in bouts of nostalgia for their native country. It is in this vein that Divakaruni, a second generation expatriate writer, has very powerfully described the diasporic experiences of immigrants.

Disillusionment, Exile and Surprising New Desires

Divakaruni approaches the themes of disillusionment and exile in innovative ways. She projects varied themes in her stories like inter-racial marriages, home and family, ethnicity, identity and sexuality through which she articulates a perspective of women's experience of exile in particular and women's alienation in general. She brings her ideas into the stories, which make us feel about the character, and the reality with which she interweaves the stories is really appreciable. The characters are very close to reality and we find a balance between old treasured beliefs and surprising new desires. The protagonists in Divakaruni's stories lead an imperfect life which shows how women struggle hard for their personal identity.

Indianness

There is a remarkable significance of the cultural conflict in most of Divakaruni's short stories. The Indianness in her stories is stunning. She gives prominence to her native

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culture in which she is born and brought up. For several years she is interested in issues involving women and works with Afghani women refugees as well as in shelters for battered women. She says that, while she is working at Berkeley, she becomes aware of women's issues and the need for her to do something for them. In 1991 she becomes founder- member and president of Maitri, an organization in the San Francisco area that works for South Asian women in abusive situations. She also associated herself with Asians against Domestic Abuse, an organization in Houston. Her interest in these women arouses, when she realizes that there is no mainstream shelter for immigrant women in distress, a place where people will understand their cultural needs and problems in the United States.
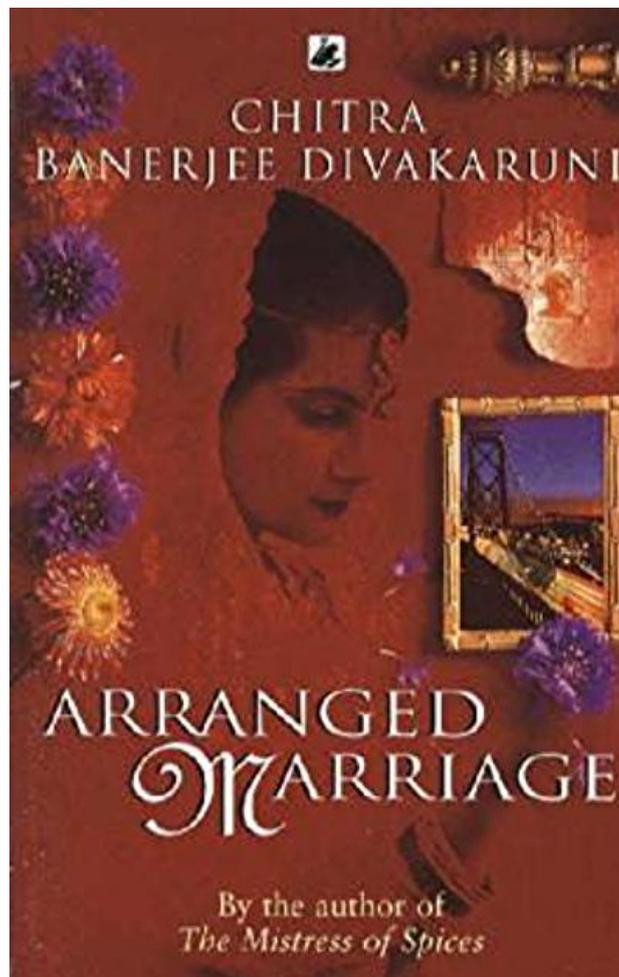
Arranged Marriage

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Arranged Marriage is a collection of eleven short stories which deals with conflicts arising out of love. The changing times affect the cherished Indian institution of arranged marriage is the theme of the eleven stories of *Arranged Marriage*. Most of the stories are about Indian immigrants to the United States from the author's native region of Bengal and are told by female narrators in the first person singular point of view, often in the present tense, which imparts to the stories a sense of intimacy. They capture the experience of recent immigrants, mostly from professional classes, such as electronic engineers and business people, but also a few from the working class.

Silver Pavements, Golden Roof

In the story entitled, *Silver Pavements, Golden Roof*, one can explore the psychological conflicts struggling in the minds of her protagonists, as they venture in to the western way of life and culture. The protagonists of her novel struggle between the irony of past memory and new situation. Her characters struggle between these two diverse worlds, and crave to assimilate these two extremes for a new future. They are so entangled in their root and origin that every step they take in their new found land is approached with a half-hearted will. The protagonists linger in their past life with nostalgia, amidst the claims of an exotic and coveted culture, gradually sucking up and consuming them completely. Somewhere in the deepest terrain of their memories, they can feel the scars of those long forgotten memories and make them conscious that they still persist. These memories of the past make the characters hesitant to move away freely with their newfound life in America.

Focused More on the Complexity of America

The story *Silver Pavements, Golden Roofs,* is perhaps one rare example in which the author makes an attempt to look at the complexity of America rather than presenting a simplified and glorified land of freedom and fulfilled dreams. In the story, a young Indian girl

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comes to the U.S.A. as a college student with many dreams, which are complicated by her encounter with her immigrant aunt's unsophisticated husband (both of Indian origin) and the racist slurs of the neighbourhood boys. Although the protagonist Jayanti Ganguli appears to stand up for a postcolonial way of thinking in response to her encounter with racism, her thoughts and words are imbued with colonialist binaries. She carries within her prejudices that make her judge people according to hierarchies of caste, color and class. She and her aunt Pratima come from an upper-class, upper-caste Bengali family and both are described as fair-skinned; while her uncle Baikram, who is drawn as an unsavoury character, is described as dark-skinned and lower class. He is also ugly, rude, uncultured and rough yet vulnerable.

Narrator's Perspective of Characters

The uncle is seen from the perspective of Jayanti, the narrator of the story and Jayanti's perspective of her uncle is inscribed with European colonialist notions of equating dark skin-color with a lower breed of humans characterized by traits of brutality, vulnerability and a lack of sophistication. In contrast, the white professor Jayanti fantasizes about is drawn as the uncle's polar opposite; he is handsome, refined and romantic. He is the one Jayanti imagines as a husband, the man with whom she will fall in love when she breaks away from the Indian tradition of arranged marriages as she declares, "No arranged marriage like Aunt's for me" (45). When she reaches the apartment, she is disappointed because the house is too small and dirty. She says, "Not at all what an American home should be like" (40). Later, she learns from her aunt that her uncle is not the owner of an automobile empire but only a mechanic. She describes about the apartment as:

> This apartment smells of stale curry. It is crowded with faded, overstuffed
> sofas and rickety end tables that look like they've come from a larger place…
> My monogrammed leather cases are an embarrassment in this household. I

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push them under the bed in the tiny room I am to occupy – it is the same sizes as my bathroom at home. I remember that cool green mosaic floor, the claw-footed marble bathtub from colonial days, the large window that looks out on my mother's crimson and gold dahlias, and want to cry. (40-41)

Exploration of Two Different Worlds

Divakaruni explores India and America as two different worlds epitomizing two different cultures and for the immigrant Indians, new life in America is like being thrown into the sea even before learning how to swim. It is really a new and a very different setting. For the immigrant Indians, it is a mixed experience too, at one time it acts as a boon that shatters the inhibitions and taboos, with which they have long been associated, and at other time they experience the void and nothingness of a superficial culture. This is typical to all the immigrant Indians where freedom does not come without a price. It places all the protagonists on the same plane with Sita in the *Ramyana,* who becomes more vulnerable after crossing the *Lakshman Rekha*.

Expectations and Unknown Realms

The expectation of a different culture and the pull towards the unknown realm is altogether a new experience, and this aspect is well substantiated when we come across these lines where the protagonist craves to assimilate in her speech certain English words as a sign of westernization. "Sorry," I say, "So very very sorry," like the nuns had taught me to in those old, high-ceilinged classrooms cooled by the breeze from the convent neem trees" (35). The young girl Jayanthi fancies in her dreams, "Will I marry a prince from a far-off magic land, where the pavements are silver and the roofs all gold?" (56). She spends most of her time in America thinking about her native home. She is unable to concentrate on her studies due to the perplexed situation at aunt's home. She feels that, "the walls are closing in on me.

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My brain is dying. Soon I will turn into one of those mournful eyed cows in the painting behind the sofa" (47). So, she persuades her aunt Pratima to go for a walk with her. While going for a walk, her aunt Pratima narrates about her childhood memories in India. She tells, "In the village before marriage I was always walking everywhere-it was so nice, the fresh air, the sky, the ponds with lotus flowers… Of course, here we cannot be expecting such country things…" (47). Unfortunately some boys follow them and throw slush on their face. So in Jayanti's experience, racism is not an issue of exploitative policies and power struggles, but only a street prank of young boys in a poor neighbourhood. She says:

> I don't see which boy first picks up the fistful of slush, but now they're all throwing it at us. It splatters on our coats and runs down our saris, leaving long streaks. I take a step toward the boys. I'm not sure what I'll do when I get to them- shake them? explain the mistake they've made? Smash their faces into the pavement?- but Aunt holds tight to my arm. (51)

Racial Conflicts and Violence

When they escape from the boys and reach home, uncle is angry that they have gone for a walk and has been victimized by the white children. As a figure of male authority, he is angry that they went out without his permission. He scolds her, "Haven't I told you not to walk around this trashy neighbourhood? Haven't I told you it wasn't safe? Don't you remember what happened to my shop last year, how they smashed everything?" (53). This story depicts the life of an Indian man who comes to America dreaming of becoming a millionaire. But he ends up as a garage mechanic, a victim of discrimination, he believes. The women are afraid of their fathers or husbands and are afraid to leave their homes in protest because they fear a scandal in society. Pratima Auntie tolerates her husband's abuses and frustration patiently, without protest. She is the victim of his anger. "When the back of

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his hand catches Aunt Pratima across the mouth, I flinch as if his knuckles had made that thwacking bone sound against my own flesh. My mouth fills with an ominous salt taste" (53). But later, he tries to convince her wife Pratima by saying, "I tried so hard, Pratima. I wanted to give you so many things- but even your jewelry is gone… This damn country, like a dain, a witch- it pretends to give and then snatches everything back" (54).

Struggle for Assimilation

In Divakruni's writings, we see the struggle of the protagonists as they progress to assimilate their past and their new found situation, and feel the unfulfilled longings of the characters who, finding themselves stranded in the middle of nowhere, desperately try for a way out and suffer in the process. Her uncle tells her, "Things here aren't as perfect as people at home like to think. We all thought we'd become millionaires. But it's not so easy" (43). This dilemma is the core of Divakruni's writings. "The Americans hate us. They're always putting us down because we're dark-skinned foreigners, kala admi. Blaming us for the damn economy, for taking away their jobs. You'll see it for yourself soon enough" (43).

Hollowness of Superiority

The domination of a superior culture or race hindering the local culture, hypnotizing us with their outward superficiality, whose theme ultimately is hollow and void, is quite obvious as we explore her writings. Her protagonists struggle to find solace, assimilating the two worlds, her past and the present, but the conflict that arose makes the protagonists, at times, schizophrenic and disillusioned. This phenomenon gulps down the minds of the protagonists in their aspiration to achieve something in life. "But here my imagination, conditioned by a lifetime of maternal censorship, shuts itself down" (45). The hungry yearning for "homehomehome" (55). When disillusioned by the stark reality of the American

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culture, makes evident the realization of a lost essence of the past. Then the ultimate realization that, "the beauty and pain should be part of each other" (56).

The snow becomes an anesthetizing agent, a symbol of the kind of erasure that Jayanti is about to embrace in order to survive in America. She tells, "I notice that the snow has covered my own hands so they are no longer brown but white, white, white" (56). However, in this story, the author does not simplify Jayanti's entire experiences as much as she does with the characters of the other stories, many of which unabashedly simply the opposition between the Indian and the American ways of life in terms of oppressed and backward versus free and full of promise.

Conclusion

Divakaruni's stories deal mainly with the clash of a primitive way of life with the western ideals of high culture. Her protagonists, mainly immigrant Indians, dream of walking past their lived experiences and practices to experience exotic land, and explore unknown realms. For the immigrant Indians, the past and its associated traditions have their own beauty and assurance, in spite of their limitations. This realization, which comes with the experience of freedom, makes one sympathetic towards one's own prejudices against one's own culture and tradition. This awareness gives the protagonists of Divakaruni's stories, a sense of new judgement and understanding of their own culture and traditions. Culture changes according to the demands and needs of the protagonists, but to detach old memories and old past from their psyche, as they move further away to suit expectations of the present and future, becomes a conflicting task. Other than the problems of immigrant Indians in American society, she also presents very vividly the dilemmas of Indian women in traditional society. Her women characters represent the sentiments of women within traditional bounds and outside traditional bounds.

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Khoibu Tone

Laishram Bijenkumar Singh, M.A., NET, Ph.D.
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Abstract

The present paper entitled "Khoibu Tone" is a description of the tone system of *Khoibu*, an undocumented and endangered Tibeto-Burman language spoken by the Khoibu tribe. The literal meaning of this tribe is derived from '*khoi*' and '*pu*', where 'khoi' means 'bee' and *'pu'* means 'owner'. Thus the term refers to the speakers of this language as the ones who own 'bee', 'beehives' and 'honey' in the indigenous land of Khoibu territory. *Khoibu* is also known as *Uipo* and it belongs to the Kuki Chin Naga group of Tibeto-Burman family (cf. Grierson LSI, Vol.-III, part-II, 1903). *Khoibu* is mostly spoken in Chandel district of Manipur. It is spoken by approximately 2800 speakers in the Machi sub-division of Chandel district, Manipur and there are eight Khoibu villages which are confined to Chandel district of Manipur which is the area where this language is spoken.

Khoibu is a tonal language and there are three tones in *Khoibu*, viz. rising (≅), level ( ) and falling (∃). /ná/'leaf' /na/'baby' /nà/'nose' ; /lá/'song'/la/'fragment of a yarn' /là/'a small piece' ; /mə-tí/ 'seed'/mə-ti/ 'tender tissue'/mə-tì/ 'salt'. In most of the cases the vowel phoneme of the first segment is level tone in disyllabic words like /kə-ná/ 'to wear a necklace', /kə-na/ 'falling ill', and /kə-nà/ 'lacking behind'. In the case of monosyllabic words, if the syllabic structure is CV, all the vowels are long in level tones. Sandhi phenomenon in relation to tones also has been discussed illustratively with examples. Tone sandhi occurs when pronominal markers /kei-/, /nei-/ and /a-/ are added to the monosyllabic nouns. There are three types of sandhi rules in Khoibu. The three sandhi rules will be illustrated with appropriate examples.

Key words: Tone, Khoibu, Tibeto-Burman, Tone Spreading, Tone-Sandhi

1. Introduction

The present paper entitled "Khoibu Tone" is a description of the tone system of *Khoibu*, an undocumented and endangered Tibeto-Burman language spoken by *Khoibu* tribe. The literal meaning of this tribe is derived from '*khoi*' and '*pu*', where 'khoi' means 'bee' and *'pu'* means 'owner'. Thus the term refers to the speakers of this language as the ones who own 'bee', 'beehives' and 'honey' in the indigenous land of Khoibu territory. *Khoibu* is also known as *Uipo* and it belongs to the Kuki Chin Naga group of Tibeto-Burman family (cf. Grierson's LSI, Vol.-III, part-II, 1903). It is spoken mainly in the Machi sub-division of Chandel district which is 64 km. away from Imphal and lies in the south-eastern part of Manipur at 24°40' N Latitude and 93°50' E Longitude and its neighbors are Myanmar (Burma) on the south, Ukhrul district on the east, Churachandpur district on the south and west, and Thoubal district on the north[1]. According to a native speaker (our language respondent) the total population of the Khoibu is around 2800. By religion Khoibu is totally Christian. Before conversion to Christianity, Khoibu prayed to their forefathers.

The following analysis is based on a lexicon containing around 1000 words which I elicited from Mosyel Syelsaangthyel Khaling (50 years), a native speaker of Khoibu from Khamsing village, Chandel. The present paper is structured into two sections as follows:

1. At the very first part the paper discusses the word structure, segmental phonemes and syllabic structure of Khoibu. There are 18 consonant phonemes, viz. */p, b, t, d, c, k, p^h, t^h, k^h, m, n, N, s, l, r, w, y, h* and six vowel phonemes, */i, e, a, ə, o,u/*.

2. The second part deals with the tone analysis at the distinction level of high, level and low, tone spreading and tone sandhi.

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[1] There are eight Khoibu villages in Manipur viz. Khoibu Khullen, Biyang, Yamolching, Nungourok, Khamsing, Salemram, Thallem and Thawai. All the villages are confined to the Chandel district only. Among the villages, Khoibu-Khullen is the oldest village. Some amount of Khoibu population is also found in the pockets of Imphal city, Manipur.

Map of India showing Manipur   Map of Manipur Showing Chandel district

2. Word Structures

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It will be worthwhile to understand first how the Khoibu words structure looks like to understand the tone in Khoibu. Here, I can give a distinctive outline for the two level of representation for Khoibu words and Khoibu morphemes. Morphologically, Khoibu morphemes are bound in nature, which means morphemes cannot be pronounced independently with a recognizable meaning and they cannot stand alone. On the other hand, Khoibu words are morphologically free; they can be pronounced meaningfully, and can stand alone. Khoibu words consist of single monosyllabic morpheme; *lù* 'head' is an example of Khoibu monosyllabic word. As a matter of fact most Khoibu words are made up of more than two or more morphemes forming disyllabic or polysyllabic words. This will be helpful in the analysis of tone in Khoibu as the tone bearing unit in Khoibu is the morpheme. As I have mention above, the morpheme in Khoibu are bound in nature, it is not possible to determine the tone of a Khoibu morpheme in isolation.

3. Segmental Phoneme and Syllabic Structure

Before I proceed directly to the Khoibu tone analysis, it will be interesting to have a look on the segmental phoneme and syllabic structure of Khoibu. Eighteen consonants are found in the five places of articulation in Khoibu as in table 1 and Khoibu has six vowel systems as in table 2.

		Bilabial		Alveolar		Palatal		Velar		Glottal	
		vl	vd	vl	vd	vl	vd	vl	vd	vl	vd
Stops	Unasp.	p	b	t	d	c		k			
	Asp.	p^h		t^h				k^h			
Fricatives				S						h	
Nasals			m		n				N		
Lateral					l						
Trill					r						
Semi-Vowels			w				y				

Table No.1 – Khoibu consonants

	Front	*Central*	*Back*
High	i		u
Mid	e	ə	o
Low		a	

Table No. 2 – Khoibu Vowels

4. Syllabic Structure

Khoibu syllables have the basic structure as shown in the Fig. 1. In the following Fig. 1, C_1 is the optional initial consonant, C_2 is also an optional consonant, V is an obligatory vowel nucleus and C_3 is an optional final consonant.

syllable

onset   rhyme

nucleus   coda

$(C_1)(C_2)$ V C_3
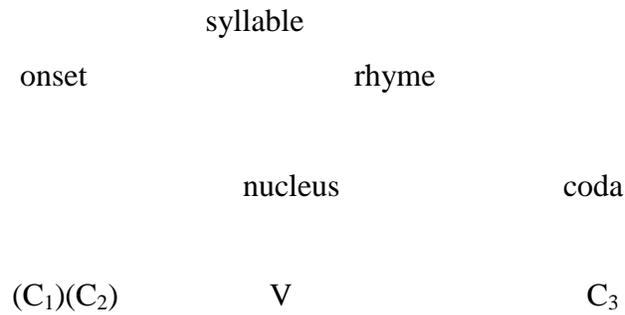
Fig. 1 - Khoibu syllable structure

Khoibu syllable can exist without an onset and coda. It means that it is not obligatory for a syllable to be well formed with an onset or a coda. There are some instances of syllable well-formed of just a vowel nucleus.

#V#	/á/	'he'
	/í/	'they'

The optional initial consonant in Khoibu may be a simple or a complex onset. In Khoibu there may be well formed monosyllabic words without coda which give rise to two types of syllables. It is not possible to accommodate more than two consonants on the onset position.

1) Simple onset (CV#)

2) Complex onset (CCV#).

1) Simple onset –

    CV#   */hi≅/*   'blood'

                    /pā:/   'father'

                    /dī:/   'stool'

2) Complex onset –

    CCV#   */tʰrō/*   'thin'

5. Tone

There are three tones in Khoibu viz. high, level and low. In order to show the three tonal distinctions, here I am providing a set of minimal pairs that demonstrate the establishment of all the three tones contrasting very distinctly.

5.1 High tone

High tones are marked with an acute accent (´) like */á/* in *pá* 'father'. The high-toned vowels are articulated with a greater force of breath and are heard as tense.

High tone

pá   'father'

ní   'you'

wá   'chicken'

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300

Pitch(Hz)

75

time

1.53 Second
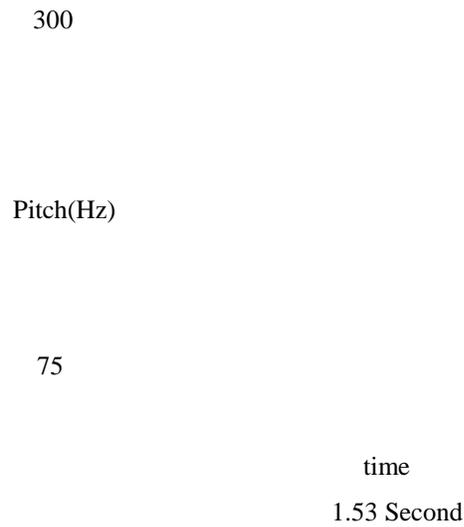
Fig. 2 - Pitch pattern of an open monosyllabic word with high-tone: *ní* 'female-in-laws'

300

Pitch(Hz)

75

time

7.4 Second
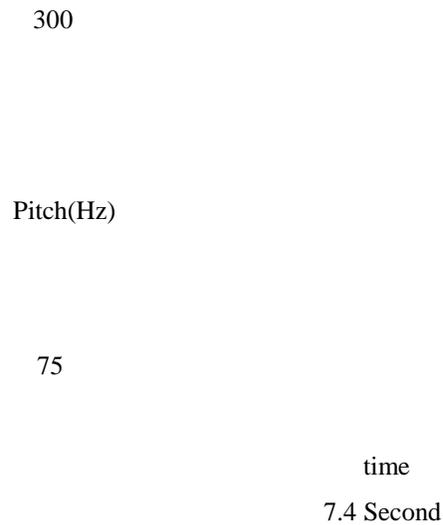
Fig. 3 Pitch pattern of closed monosyllabic word with high-tone: *lə́m* 'road'

5.2 Mid Tone

The mid tone is marked as (ˉ) as */ā/* in *nā* 'baby'. The mid tone can occur in both open and closed syllable.

300

Pitch(Hz)

75

time

3.8 Second
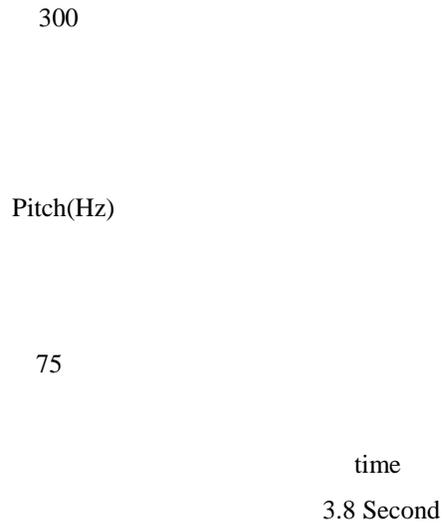
Fig. 4 - Pitch pattern of an open monosyllabic word with mid-tone: *nā* 'baby'

300

Pitch(Hz)

75

time

8.5 Second
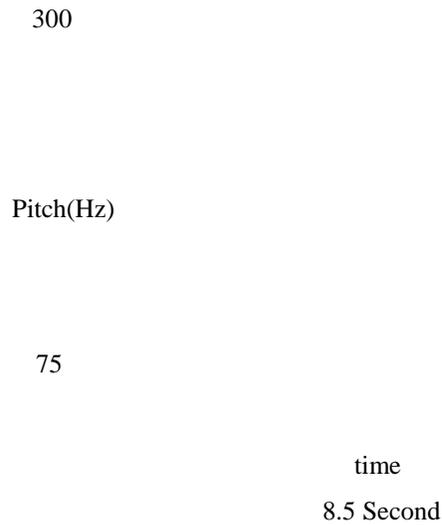
Fig. 5 Pitch pattern of closed monosyllabic word with high-tone: *kōŋ* 'buttock'.

5.3 Low tone

The low tone is marked with grave accent (ˋ) as *à* in *wà* 'chicken'. The low tone also can occur in both open and closed syllables.

300

Pitch(Hz)

75

time

1.87 Second
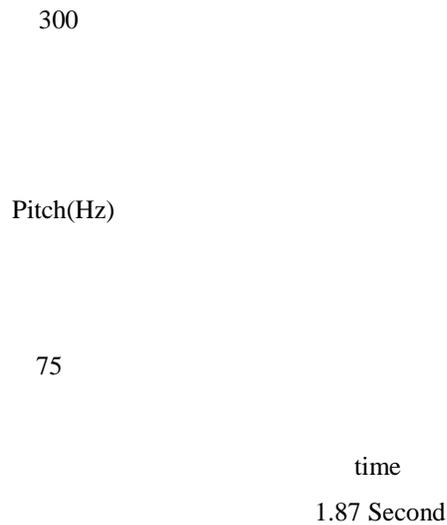
Fig. 6 Pitch pattern of closed monosyllabic word with low-tone: *wà* 'buttock'

300

Pitch(Hz)

75

time

7.86 Second
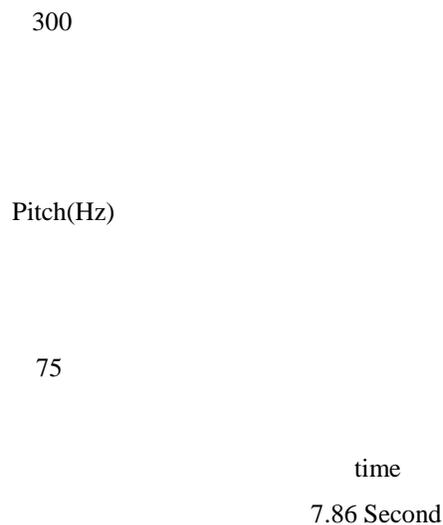
Fig. 7 Pitch pattern of closed monosyllabic word with low-tone: *sə̀m* 'hair'.

5.4 Tone Contrasting Pairs

In order to have a clear vision on the tone of Khoibu, here I am providing sets of minimal triplets demonstrating the three tone level in the following examples.

Minimal Pairs of open syllable contrasting tone in three pitch level in monosyllabic words.

High tone		Mid tone		Low tone	
/ná/	'leaf'	/nā/	'baby'	/nà/	'nose'
/lá/	'song'	/lā/	'fragment of a yarn'	/là/	'a small piece'
/cá/	'child'	/cā/	'tea'	/čà/	'paddy'

Minimal Pairs of tone contrast in disyllabic words.

High tone	Mid tone	Low tone
/kə̄-nə≅m/ 'to push'	/kə̄-nə̄m/ 'filthy smell'	/kə̄-nə∃m/ 'hot massage'
/mə̄-tí/ 'seed'	/mə̄-tī/ 'tender tissue'	/mə̄-tì/ 'salt'
/kə̄-rə≅n/ 'sporadic'	/kə̄-rə̄n/ 'to stop wild fire'	/kə̄-rə∃n/ 'to stop quarreling'

In disyllabic words the first segments bears mid tone in most of the cases. And the tone is decided by the last vowel i.e. the tone bearing unit in a disyllabic word is decided by the final vowel.

5.5 Tone spreading

If a root occurs in a word with more than one tone bearing unit, the tone of the root is spread to every unit to the right of the root that does not already have a tone. Adjacent high tones trigger downstep and adjacent low tones trigger upstep.

	H		L	
Lexical level –	*səm*	'hair'	*səm*	'dress'
	H		L	

Concatenation -	*tə səm sə*	'that hair'	*tə səm sə* 'that dress'
	H		L

Tone spread -	*tə səm sə*	'that hair'	*tə səm sə* 'that dress'
	H H-		

Downstep -	*tə səm sə*	'that hair'	not applicable
			L L+

Upstep -	not applicable		*tə səm sə* 'that dress'

The minus(-) sign signifies a downscaled tone and the (+) plus sign signifies for an augmented tone.

5.6 Tone Sandhi
Sandhi rule

The analysis reveals that the tone sandhi occurs in all the three tones viz. high, mid and low. The so formed sandhi will be marked in bold letters. There are three types of sandhi rules in Khoibu.

Rule No. 1: This rule affects open syllables with a high tone. When an open monosyllable with high tone is prefixed with pronominal markers, the high tone becomes mid tones and the vowel got lengthens in 3rd person singular number, 1st person plural number and 2nd person plural number as shown in below.

Rule: H → M

/caǝ/ 'child'

Singular	Plural
keicaⴲ 'my child'	***kǝyaica:* 'our child'**
neicaⴲ 'your child'	***nǝyaica:* 'your child'**
***aca:* 'his child'**	*ayaicaⴲ* 'their child'

Rule No. 2: This rule affects open syllables with a mid tone syllables. When an open monosyllable with mid tone is prefixed with pronominal markers, the mid tone becomes low tone in 3rd person singular number, 1st person plural number and 2nd person plural number as shown in below.

Rule: M→ L

/ha:/ 'tooth'

Singular	Plural
keiha: 'my tooth'	***kǝyaiha∃* 'our tooth'**
neiha: 'your tooth'	***nǝyaiha∃* 'your tooth**
***aha∃* 'his tooth'**	*ayaiha:* 'their tooth'

Rule No. 3: This rule affects close syllabic words with a low tone. When an close monosyllable with low tone is prefixed with pronominal markers, the low tone becomes high tone in 3rd person singular number, 1st person plural number and 2nd person plural number as shown in below.

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Khoibu Tone

Rule: L→ H

/sə⫫m/ 'hair'

kei sə⫫m 'my hair'   **kəyaisə≅m 'our hair'**

nei sə⫫m 'your hair'   **nəyaisə≅m 'your hair'**

a-sə≅m 'his hair'   *ayaisə⫫m* 'their hair'

6. Conclusion

As per the analysis made in the above sections Khoibu being a Tibeto-Burman language shows existence of tones in three level of pitches viz. High, mid and low which has been marked (´), (¯) and (`) respectively. In the first sections it has been shown that Khoibu segmental phonemes has 24, out of which 18 are consonant which is found at five places of articulation and six vowel system. In addition to this word structure and syllable structure of Khoibu has also been highlighted. Only a single vowel phoneme can exhibit a syllable in this language. The phenomenon of tone spreading has also been shown and at the last section tone sandhi has been described illustrating with the examples inventing three sandhi rules.

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The Village Community among the Tangkhul Nagas of Manipur in the Nineteenth Century

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Abstract

The Tangkhuls occupy the north eastern hill of Ukhrul District, Manipur. Tangkhul people know no other life except that of "community life". In fact, they work in groups, eat in groups, work in groups and sleep in groups wherever there are. All things are done in groups and in the full presence of the entire community. The individuals have no existence apart from the community. Interestingly, there was no place for idle men in the Tangkhul Naga community. The principle "He who does not work, neither shall he eat" is adopted by the Tangkhul Nagas. All must work and participate in the community work - may it be house building, feasts of merit or harvesting, everyone must join the community work.

In the nineteenth century, the farmers of the village community were very helpful in time of happiness and sorrow. There was no hierarchical system in the social set up. Collection of wooden materials and construction of house took only a few days. There was a strong sense of corporate responsibility present in the construction of any house including the chief's house in the village which is an indivisible unit. The sense of collective accountability has been responsible for the integrity of the community.

In the village community '*Longshim*' or dormitory played the most vital important role in shaping young men's and women's life. The '*Longshims*' were created according to different age group of the given village. Indeed, *Longshim* was an admirable institution. The institution system taught them the meaning of co-operation and responsibility. It was the crucible which moulded girls and boys into responsible women and men. Thus, the village community as a whole belongs to a farming community. Their lifestyles were simple, honest and co-operative. The village

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community was a compact well-knit society where the customs and traditions are regulated accordingly.

Key words: *Awunga* **(Headman/Chief of the village),** *Hanga/Hangva* **(The village elders /Councilors),** *Longshim* **(dormitory),** *Sharva* **(Clansmen's' priest),** *Shim Ameowo* **(House Deity).**

Introduction

The Tangkhul Nagas of Manipur are the largest community after the majority Meitei community in Manipur. Ukhrul district is the home of the Tangkhuls since time immemorial. The Tangkhuls' habitat spreads beyond the India border into Upper Burma in Somra tract and Naga hills of Burma. Many Tangkhuls have settled down in the foot hills and in Imphal valley. The Tangkhuls predominantly inhabited the whole district of Ukhrul measuring 4,544 sq. km. Jessami, Wahong, Poi, Tusom, Chalao and Kharasom are the northern most villages-boundary with the Nagaland state. In the east, Chamu, Khayang, Chatric Khullen, Kachouphung, Chahong Khunou, Kongkanthana and Kangpat Khullen villages bordering Sagaing Division of Myanmar. The Southern-most villages are Nambashi Khullen, Lairam Khullen bordering Chandel District and in the west Kachai, Champhung, Sana Keithei, Hongman, Mapao, etc., border Senapati and Imphal East.

The Tangkhul inhabited area situated in the Ukhrul District of Manipur is a mountainous country. They enjoy a very pleasant climate, which is neither very gold nor hot and thus make this land, a suitable place for healthy living. The land is blessed one. A cold climate prevails in the district of Ukhrul. The district headquarter, Ukhrul, is 6800 ft. above sea level. Monthly rainfall on an average is 99.7 mm. The maximum temperature is 29*c and minimum temperature is 2.6*c.

The entire Tangkhul community belongs to Indo-Mongoloid ethnic race and follows the same culture, customs and traditions with slight variations here and there. They are bound together by these inseparable ties and what future holds for them collectively. In every village, they have their own dialect which is a very unique in Naga Society. Nevertheless it is also true

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that all the dialects spoken by Tangkhul community in all regions can be mutually understood without much effort. In the late nineteenth century Rev. William Pettigrew introduced a common Tangkhul language for the betterment of the Tangkhul community at large. In the past, the entire Naga people followed head hunting irrespective of the Naga tribes. The Tangkhul community followed such a practice too which was put to a stop by the Britishers when Naga inhabited areas were brought under their administration. Changes were ushered in with the advent of colonial rule and Christianity.

The community life of Tangkhul Nagas was typical and spectacular as it was quite different from the other tribes. In the Tangkhul village, there was no class and caste distinction among the farmers. A form of social democracy was in existence. The smallest unit of society in a village was the family. There were different organizations and societies in the form of co-operative society for social and community development in the village. Nevertheless, unwritten form of democracy was in vogue in the village community. The Tangkhul Naga community is basically agriculturist, so suitable dates are fixed by the chief/headman in consultation with the village councilors (*Hangva*) for the observation of particular days for seed sowing, transplanting, saplings and harvesting and other festivals. The first day of each such activity is observed with the worship of the relevant deities, *gennas* and festivities.

Meaning and Concept of Community

The term 'community' denotes almost uniformly and permanently shared lives of a people over a definite region. According to MacIver and Page, "whenever the members of any group, small or large live together in such a way that they neither share, nor this or that particular interest, but the basic condition of common life, which is called that group a community"(K. Singh, 1993:204). According to Lumbi, "A community may be defined as a permanent aggregation of people having diversified as well as common interests and served by a constellation of institutions"(K. Singh, 1993:204).

Every village besides being a distinct political and economic unit is also recognized as a religious community. Most religious ceremonies involve the entire village and the village as a whole is affected by food *gennas*. For example, even in the olden days, tribal loyalties could be seen extending beyond the village borders. Generally, people of one tribe or village help to the smaller village or weak neighbours for the development of that particular tribe or village in the

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spirit of unity and integrity, but such spirit was never lasting for long time. As political units they have at the best shown themselves capable of only feeble attempts at concerted and united action against a common foe. The Mao group of villages perhaps offers the best example of unity in religious matters extending beyond the narrow limits of a single village.

One of the most colourful ingredients of the Tangkhul Naga village-states is its "Community Life." In Tangkhul, society individuals know no other life except that of "community life." They work in groups, eat in group and sleep in groups in the given society. There is neither individual cultivation nor harvest, no individual house-building, no 'feast of merit' by individuals alone and no wooing of girls individually. All things are done in groups and in the presence of the entire community. The individual has no existence apart from the community. The Tangkhul Nagas enjoyed the rights to properties and lands. There was no place for idle men in Tangkhul Naga Community. The principle, "He who does not work, neither shall he eat" is a Naga principle in practice. All must work and participate in the community work-may be in the construction of house building, 'feasts of merit' or harvesting, everyone must join the community work to show solidarity of oneness.

The philosophy of individualism did not have much importance in Tangkhul Naga community life. The individual had no existence apart from the community. No one was allowed to stay away from the public work, rather the young people were enthralled by the competitive spirit and they used to compete with each other to carry the heaviest wooden materials and also exhibit their skill and efficiency in construction work, etc. When one could not complete the cultivation or harvest on time, the general public had to volunteer free labour so that the village festival was not disturbed.

During the nineteenth century, the farmers of the village community were very helpful in time of happiness and sorrow. There was no hierarchical system in the social set up. There were no cases of oppression and suppression to the poor people by the rich people. "Instead of that the poor and weaker section of the people were helped and sponsored by the rich and well to do people. The rich and those who had more working force helped the weaker people by working together for equal share of produce. The rich people enjoyed the happiness and solace in helping the poor and weak people. The farmers of a village were accustomed to work together in groups, societies and villages as a whole for a construction of house, cultivation, fishing, hunting and

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celebration of festivals. They really enjoyed working together and eating together exhibiting solidarity and unity in oneness.

1.2. Construction of House (*Shim Kasa*)

In the Tangkhul society, construction of wooden house was not an individual's responsibility alone. It has always been a collective responsibility of the clan or the village itself from ancient times. Even now this culture is still practiced in the villages. The closest clansmen and relatives would always prepare all the wooden components which constitute roughly about 60 percent of the total materials required. "The immediate male family members contributed maximum labour followed by other close clansmen and then from brother- in-laws and distant clansmen and neighbours as well and the entire villagers"(R. Luikham, *Tangkhul Traditional Land Use System and Related Custom*). Thus all the wooden materials are mostly prepared from within the woodlands owned by the clan itself or by individuals or from collectively owned woodland by the village as a whole on obtaining permission from *Hanga.* Generally speaking, a farmers' house is a wooden structure built over the ground with plank walled and thatch roofing. Collection of wooden materials and construction of house takes only few days. There is a strong sense of corporate responsibility present in the construction of any house including the chief's house in the village which is an indivisible unit. The sense of collective accountability has been responsible for the integrity of the community.

Practically, thatch collection was considered as women's sole responsible for every household. Nevertheless for construction of a new house in a village, it was collected by the immediate clan women members followed by other womenfolk of the clan preferably during the months of November, December and January. In short, construction of a clansman's house has always been a collective and corporate responsibility which has in fact kept up and preserved the closeness and integrity of the clan as well as of the community as a whole. In the nineteenth century, all the houses of the farmers in a village were thatched roofed, womenfolk would therefore collected thatch in winter and the dry season for roofing new houses. According to R. Luikham, "Thatch collection was not an easy job. Every exposed part of the body was cut and the soles punctured and pierced by sharp thatch new shoots. It had to be cut and made to dry and subsequently carried home on their back laboriously before the forest burnt down by fire." (R. Luikham, *Tangkhul Traditional Land Use System and Related Custom).*

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The pillars of the house are often of great size and of excellent quality. The roof of the house is so thick that it lasts for long time, say, about twelve years. When the need arose for repairing they replaced the old thatch with the new thatch. Excellent thatching grass is found usually in the vicinity of the villages; having cut it, they divest it carefully of every weed and inferior blade, after which they tie it up in little bundles with strips of bamboo which is long between the joints, pliable and tough, so tightly that a blade cannot be extracted from the bundle. The method of tying is very simple. First the act of binding is done through the middle of the grass and at the head of the bundle of thatch and then one turn round it bringing the end up and passing it in between the surrounding turn by a slight twist a loop is formed at the end into which a short stick is thrust, with which, as a lever, the bundle itself is firmly tied. These little bundles of thatch are tied it each separately to the bamboos of the roof running parallel to the ridge pole, and thus a bundle of thatch is formed to protect and resists water and rainfall effectively for a couple of years.

In the case of *Lhota* community, they also wasted a lot of money and wealth for the construction of houses. The walls are of bamboo and the roof is of the thatch or palm-leaf. The front of all but the poorest houses is semicircular, with a door in the middle of the semicircle. The roof of the front semicircular room slopes up to the roof of the main building like the roof of the semicircular apse of a church. The Tangkhuls use pine planks and shingles in their houses which possess the appearance of great durability. The style of house built by the Tangkhuls was similar to the Kubo Valley; it greatly shows evidence of Burmese influence to the construction of house.

For the construction of ordinary farmer's thatch house, "*Sharva*"' the clansmen's priest invites some elderly persons and the owner to be present during the ritual in the morning to satisfy the normal requirements of invocation and worship to house deity *"Shim Āmeowo" or "Shim Kameo"* in order to prevent any possible accident while constructing the house and to grant peace, health and prosperity to the house owner. Then the village elders of the clans would assign responsibilities of work to different individuals. In order to complete the construction of the house in time, some would carry out rough mapping of the site, on the ground, some would start digging the pit and yet others would be sent out to the forest for the collection of specific jungle vines that would endure for generations. Such housing generally and universally provided three rooms. As a result, such thatch houses lasted for generations.

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The front room accommodates chicken and also serves for the pounding of paddy, the second serves as a living as well as cooking cum-children's sleeping room. This is the most indispensable and most commodious room where all guests are welcome. Tangkhul chiefs'/headmen's houses are generally shingled and always larger compared to ordinary farmer's houses. In case of the ordinary farmers, the third room is designated as sleeping room of the parents while at the same time it serves as a store room. Such houses are owned by all farmers without exception. There would be some variation in the size of the houses to keep chicken, pigs or cattle. The widows, widowers and the orphans would observe the same partitioning arrangement but their houses were always much smaller.

The second category of housing is wooden shingled house called "*Lencheng Shim*" which was generally constructed by the chiefs, sub-chiefs and farmers who are more prosperous than the average ones. However, some motifs can only be used in chief's house alone. Although they follow the same partitioning system, the houses are larger and with embossed designs and motifs on the front section of the house by mounting *Lengchenggui* in front to signify prosperity and happiness in life. "The back compartment may be partitioned into more than two rooms to accommodate family members as sleeping rooms and also storing room for keeping wine and beer or agricultural implements. Usually the wine or beer pots or wooden kegs are kept at the fire side or at sunny backyard to quicken brewing. The houses of Angamis, Maos, Chakesangs, Pumeis, and Marams resemble such houses of the Tangkhul Nagas community.

It is a fact that wooden shingle houses lasted much longer than thatch houses as the decayed shingles are easier replaced by new ones without involving much labour. Although the shingles are assembled on the roof they are locked at equal intervals and it is difficult for a storm to dislodge them easily, as opposed to roofing which can be partially or totally damaged by strong wind and storm. However, the initial cost of shingle house is far greater than that of an ordinary thatch house. Indeed, construction of such houses involves ceremonial rituals in buffaloes and pigs are slaughtered over the period of construction. The farmers would also brew sweet rice and beer for consumption of all the participants drawn from clans, relatives and those who are experts with designs on the front section of the house. No cash is paid to anyone but they always free to eat and drink throughout the duration of construction and the farmers overwhelmingly enjoyed such auspicious occasions. However, the closest relatives such as brothers or sisters always bore the entire expenses by contributing buffaloes or pigs or wine or

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beer pots as the case may be. During the nineteenth century even in a large shingle house, the front room was used as shed for cattle and pigs in deplorable and unhygienic conditions. But today such practices are no longer in vogue.

1.2. Erection of Y-Posts (*Marān Kasa*)

Erection of *Tārung (Marān kasa)* involved construction of a shingle house and also erection of Y- post. 'House of merit' was generally constructed by the chief of a village or sub-chief of clans called *pibas.* Such houses are predominantly taller, larger and the frontal section well decorated with human images and other motifs called "*Khachon Kharuk.*" The designs of *Lengchenggui* with all the motifs complete, signify prosperity and continuity of life. The roofs are almost always supported by tall and large pine pillars, the end of which that goes into the soil is turpentine's which last for generations. The Tangkhul community calls such a house "*Lengcheng Shimrei.*" Generally, the owner of such a house would provide community feasting in which undiluted wine and beer flow endlessly and buffalo's meat and pork were served lavishly for a couples of days.

Erection of *Tārung* (Pillar) varied from village to village and person. Some erected five large prominent pillars and in the case of the *Āwunga* it goes up to seven pillars, where buffalo heads, sun and moon and woman breasts are imprinted, representing wealth, continuity of life and fertility respectively. Indeed, after the construction of the house of merit and erection of Y-posts is completed, one *Tarong (Machāng)* a slightly slanting wooden platform is also erected. Interestingly, during leisure and sunny days villagers would assemble there to watch farmers walking up and down, singing folk songs, telling stories and exchanging views on trivial matters in a relaxed mood.

In the words of R. Luikham, in his book entitled "*Tangkhul Traditional Land Use System and Related Custom*", traditionally five Y-posts were erected. In some northern villages (*Lunghar*) however only three Y-posts were erected. Normally the Y-posts erected by the Tangkhul farmers have several parting as against the practice of Semas, Yimchungers and Sangtams having only one Y parting. The Tangkhuls place the best variety of orchids at each parting hanging gracefully with colourful flowers enhancing attractive and beautified of the house.

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A case study of the *Nungshong* village regarding the erection of *Tārung (Marān Kasa)* shows that not all individuals or even rich persons would be permitted to do so unless he belongs to *Āwunga or piba* of the sub-clans. A farmer might be *piba* but then if he is poor, he has no means to erect *Tarung* at his house. The reason is obvious. It involved lot of money and social prestige. The house owner has to bear the entire expenditure incurred in the erection of *Tārung*. In addition to that the owner had to take care of everything. The process took a lot of time. All the men folk of the village ate and slept at the owner's house. A number of buffaloes, cows, *mithun* and pigs were slaughtered over the entire period of construction. The host provides delicious dishes at morning, noon, and evening respectively. In the course of the erection of *Tārung*, men are not allowed to sleep with their wives because it is taboo. That's why, men folk usually stayed away from their respective wives and homes while the erection of *Tārung* is going on.

1.3. Dormitory (*Longshim*)

The youth's dormitory (Longshim) is typically a huge building which physically dominates a Naga village, resplendent with carvings representing hornbills, tigers, *mithun* (bison) and human heads and sometime with projecting barge-boards resembling wings or horns. Sociologically it is a key institution of Naga society, though its importance varies between different groups. A Naga village is typically divided into two or more geographical areas called *'Khels'* and in each *khel* there are one or more dormitory. Usually, however, the two (or more) *khel*s would cooperate on the rituals, economic or political occasions where village unity was vital. Prominent in many villages is the dormitory for the young unmarried men- some tribes also have small houses for the unmarried girls. The dormitories are guard-houses, recreation clubs, Centre's of education, art and discipline and have an important ceremonial purpose. Many house the great wooden drums which are beaten to summon for war or to announce a festival. Formerly skulls and other trophies of war were hung in the dormitory and the pillars are still carved with striking representations of tigers, hornbills, human figures, monkeys, lizards and elephants.

Longshim is a Tangkhul word which means dormitory. It is derived from two Tangkhul words, i.e., 'Long' means group 'Shim' means house. Therefore, *'Longshim'* is a group-house where every boy and girl has to live and sleep from the time they get themselves admitted to that organization. Generally the Tangkhuls used their chief's house as *'Longshim'* for boys. In case

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the village was too big to accommodate all boys of the community, they might, with permission from the village headman as well as from the council, install as many *Longshims* as they required in other houses of the village. However, the houses of the clan head, who possessed the required qualifications, such as being a rich and generous clan's head, who was a socially acceptable and influential man and above all who had a commanding authority and who could be in a position to accommodate the youths and the maids in a proper way were used as dormitory.

In the village community '*Longshim*' or dormitory played the most vital important role in shaping young men's and women's life. The *Longshims* were created according to different age group of the village. In the eighteenth century both boys and girls dormitories were combined. The boys slept on the upper side of "*Pitkhuk*" which means a long huge bed. However, this system of combined dormitory was abolished after the advent of Christianity. In fact, *Longshim or morung* was an admirable institution. The system taught early the meaning of co-operation and responsibility, it was the crucible which moulded girls and boys into responsible women and men.

The *Longshim* in which all the members of the Tangkhul community must pass through without any exception was not only the house of the youths and maids, but was indeed the crucible wherein the Tangkhul men and women shaped into the responsible adult members of their society. Young boys were admitted to the *Longshim* at about the age of 12 or 13 and they could leave it when they married and set up of their own houses. Before entering into the '*Longshim'* young boys were expected to do their works satisfactorily.

Both boys and girls after attaining puberty left their home and slept at the '*Longshim'*. Once a boy joined the *Longshim*, he would leave it only when he married and set up a home of his own. It was like any other institution which had its own set of rules and regulations and no outsiders could interfere in its administration. The one who breaks the rules of *Longshim* is liable to Punishment, as are other ordinary villagers, for breaking any traditional or customary laws. The *Longshim* is thus not a rival or parallel administrative unit of a village but an institution within the village unit. The *Longshim* may aptly be called a microcosm of the village and like the village it has its own council.

The dormitory is the institution around which the social, political, religious, legal and military life of the many tribes revolves." It controls the growth of a boy to manhood and

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regulates the daily life of the village community. At the *Longshim*, favouritism, bias, nepotism, and discrimination were permitted. Whether rich or high or low all were treated equally. Differentiation on the basis of wealth and family position was frowned upon and formation of factions and groups was not allowed. *Longshim* may be described as a classless society. "The primary aim of all such organizations was to form a classless society having unity, equality and brotherhood"(Ninghorla Zimik,1988:41).

During the day time both boys and girls helped their parents in their respective filed works and various other family chores. After having returned from the field, both boys and girls took their dinner at home and then went to their respective *Longshim*. For them this was the Centre training, merry-making, singing, feasting and especially romancing. In those days when *Longshim* was combined for both boys and girls from other locality or from another batch of *Longshim* would pay a visit at the time of courting.

The boys were dressed neatly in full Tangkhul costume and some even put on "*pasi*."(Bamboo rope). In the *Longshim* they would all sing, exchange stories, cut jokes and reveled in merry making. However, we should keep in mind that in the *Longshim* they did not sit idly by singing or merry making alone. The girls would spin cotton thread and the men would be busy making mostly bamboo mats, baskets of various designs, wooden spoons, etc. However, they also exchanged various views and ideas through songs and jokes.

While singing, both boys and girls used to put in a question and answer form, alternately side by side waving their hands. Some men played '*Tingteila*" (a typical Tangkhul one-stringed musical instrument) and harmonized the song and the song and the girls' spinning of yarn blended with the rhythm of the songs. These songs buoyed spirits and brought about happiness and made one forget the travails of everyday life. To quote Dr. M. Horam's view on the importance of singing among the Tangkhul Nagas, "of all the activities, singing is most popular as it were, for with the Tangkhuls, as indeed with most Nagas singing comes as naturally as breathing" (Ninghorla Zimik, 1988:43).

Thus, the village community as a whole belongs to a farming community. They were very helpful in times of happiness and sorrow. Their lifestyles were simple, honest and co-operative. They liked singing and cracking jokes. The villages are sovereign state in nature and always a

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social, political and religious unit. The village community was a compact well-knit society where the customs and traditions are regulated accordingly.

1.4. Participation in Festivals

It is interesting to note that the Tangkhuls usually observed the traditional farmers festivals in the middle of February and first part of March. The farmer festivals are still celebrated enthusiastically. In fact, non-observance of such festivals still results in ex-communication of the non-participant. Although the Tangkhuls have embraced a new religion, their main occupation, i.e., agriculture, remains unchanged. Festivals among the Tangkhuls require the participation of each and every village.

The early tribal life centered round the soil, the ancestral fields, sowing and harvesting. Village feasts were dictated by the agricultural calendar and the seasons. Most religious ceremonies and festivals are directly connected with the agricultural practices. Worship of *Resangchonmi* or *Ameowa* (Deities) and spirits was important for the farmers in order to bring good harvest. The entire social structure is dependent on the economic self-sufficiency of the family and village and thus everything is depended on the productions and harvest of paddy crops.

All festivals, though rooted in solemnity, are joyous occasions of prolong feasting, copious drinking, and merry-making. Some incidental feasts and ceremonies often take the proportions of a village-wise festival. For example; *Luira* is essentially a seed sowing festival celebrated during spring time. It is the grandest of all festivals of the Tangkhul village community as whole where meat and wine are perennially served to all guests irrespective of birth and position. In the Tangkhul northern region (*Raphei),* pigs and buffalos were slaughtered by every family household or by group wise in order to celebrate seed sowing *(Luira)* festival.

Conclusion

The Tangkhul Nagas were tremendously influenced by their own culture and customs for their survival. They were collectively responsible for their success and failure. The individual had no right to build his house alone or on his own. The wooden materials were cut and hewn according to one's requirements much ahead of time with the help of his relatives, friends and villagers. When the construction time came, the entire men folk participated in the construction

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work. The Tangkhul community always extended sharing of sorrow at the time of sorrow, and sharing of joy at the time of joy. In fact, in the community life, every individual was given equal opportunities and rights and there was absolutely no room for discrimination of any kind based on birth, wealth or rank.

Various festivals could not be observed or celebrated by individuals no matter rich or poor. Taking into account of *Luira* festival, it is not an isolated festival but a very important and colourful seed sowing festival of the Tangkhul community. In this festival every walk of life irrespective of old and young, rich and poor, so on so forth participated in the festival with joy and happiness mood. It is found that they lived together, slept together, work together, and ate together, learnt together at the *Longshim* (dormitory) which is the famous institution for the young boys and girls to shape their future life. Hence they are accountable in the society for the betterment of their life in future.

In community land every bona fide household has the right to use land without paying any land revenue to the given village authority. Any individual household can't claim more land than what one can actively make use of. The simple reason is that there should not be any waste of land in the name of cultivation because it against the convention of the village customary law of the Tangkhul community. Forest and its products is indispensable economic asset of the Tangkhul community.

Thus, the village community as a whole belongs to a farming community. They were very helpful in times of happiness and sorrow. Their lifestyles were simple, honest and co-operative. They liked singing and cracking jokes. The villages are sovereign state in nature and always a social, political and religious unit. The village community was a compact well-knit society where the customs and traditions are regulated accordingly.

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Problems Faced in Korean Language Education in Manipur University

Dr. L. Iboyaima Singh, M.A., M.Phil, Ph.D.

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Abstract

Problems of teaching and learning Korean language in Indian context are discussed in this paper. Issues relating to Korean language teaching and learning at the Manipur University are identified and some solutions to solve these problems are suggested. Some contrastive elements between English, Manipuri and Korean are identified. Several problems at the sound level, word level, sentence level and meaning level are identified.

Key words: Korean language teaching, Indian contexts, problems faced in learning Korean

1. Introduction

The much awaited Korean Language course began in September 2012 in Manipur University. It is now a well-known fact that the people of Manipur, especially the youth, are very drawn to Korea and its culture. It is due to this emulation towards Korean culture that the university has finally started a one year certificate course in Korean language. The programme has about 12 students enrolled in the current academic session,n i.e., 2013-2014. Though the programme is in its nascent stage, it is focusing on motivating the learners to further take up Korean language studies more seriously.

Methodology

The paper is based on the students who are enrolled in the university for the academic session of 2013-2014. The data for the study was collected from the tasks assigned to the learners during their classes. The errors they make while attempting the tasks are focused in this paper. The teacher has been able to identify the problematic areas with the help of error analysis. The tasks include reading comprehension, writing short paragraphs, role plays, giving speech in

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Korean, and so on. The learners were observed for a period of six months after they started the learning process.

Results Obtained

Learning a foreign language at a later stage in life takes immense effort from the learners to be able to use the foreign tongue correctly. Many psycholinguists are of the view that human beings find it easier to learn any language in early years. It becomes difficult as the age increases.

Common Problems

The common problems faced by an adult while learning a new language stem from the fact that these adult learners are already equipped with at least one language to communicate. Often the errors made by these learners are related to their first language.

The Korean language learners in Manipur University also face most of the common problems cited above. The learners who have enrolled in the university have some idea about certain expressions and phrases in Korean. For instance,

1. 날시가춥습니다. (nalsigachupsYmnida)

   'The weather is cold'

2. 선생님, 내일봐요. (s□nsENnim, nEilbayo)

   'Teacher, see you tomorrow'

3. 선생님, 고마워요. (s□nsENnim, gomaw□yo)

   'Thank you teacher'

4. 안녕, 선생님. (anny□N, s□nsENnim)

   'Hello teacher'

The expressions given above are known to them before the beginning of the course. What seems to be a blessing initially becomes an obstacle when formal learning begins. The most important part of language learning gets a little hampered due to lack of knowledge of Korean culture. This is one of the main reasons why they end up using slang words in the classroom. They learn them from Korean songs and try to use them in class. This is in contrast with the

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course structure. They are introduced to the alphabets and then to words which further leads to sentences. It is only then that they are taught about the proper way of greeting and addressing people. It becomes difficult for them to 'unlearn' whatever Korean that they had picked up from watching dramas and movies. The first problem they face is memorizing and concentrating only on the formal way of speech. At this point, they need to learn slowly along with the cultural part of the target language.

Difficulties at the Sound Level

The learners begin with making mistakes from the sound level or the alphabetical level, i.e., they face problems while producing the correct pronunciation at phonetic level. The sounds which are absent in their mother tongue namely, Manipuri, pose a serious problem while speaking. These sounds are ㅅ[s], ㅈ[j] and ㅊ[chh] sounds. Due to this reason they also face problems in producing ㅆ[ss] and ㅅ [s] sounds. This further leads to difficulties in listening skills. The reason is because the students have learned these sounds as s sound so while testing their listening skills they invariably perceive them as s sound, eventually making enormous mistakes.

Owing to the difficulty at the sound level, the problem is carried forward to the word level. The absence of laboratory training of the Korean speech sounds has its direct effect on the production of Korean words. For example, the errors the students make constantly are as follows:

1. 색(sEk) instead of 책(chhEk) meaning 'book'

1. 색상(sEksaN) instead of 책상 (chhEksaN) 'desk'

2. 극상(kYksaN) instead of 극장 (kYkcaN) meaning 'cinema hall'

3. 술구 (sulgu) instead of 출구(chhulgu) meaning 'exit'

4. 흐와요일(hYwayoil) instead of 화요일(hwayoil) meaning 'Tuesday'

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The sounds [ch] is absent in Manipuri. Even when they use Hindi words like 'chhata' meaning umbrella they always say 'sata'. The mother tongue influence, therefore, is the hardest to overcome. The errors occur also because of the absence of the sound combination in Manipuri. There is no permissible word in Manipuri that begins with the sound 화[hwa]. The option then left to the students is to insert a vowel on their own between ㅎ[h] and 와[wa] to be able to produce the Korean word. If the students practice the words in isolation, they are more careful to avoid making mistakes.

Difficulties at the Word Level

A major problem arises when the students are asked to speak using these same words in complete sentences. The erroneous production of Korean sentences by the students tends to render a strange meaning far removed from the target sentence. One of the most problematic sentences that they have come across so far is - -

1. (a) 책상위에책과연필도있습니다. (chhEksaNwiΘchhEgwa yΦnphildoissYmnida)

    'There are books and pencil also on the desk'

    The students usually end up saying-

2. (b) 색상위에색과연필도있습니다. (sEksaNwiΘchhEgwa yΦnphildoissYmnida)

    Roughly the meaning of this sentence is 'There are colour and pencil also on the colour tone'.

Apart from this type of errors, the students also find it very difficult to keep up with the 'Patchim' rules. In trying to memorize these rules they forget to apply them while speaking in Korean. There are many such instances, but the prominent ones are given below:

1. The rule of ㄹ[r] (patchim) changing from [l] sound to [r] sound when followed by a vowel.

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Example, while using the word 일요일(iryoil) meaning 'Sunday', the students often make mistakes by pronouncing it as 'ilyoil' instead of 'iryoil'.

2. Another rule of tensification in words like 학교(hakkyo) which they speak as *hakgyo*. The simple explanation for this rule is that while speaking a string of sounds to form words the phonotactic rules play a major role to simplify normal speech. This implies that the string of sounds, namely,학교(hakgyo) will become 하꾜(hakkyo) forming the 'ㄲ' [kk] alphabet. These rules of Korean are evident enough for the scientific nature of its language design.

Problems at the Sentence Level

Sentence level also creates many problems for the learners. From the very beginning the learners are taught to focus on the endings. They usually get mixed up between formal and informal endings. For instance, while talking to the teacher-

1. 내일봐요. (nEilbayo)
   'See you tomorrow' (instead of)
   내일뵙겠습니다. (nEilbwebgΘsYmnida)

The three tenses sometimes create a problem for the learners. It becomes pertinent for them to master the rules of forming different kinds of endings to be able to use the target language correctly. Apart from the endings, the concept of come (오다) (oda) and go (가다) (gada) based on the positioning of the speaker and hearer takes some time for them to learn. The problem starts from using the expression of seeking permission to enter the classroom.

a. 들어갈수있습니다.(dYr☐gal suissYmnida) (literally meaning may I go in)
   'May I come in.'

b. 들어오십시오. (dYr☐osibsio)
   'Please come in.'

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In Manipuri, the same expression is used as -

c. m☐nuN c☐Nj☐r☐ke? (literally meaning may I enter)

'May I come in.'

d. c☐Nbir☐ko.

'Please come.'

In the Manipuri sentences, the two expressions use the same verb changba which means 'enter'. However, in the Korean counterpart there are two verbs used, i.e., 들어가다(dYr☐gada) (to go in) and 들어오다(dYr☐oda) (to come in). Thus, these varying concepts are a point of concern for the beginners.

Other Issues

The employability aspect by Korean companies based in India includes the speech proficiency in English, Korean and Hindi. Keeping this in mind, the development of speech and linguistic skills of these learners is not limited to their Korean proficiency alone. They also face problems while speaking in English. This implies that improving spoken English becomes vital while learning to speak the foreign language. The absence of environment to test and practice their linguistic skills in the different languages does hamper their skill development eventually slowing down the learning progress. This further has an adverse impact on the motivation level of the students. The confinement in one corner of the world has the effect of just compromising with the little opportunities that any course offers. What they really need is to have realizable and tangible dreams to self-motivate and gradually progress in the language development. It is only then that their distant dream of visiting Korea will eventually become realizable.

Discussion

Inadequate Number of Faculty Members

Any foreign language teaching comprises of at least six important modules. They are speech skills, writing skills, reading capability, listening skills, grammar and understanding culture. These six modules need to be taught in a parallel way for producing good speakers of the

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target language. To run a foreign language course smoothly, it requires at least two teachers to focus on these different modules. The major problem that the department faces is the lack of more faculty members. Only one faculty member managing these six different skills seems complicated. It so happens that when the teacher focuses on the speech skills it has an adverse effect on their writing skills.

Need for Understanding Some Linguistic Concepts

Apart from single-handedly tackling the whole course, the teacher, though not a native speaker of Korean, has to use some special phonetic skills to help the students improve their Korean pronunciation. The instructor has to understand and figure out what sounds are known to the learners and what sounds are new for them. For instance, some sounds are found to be similar in English, Manipuri and Korean, but some sounds are unique to Korean alone. These special sounds are the focus of teaching process since the students usually make mistakes while pronouncing them. The vowel '으' [Y] is absent in Manipuri. Therefore, while making the students learn this sound, the teacher has to know some phonetic features of the vowel to help them use their speech organs correctly. The students are asked to produce the vowel sound [u] with unrounded lips. It is only then that the vowel is produced correctly. However, this is a time consuming effort.

Difficulties Faced While Teaching Grammar

Even while teaching grammar, the teacher has to be equipped with more knowledge about the grammar of the students' mother tongue. Grammatically Korean and English are different. Therefore, to explain the grammatical patterns of Korean, the teacher has to resort to using similar grammatical rules found in languages like Hindi and Manipuri. This implies that the teacher has to make an enormous effort to learn more about grammar of other languages already known to the learners along with Korean grammar.

For example, the use of 2nd person is limited in Korean as well as Manipuri. Hindi behaves differently here as it has an honorific form and colloquial for 2nd person i.e. *'aap'* and *'tum'*. In this case equating Korean with Manipuri helps the students to understand the cultural and pragmatic aspect of the use of 2nd person.

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The students have problems in figuring out grammatical particles and often write incomplete or incorrect sentences. For example, they are given the task of writing sentences like-

1. 책이책상위에있습니다. (chhEgichhEsaNwiΘissYmnida)

   'There is a book on the desk'.

The learners sometimes come up with the expression given below which is without the locative particle -에[Θ] rendering the sentence as incorrect.

2. *책이책상위있습니다. (chhEgichhEksaNwi issYmnida)

   'There is a book on the desk'.

The teacher tries to help avoid such blunders by equating them with the Manipuri counterpart. It is only then that they realize how incomplete the sentence sounds with a missing grammatical particle. Thus with proper guidance it becomes a little easier for them to frame Korean sentences and making minimum errors. The task of the teacher is to analyse the errors of the students and then come up with a strategy to help them overcome these errors from the very beginning.

Focusing on Spoken English

It is also an uphill task for the teacher to improve their Spoken English. The teacher has to provide environments for the students to practice both English and Korean after the classroom activities end. The only place where they can actually use these languages is in the classroom. This is why proper monitoring of their speech is of prime importance. The students are called half an hour before the class to converse in Korean with each other. During this period the teacher sits close by in the next room to guide them better during the class.

This kind of approach leads to apprising the students about the history and culture of Korea. It becomes more interesting for them when they are told about the similarities and dissimilarities between Korean culture and their own culture. It helps in removing the foreign aspect of the target language and also draws the students' minds towards a better understanding

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of the target language. This will in turn help in facilitating improved development Korean language.

Possible Solutions

At this point, Manipur University needs more faculty members urgently. This is one requirement that needs immediate attention to introduce more language development programmes. Only then, the department can introduce diploma and advanced Korean language courses. The teachers also need to be well-equipped with linguistic concepts to further boost their teaching capabilities.

To effectively help the learners, the teachers need to be properly trained with necessary tools. The department also has to be equipped with teaching materials and guide to further improve the language course. This includes the technical aspect like proper language laboratory, library and so on. The department is currently trying to get the local cable connection which airs KBS world and Arirang channels. These channels can be used a little later as an aid to the Korean language learning process. With a little bit of understanding of basic Korean grammar, culture and its history, students can watch those same Korean movies and dramas from a fresh and different perspective. This is because by now they would understand the methods of language use and know what kind of speech is appropriate for the given situation. With this kind of approach the teacher can utilize the students' own knowledge of Korean for improving their linguistic skills in a holistic way.

The department is also considering starting a separate Spoken English course or a paper to further enhance the language skills of the students. This Spoken English course might be made compulsory for all the students. The students of Thai and Japanese language courses will also be put through the same Spoken English course. This will help reduce the burden on the language teachers and assist them in focusing on their respective language courses. This step is, however, under consideration. It is still in a proposal stage which needs further approval.

Conclusion

The programme is very much in its initial stages where nothing much can be ascertained about the value of the programme. However, with the right kind of publicity it can attract more

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and more number of students to increase the size of the department. With more well-trained teachers the students can be motivated further to take up Korean language course seriously. This will enable them to open up more opportunities in fields of research work, company jobs and even pursue further studies in the line of Korean Studies as a subject. Thus the department can also start a separate subject called 'Korean Studies' along with Korean language course in the future.

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Acquisition of Negation in Manipuri-Speaking Children

Dr. L. Iboyaima Singh, M.A., M.Phil., Ph.D.
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Abstract

The study was carried out to study the acquisition of negation in twenty monolingual Manipuri-speaking children within the age of 2 to 4 years in a natural setting. This study has focused on the form and function of negation in Manipuri to figure out the developmental patterns. The functions of negation are rejection, non-existence, prohibition, and denial. The study was carried out to check whether the developmental pattern follows or violates this sequence of functions. Thus one of the main aims of this work is to identify the sequence of functions of negation during the course of acquisition. This study has also checked which of the functions is more frequently used by the children (for instance, hypothetically rejection may be used more frequently as compared to say denial). The study focuses on the initial stages of language development in the early children's speech. It is possible that only few of the negation functions are found in these subjects.

Key words: Negation, acquisition, rejection, denial, prohibition, disappearance.

Introduction

Generally speaking, scholars who have worked on acquisition of negation have examined the form/function interface across development, along with explanation of syntactic contexts of negation in children's language. The studies of the acquisition of negation by children have mainly focused on the developmental aspects of negative form (Klima & Bellugi, 1966; Bellugi, 1967) and semantic categories of negatives (Bloom, 1970; Mc. Neill & Mc. Neill, 1973; de Villiers & de Villiers, 1979). These studies examined negation in children's spontaneous conversation with adults and have been carried out mostly on Indo-European languages. Very less systematic account has been attempted in the case of modern Indian languages so far.

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Theoretical Background

Earlier studies in negation were based on grammar. Klima and Bellugi (1966), and Bellugi (1967) have mainly focused on the syntax of children's negation. They have identified four distinct stages reflecting the linguistic derivation of negative sentences in a standard transformational grammar. Subsequent work on negation has focused on Bellugi's first stage, the initial 'No + negative'. This 'negative + sentence' has been considered as a universal first stage in the acquisition of negation (Mc. Neill, 1970). This universality has, however, been questioned by others (Bloom, 1970; Bowerman, 1973).

Functions of Negation in Children's Speech

Analysis of the children's negative utterances indicates a developmental sequence in the acquisition of the functions of negation, the order of acquisition being: Rejection, Non-existence, Prohibition and Denial. The negative functions available to the children are given in the following table. These functions are:

1) Rejection of
   a) Parental offer
   b) Parental proposal (direct imperatives)
   c) Parental suggestion for an action (indirect imperatives)
2) Disappearance/non-existence of
   a) Agents
   b) Objects
3) Prohibition of
   a) Parental action
   b) Parental verbalization
4) Denial of
   a) Parental proposition
   b) Parental proposition implicit in a question

Two Types of Negative Formation

According to Yashwant (2000), in many languages, there are two types of negative formation that usually have been accounted to appear. In English, one of these is formed by verbal modifiers such as *not, never, hardly,* etc. and in Japanese it is *nai*. This kind of negative formation is called sentential negation. The other type of negative makes use of negative prefixes such as *in-, dis-, un-, im-, in-* in English and *hi-, hu-, mu-,* etc. in Japanese.

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This is called affixial negation or negation at word-level. In Burmese, attaching the negative morpheme ma- to the head verb negates sentences. In Tibetan, the prefix *ma-* has a negative force, and is used with the verbal root. Negative adjectives are formed by the affixes *-ma, -mi, -med,* and others, which are suffixed to the root and then modified.

Manipuri as a Tibeto-Burman Language

Manipuri, locally known as Meiteilon (the Meitei + lon 'language'), is spoken in the state of Manipur which is in North-Eastern India. Manipuri belongs to the Tibeto-Burman group of languages and is placed in the Kuki-Chin sub-group. Manipuri shares genetic features of Tibeto-Burman. Some of such features include phonemic tone, SOV word order, agglutinative verb morphology and the tendency to reduce disyllabic forms to monosyllabic ones. Very specifically, Manipuri has extensive verb morphology, extensive suffix marking in contrast to a more limited prefixation.

Negation in Manipuri

In Manipuri, negative is formed by suffixation of negative markers, *viz-a-viz, -te, -de, -loy, -roy* to the verb as in sentence (1) and (2) given below.

1 (a)   m↔hak   ca   th↔k   -i
        He   tea   drink   Pres
        'He drinks tea'.

  (b)   m↔hak   ca   th↔k   -te
        he   tea   drink   Neg
        'He does not drink tea'.

2 (a)   ↔i   N↔si   Lila   yeN   -g↔ni
        I   today   drama   watch   fut
        'I will watch a drama today'.

  (b)   ↔i   N↔si   Lila   yeN   -loy
        I   today   drama   watch   Neg
        'I will not watch a drama today'.

Five markers are considered to form negation in Manipuri. Out of these, four occur as suffixes and one as frozen (or lexicalized) form.

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Negative Markers

According to Yashwant (2000), Manipuri has five negative markers which are following:

1. *-te, -de* used in realized aspect/ non future
2. *-loy, -roy* used in unrealized/ future
3. *–kum, -gum* used in let negative
4. *-nu* used in prohibitive sentence
5. *n↔tte* is a lexicalized negator

E.g. **a)** *–ta* **or** *–te*; **b)** *–loy*; **c)** *–kum*; **d)** *–nu*; **e)** *natte –ta* or-*te*

For the function of rejection and disappearance the variable '-te/-de' is used, for prohibition the markers '-no/-nu', for denial the marker '-roy/-loy' and the markers like '-kum/-gum' and 'nətte' for other functions like negative assertion and so on.

Methodology

The methodology followed in this study is similar to Vaidyanathan's method (1989), where data from parent-child interactions was collected from twenty monolingual Manipuri-speaking home environments. Data was collected from children aged 2 to 4. There are two groups based on the age range of 2 to 4, where the first group consists of children within the age range of 2 to 3 and the second group has children within the age range of 3 to 4. There are 10 subjects each in the two groups. The subjects were visited at their respective homes once every week or two and during the visits some 30-45 minutes of video-recordings were made using a video camera.

Data and Analysis

DESCRIPTIVE STATISTICS OF GROUP 1

NUMBER OF CASES: 20   NUMBER OF VARIABLES: 5

NAME	N	MEAN	STD. DEV.	MINIMUM	MAXIMUM
te/de	10	2.80	.0.919	1	4
roy/loy	10	2.00	.667	1	2

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kum/gum	10	1..50	.527	1	2
no/nu	10	2.20	.789	1	3
natte	10	1.30	.483	1	2

TABLE 1: DESCRIPTIVE STATISTICAL SCORES OF NEGATION IN GROUP 1.

DESCRIPTIVE STATISTICS OF GROUP 2

NUMBER OF CASES: 20   NUMBER OF VARIABLES: 5

NAME	N	MEAN	STD. DEV.	MINIMUM	MAXIMUM
te/de	10	4.10	.876	3	5
roy/loy	10	3.00	.816	2	4
kum/gum	10	2.00	.667	1	3
no/nu	10	3.50	.850	2	5
natte	10	1.70	.675	1	3

TABLE 2: DESCRIPTIVE STATISTICAL SCORES OF NEGATION IN GROUP 2.

CORRELATION MATRIX

CORRELATION MATRIX OF GROUP 1

CASES CORRELATED: 1 TO 10

	Te/de	Roy/loy	Kum/gum	No/nu	natte
te/de	1				
roy/loy	.181	1			
kum/gum	.459	-.326	1		
no/nu	-.245	.634	.000	1	
natte	-.100	.345	.655	.408	1

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CORRELATION IS SIGNIFICANT AT 0.05 LEVEL (2-TAILED).

TABLE 3: CORRELATION MATRIX OF GROUP 1.

CORRELATION MATRIX OF GROUP 2

CASES CORRELATED: 11 TO 20

	Te/de	Roy/loy	Kum/gum	No/nu	natte
te/de	1				
roy/loy	.466	1			
kum/gum	.381	.612	1		
no/nu	.075	.160	.588	1	
natte	.432	.000	.000	-.484	1

CORRELATION IS SIGNIFICANT AT 0.05 LEVEL (2-TAILED).

TABLE 4: CORRELATION MATRIX OF GROUP 2.

GROUP 1-GROUP 2

Variable	Mean (x1)	Std. Dev.	T-value	Mean (x2)	Std. Dev.	Probability
te/de	2.80	.919	3.2379	4.10	.876	0.3589
roy/loy	2.00	.699	3.0005	3.00	.816	0.1795
kum/gum	1.50	.527	1.8600	2.00	.667	0.1026

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no/nu	2.20	.789	3.5447	3.50	.850	0.2821
natte	1.30	.483	1.5240	1.70	.675	0.0769

TABLE 5: DESCRIPTIVE STATISTICAL SCORE OF GROUP 1 AND GROUP 2
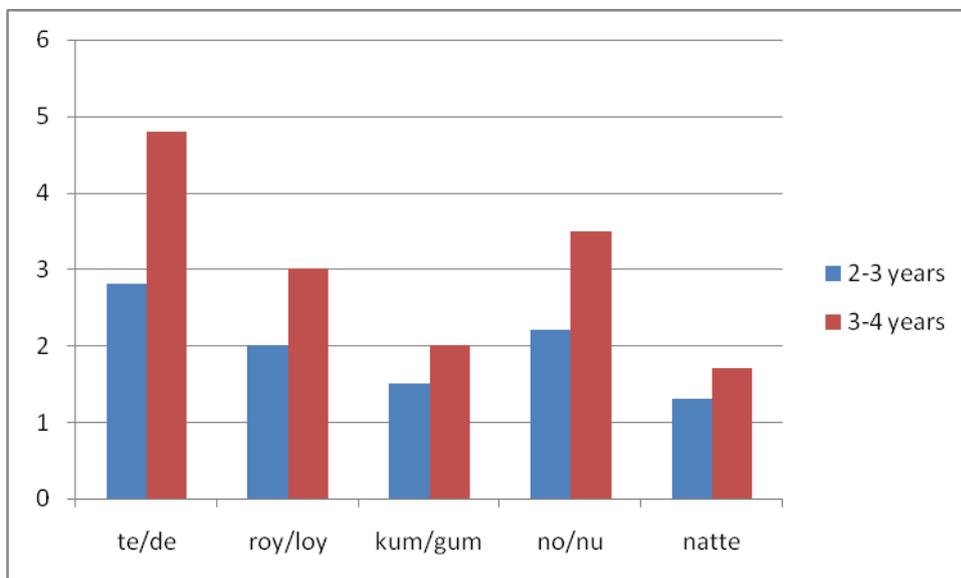

FIGURE 1: Combined histogram of all the negative markers with two age groups

Observations and Findings

A close observation of the data thus collected has shown that negative marker '-te/-de' is the most fairly occurring negation in all the age groups of children followed by '-no/-nu' which is further followed by the variable '-roy/-loy'. It is evident that this pattern is maintained in all the age groups even though the incidence of their use increases along the age.

The t-tests results of differences are significant in age group 1 and age group 2 for the negative markers '-te/-de' , '-roy/-loy' and '-no/-nu' and not significant for the variable '-kum/-gum' and 'nətte', since the computed t value is equal to or not more than tabulated –t

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value 2.101 at degree of freedom 18, for P 0.05. This has clearly indicated that not much acquisitional change have taken place with regard to the use of these negative markers even when the child has grown to the age of 2 years. The computed t is far more than tabulated-t the same paradigm is reflected as there are more wider disparities with regards to '-te/-de', '-roy/-loy' and '-kum/-gum' in comparison to the rest of the negative markers and thus similar patterns are noted in other tables. Whereas the mean value of negative markers '-te/-de', '-no/-nu', '-roy/-loy' are 2.8, 2.2, 2.0 respectively in the age group 1.This has increased in group 2 with the respective scores being 4.1, 3.5, and 3.0.

There is highest correlation between the variables *'-kum/-gum'* and *'nətte'* and *'-roy/-loy'* and *'-kum/-gum'*, which are .655 and .634 respectively. There is positive correlation between the two variables. This implies that if the variable *'-kum/-gum'* is increased then the variable *'nətte'* increases. Thus there is positive correlation between *'-kum/-gum'* and *'-te/-de'*, which is .459 and also between *'-no/-nu'* and *'nətte'*, which is .408. There is less correlation between *'-te/-de'* and *'-roy/-loy'*, which is .345. The correlation between the variables *'-roy/-loy'* and *'-kum/-gum'*, *'-no/-nu'* and *'-te/-de'* is negative. The inverse correlation values are -.326 and -.245 respectively. This means that if *'-roy/-loy'* increases then *'-kum/-gum'* decreases and vice versa. This is the case for the variables *'-no/-nu'* and *'-te/-de'*. In other words, if *'-no/-nu'* is acquired then *'-te/-de'* will be less acquired.

In group 2, the highest positive correlation is found between the negative markers *'-roy/-loy'* and *'-kum/-gum'* which is .612, whereas the next high positive correlation is seen between the variables *'-kum/-gum'* and *'-no/-nu'* where it is .588. The other positive correlation is seen between the variables *'-te/-de'* and *'-roy/-loy', '-te/-de'* and *'-kum/-gum'*, and *'-te/-de'* and *'nətte'*. In all these cases, even though the correlation is not very high, their values being .466, .381and .432 respectively.

Table 5 shows that the differences are significant in age group 1 and age group 2 for the negative markers *'-te/-de' , '-roy/-loy'* and *'-no/-nu'* and not significant for the variable *'-kum/-gum'* and *'nətte'*, since the computed-t value is equal to or more than tabulated –t value 2.101 at degree of freedom 18, for P 0.05. The computed-t value for the variables *'-kum/-gum'* and *'nətte'* were 1.860 and 1.524 respectively and hence insignificant. This indicates that not much acquisitional change have taken place with regard to the use of these negative markers even when the child grows to the age of 2 years. Figure 1 represent the combined histogram of the five variables under study, with respective means of the two age groups on

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the y-axis and age group on the x-axis. In figure 1, it can be seen that there is consistent increase in the acquisition of the variable *'-te/-de'*, with considerable increase in the second group. This is the case with the variables *'-roy/-loy'*, and *'-no/-nu'*. When we look at figure 1, there is consistent increase in use of variables as the age group increases.

Conclusion

The study supports that negation expected to appear in following order:

'-te/-de'> '-no/-nu'> '-roy/-loy'> '-kum/-gum'> '-nǝtte'.

The relevant statistical data drawn from observations made during the investigation are provided in some tables. The first twotables show that the use of the negative markers increase with age. The data thus support the sequence that rejection and disappearance is acquired first followed by prohibition which is further followed by denial and lastly other types of functions. The results support Pea's (1979) view that rejection is usually the simplest to acquire because it expresses the child's emotional attitude towards something present in context. Therefore it requires no internal representation, whereas non-existence requires internal representation as the child is expected to visualize something which is not present in the situation. However, in the data it is clearly evident that children in group 1 have already acquired this function of negation. According to Pea, non-existence is followed by denial, because it needs internal representation of a proposition. Therefore denial is a more complex cognitively. Another careful observation is that based on the utterances of the children it is evident that negation is primarily expressed by means of verbal inflection in Manipuri. This implies that two-year old children have acquired the inflectional system for negation in Manipuri along with the use of negative markers, which has significantly increased with the age 2 to 4 years.

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Abbreviations

TB	: Tibeto-burman
SOV	: Subject Object Verb
VSO	: Verb Subject Objecct
Pres	: Present tense marker
Neg	: Negative marker
Fut	: Future tense marker
Nom	: Nominative marker
Acc	: Accusative marker
Sugg	: Suggestive marker
Det	: Determiner

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Loc	: Locative
Be	: Verb + be
SPSS	: Statistical Package for the Social Sciences
Infl	: Inflection
Comp	: Complementizer
Perf	: Perfect
Dur	: Durative verb

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What Lifelong Learning Means to a Malaysian Senior Citizen

Kuang Ching Hei, Ph.D.
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Abstract

This paper addresses the issue of lifelong learning as experienced by a Malaysian female senior citizen in the current era. Data were retrieved from the participant's reflections which had been chronicled during the course of her learning in 2011. A linguistic analysis was applied to detect major issues described in the reflections which were written in English. These were then itemised under specific headings while the contents of the reflections were then categorised according to these headings. The overall findings suggest that lifelong learning was perceived to be a rewarding experience although the advancing age affected some aspects of her health, memory, vision, physical movement and so her attitude towards learning. The outcome of this paper suggests that lifelong learning was undertaken by the senior citizen for personal satisfaction and this learning process can be made more pleasant if some of the challenges identified can be addressed duly and aptly. In this regard, tertiary institutions may want to look into the development of retiree-friendly curriculum design, retiree-friendly course materials, flexible assessments, retiree-friendly locations and infrastructure as well as conducive learning environments. Senior citizens can contribute to the development of a nation because of their rich experiences and knowledge.

Keywords: lifelong learning, senior citizen, aging, challenge

Introduction

Lifelong learning is a concept of primitive times. People in the early civilisation view learning as a way of life brought on by necessity. Today, learning is a concept that has gained new outlook as its revival is resuscitated by global conferences such as the Fifth International Conference on Adult Education (CONFINTEA V) held in 1997 and the Dakar World Education Forum (WEF) organised in 2000. The term lifelong learning is viewed as a learning continuum

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irrespective of age but to date, there is no definitive demarcation for it because different scholars perceive it differently. Nonetheless, it has been declared by the Faure Report (1972) as key to the new millennium. It was declared as an essential tool for mankind for the 21st century as human beings struggle to adapt to the evolving needs of the labour market happening worldwide. The concept of lifelong learning is soon becoming a global issue as soon, it will be a necessary and crucial skill to possess if people want to modify themselves to meet the shape and context of this changing world brought about by political, economic, sociocultural and technological advances. World citizens must inevitably find new skills and acquire new knowledge in order to make themselves useful. Otherwise, they may lose out to the more resourceful others.

Education has always been an important concern for many nations around the world. It is believed that education can help to change the impact of the deteriorating world for the better. Historically, the Chinese emphasised on education because they believed that one's success in education can empower oneself to change one's destiny for the better. In today's world, however, education is perceived to be a stepping stone that could enable one to be more competent when contesting in the game of 'survival of the fittest'. Education does not guarantee prosperity or a good future but it is a passport that can provide one with the opportunity to taste success. Like other countries in the world such as India, China, South Africa, Afghanistan, Iran and Iraq, Malaysia also aspires for its people to become better educated. Literacy is highly rated in this society and one way Malaysia addresses issue is by creating avenues for adults who had missed their chances when they were younger to participate in this lifelong learning experience. While Malaysian universities are offering higher qualifications such as diplomas, bachelors degree, masters degree and doctoral degrees to working adults nation-wide, community colleges are offering vocational courses such as automobile, farming, small-cottage industries as well as entrepreneurship to the many aspiring learners. Consequently, many working adults are able to enrol in such courses and programmes. Although educationists strive hard to make these educational choices more inviting to working and senior adults, little literature has been written about their personal experiences which when understood, can enable educationists to design courses with better and more attractive features which are likely to attract senior adult learners. This will make the endeavour of pursuing lifelong learning a more fruitful and enlightening one for adult learners which can contribute to active citizenship.

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Aim

This paper addresses the issue of lifelong learning. It aims to understand what lifelong learning means to a fifty-five year old Malaysian working woman who is pursuing a law degree in a local university. This paper attempts to uncover the major issues related to lifelong learning as experienced by one Malaysian senior citizen based on her narrative reflections.

Reflections

Reflections are narratives which individuals make in their respective journals after an event has occurred. This activity of writing down one's feelings can occur immediately or a few hours or days after an event. Reflections are generally practised as good habits. It is a way of bringing the day to a close. A participant spends a short period of time writing out the day's happening in the effort to understand his/her feeling or actions. Reflections are also practised as a technique for further improvements as seen in action research. Similar to diaries, reflections are written based on one's experiences and perceptions of particular happenings. No two persons write in the exact same way although their feelings may be the same but reflections captured in writings are generally personal, making it authentic but subjective. Subjective contents are not appreciated by scientists who want subject matters to be systematically conducted and the results systematically noted. Scientists also expect their data to be observed and noted on a regular basis whilst expecting data and result to be well validated. However, despite its subjective nature, reflections are possibly one of the best ways to understand what an individual thinks and feels during specific situations and contexts. Its subjective nature can assist social science researchers to better understand how human beings within a particular community think or feel about their life's experiences. Anthropologists and sociologists are well known for such a process of collecting data which can even be traced to early historical periods where scientists like Charles Darwin apply in taking note of his son's language development in 1882. The same approach has been endorsed by other scholars (Hubbs & Brand, 2005; Swindell & Watson, 2006) because reflections are generated from the meaning–making of the writer and such input, inevitably, is dependent on the environment. In this regard, reflections can serve as windows for social scientists to better understand the lifestyle of that particular community even though the perspective may have come from a small minority. In this sense, it is unfortunate that the findings cannot be generalised to the entire population.

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Lifelong Learning in the New Millennium

The Chinese has a philosophy in life, *Huo Dao Lao, Xue Dao Lao* which views lifelong learning as a continuous activity no matter what one's age is. As one proceeds with life, one is expected to acquire new knowledge or skill of any kind; it is seen as a sign of constantly 'growing' and moving forward. A practice of Chinese civilisation dating back to the Tang Dynasty (618-907), Song Dynasty (960-1279) and Qing dynasty (1644-1912), lifelong learning was advocated by teachers and philosophers such as Confucius, Mengzi or sages. Extreme poverty and the over extended practice of corruption prevalent in China made the Chinese believe that education can help to break the poverty cycle. Till today, the Chinese people have not stopped advocating for education or lifelong learning to occur in one's life.

The old concept of lifelong learning was revived and the idea disseminated by the UNESCO who took it to various educational institutions around the world because of the need to educate the global citizens in third world countries. The concept of literacy which can be achieved through lifelong learning is an important one in Malaysia because it is believed that education enables nations to withstand the pressure of globalization. It is also believed that lifelong learning must happen in order that global citizens can accommodate to the rapid technological changes happening worldwide. If global changes are not addressed accordingly, people all over the world may suffer. If not duly arrested, the change can impact world productivity and employability (Abdul Shukor Ruslan, 2005). This was thus linked to the concept of active citizenship and economic development.

The pattern of lifelong learning works differently depending on ages. The National Education Act B.E. 2542 (1999) says that between the ages of 6 – 24, learning normally takes place in educational institutions ranging from primary to secondary and tertiary levels. The objective of learning in this age context is to develop learners in a holistic manner physically, intellectually, socially, emotionally and mentally. Between the ages of 25 – 60, learning tends to fall under the informal learning context where the use of instructional media is derived from the need that is developed at the workplace or by the profession/occupation requirement. This can be due to colleagues, due to travelling or due to the exposure to mass media. Additionally, learning at this age, could be induced by the accessibility of general information that has been provided

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by technology, the environment or nature. Unlike young learners, adult learners learn from their experiences and problem solving instances. From these learning experiences, they learn to continuously develop their intellect, capability and integrity. In the case of elderly learners, according to Ariya Rojvithi (2003), learning tends to involve participation in community organizations, clubs and associations. Learning for the elderly at this point in time, makes their lives more meaningful for themselves. This kind of learning may also provide benefits to society as a whole. Such an aspect of positive benefits reaped by elderly citizens who feel that their lives are more meaningful can be verified by a study which looked at elderly retirees in Malaysia and Singapore (David and Kuang, 2012).

There is no definitive meaning for lifelong learning but some scholars (see Billet, 2010) say that lifelong learning is different from lifelong education. However, Barber (1998, p. 6) views higher education studies as a part of lifelong learning, defining it as 'the continuous acquisition of skills and knowledge through both formal and non-formal learning opportunities'.

Cobb (2009, 2010) defines lifelong learning by narrowing 'learning' as a process in life where transformation takes place and where a change in behaviour and attitude is brought about by the experience of new knowledge and skills. Cobb (ibid.) mentions that learning can be associated with formal classes and courses and this is probably because most people associate paper qualifications with learning too. Cobb (ibid.) adds that specific workplace positions may bring about better lifestyles due to the higher and better work remunerations which resulted due to better paper qualifications. Nonetheless, Cobb (ibid.) states that learning is not just about the culmination of an end product like a certificate, diploma or degree. He believes that learning also requires some kind of activity from the person who wants to learn. This learning is reflected in self-practice, preparation for the future or even purposeful interaction with others. In this regard, Cobb (ibid.) treats learning as an unconscious effort.

Cecchini (2003) summarises lifelong learning as all forms of learning activities which are undertaken by the respective individuals throughout his/her life with the aim of improving certain knowledge, skills and competences. He claims that such intention to develop is within a personal, civic, social and/or employment related perspective.

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Women and Lifelong Learning

Historically, women in the early days are deprived of learning, unlike their male counterparts. This is probably because the world then was patriarchal as more men seemed to rule nations and served as community leaders. Today, things have changed drastically although many women in countries such as Afghanistan are still deprived of education. This practice indicates that education for some female members of the world community may still be a struggle and a challenge.

Are women any different from men when it comes to leaning? Studies have been conducted to understand women in lifelong learning. Bencsik, Meri, and Noszkay (2009), in their study, focused on female workers who had continued their learning and who had found employment within three years after learning. They also looked at the benefits women gained from lifelong learning. Their study then looked at the kinds of training that were needed and whether or not the moves of these female workers in their jobs were appreciated by their employers. Their findings indicate that older women who had lost their jobs before were more concerned about developing their soft skills. They also found that dependability, independence and adaptiveness to the situation is important if the women wanted to retain their jobs. The study further disclosed that the employers preferred to invest in professional development for their female staff instead of focusing on motivation for their employees through trainings. This implies that the female workers were expected to make contributions to their workplace through the development they had acquired through further learning. How inspired were these women in the work they do was not an issue to their bosses.

Vicente and Nazaret (2012) focused on lifelong learning of the Gypsy women in Spain. Their study found that lifelong learning of the Gypsy women was meant to provide assistance and support (socio educational or compensatory projects) and it was aimed at complementing the work of the teachers who were training the women in everything related to Gypsy culture. Their findings suggest that there were still some biasness in the way the Gypsy women were viewed. This means that despite training and being given the context to learn to enable change, the

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stereotyping of the Gypsy women could not be erased, implying that education or no education, the Gypsy women had been stereotyped.

Richard, Silvia and Martin (2011) examined the effect of lifelong learning on women's employment and wages in the United Kingdom. All data were drawn from the British Household Panel Survey. Their findings indicate that upgraded qualifications in the women's educational status have a clear effect on their earnings. Lifelong learning for the women in stable employment appears to provide a one-off boost for wage growth. This implies that women probably pursued lifelong learning for economic gains which can also change their lives.

Struggles of Malaysian Women

Women and their roles in society have been studied (Fukumaru, 2000; Kim, 1995; Kim & Hurh, 1988; Marica, Borhanuddin & Abdulah, 2009) and among local studies, Marica et al (2009) focussed on gender roles in Malaysian families where the women were employees. Their study indicated that the women employees thought that their lives were more lopsided than the men's. This perception was derived from several observations: women carried a full-time job and they helped to bring in a second income for the family; women had more household responsibilities such as preparing meals, doing laundry, caring for the children and their education, women also had to balance the family's finances and budgeting; they had to do shopping and marketing for home groceries; they were generally the ones to take care of garbage as well as various duties including taking care of their elderly relatives (parents, in-laws). More than half of the respondents in the study claimed that all these responsibilities have reduced their personal time (me-time) for themselves.

The plights of the Malaysian women were also addressed by Masami Mustaza (The Star, July 2011). In her report, it was mentioned that Malaysian women were the 16th most stressed women in the fast-lane. Malaysian women also had to juggle their lives with hardship, struggling to move up their career ladder like men do but were often restrained by their family roles as a mother, wife, and daughter. The women also claimed that their husbands, on the other hand, maintained only one role, which was as the bread winner.

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The multitasking effects of Malaysian women have also been highlighted (see Wong Bee Lee cited in Masami Mustaza, July 2011). Malaysian women served their roles as employees whilst also performing tasks as wives, mothers and daughters. They were reported to be carrying longer working hours than their European and Australian counterparts thus they were more stressed (Wong, 2011) cited in Masami Mustaza (2011). It was also mentioned that Malaysian women take leave not to go on vacations, but to care for their families and aged parents, unlike their European counterparts. Masami Mustaza (2011) also indicated that many Malaysian women today try to balance career with home and family responsibilities, which inevitably, added to their stress. Nonetheless, no report was written about senior Malaysian women pursuing lifelong learning.

Lifelong Learning and Senior Citizens

Educationists distinguish young learners from adult learners because of specific differences. It has been mentioned (Kuhne, no date given) that adult learners can be characterised by the following characteristics:

a. Adults take more control over their learning
b. Adults draw upon their personal experiences for learning
c. Adults are more motivated in learning situations
d. Adults are more practical
e. Adults do not take on learner roles seriously
f. Adults fit their learning into their margins – by setting priorities
g. Adults may feel inadequate in their learning
h. Adults are more resistant to change
i. Adults are more diverse so they use their experiences in their applications of learning
j. Adults have to compensate learning with aging

Lamb and Brady (no date given) attempted to understand the experiences of older learners in one lifelong learning institute and its impact on their sense of well-being. Their study aimed to reveal various factors that could have prompted the elders into participating in lifelong learning (LLL). Their study worked on the assumption that older learners who continued long-

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term participation in an older adult education program do so because they experienced significant rewards that are consistent with their perceived needs and this hypothesis was verified by their study. They concluded that older adult participation in LLL was totally voluntary and seldom motivated by career or pecuniary interests. This implies that older learners do it for individual and personal gains.

A similar finding was reported in another study looking at elders in lifelong learning. Fisher's (1979) study found that elder participants involved in lifelong learning were mainly white, female, and they had income and educational attainment that is higher than the non-participants. The same finding was confirmed by others Bencsik, Meri and Noszkay (2009), Vicente and Nazaret (2012) as well as Fugate and Lamden (1997), Manheimer and Moskow-McKenzie (1995, 1997) and Martin (2003) cited in Lamb and Brady (no date given).

Hiemstram (1993) suggests that adult learners may seem to be a group when involving themselves in lifelong learning. However, there are individual differences. He proposed that these learners should not be viewed or investigated as homogenous because they are not. To overcome this, Hiemstram (ibid.) suggests looking at these learners individually as each possesses multi-dimensional characteristics. They are different in their needs and abilities. Hiemstram's (ibid.) claim can help to validate the significance of this paper.

Methodology

Data sourced for this paper comprise a series of narrative reflections provided by one senior female citizen pursuing a degree in law. Her reflections were written in English during the process of her learning in 2011. Permission was requested to use her data and these were then copied onto a file. A linguistic analysis was then applied to the contents of the reflections by focussing on the lexicon or words used. From several readings of the data, the contents were then placed into four main headings of A) Learning, B) Health, C)Family and D) Personal Affairs. The reflections were then grouped respectively and discussed.

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The development of this paper is qualitative and descriptive in nature. Due to the fact that the contents were derived from one participant's reflections or narratives, the outcome of this paper may not be generalised. The contents could also be seen as subjective as it is limited to only one adult senior citizen. However, in the world of social science, it is imperative for a researcher to learn and understand the experiences of a particular community by viewing the events of experiences through the windows of one individual who can represent the minority of the society. Thus, despite its subjective nature, reflections are real in that they were chronicled by the person experiencing it. There are arguments claiming that one individual's experience cannot represent the experiences of the majority and this is true because what one culture observes as good may be perceived as bad in another culture. Nevertheless, it will serve as an eye opener for the community as these experiences can then be used as case studies or as an initial effort to understand the experiences of senior citizens pursuing lifelong learning. In the case of Malaysia, social scientists have no choice but to rely on the narrations of one senior female citizen so as to be able to unravel the possible issues related to lifelong learning. It is subjective but it enables the world to view the inner thoughts of a particular community. The disadvantage of taking one participant's input is that findings cannot be generalised but the findings could support Hiemstram's (1993) argument.

Data Analysis

This section provides the input traced from the reflections. The four themes are categorised according to importance within a table and the narrations are then placed respectively. What is perceived to be positive is categorised as rewarding (√) while what is perceived to be negative is categorised as challenging (X). Table 1 provides the data and a discussion follows.

Table 1: Issue of Learning

No.	Theme	Issue or no Issue?	
	Learning		
1	*Class attendance*	No issue As a senior person I have less commitment at home looking after younger children. I can also avoid attending social functions if I choose to without feeling guilty. I actually enjoying going to class and meeting new friends from another industry. I like studying law so attending class is not an issue.	X

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2	*Doing assignments*	Yes, this is great issue I hate assignments but they are better than exams. I don't like deadlines because I forget so easily. Typing and formatting assignments are also a problem to me because I am slow and clumsy. I wish it is just attending class and no assignments but without assignments, it will be difficult to assess. Because I have good language skills, I have an edge over others. Law is not easy to argue without the language. .	√
3	*Exam preparation*	Yes this is a major issue I hate hate hate exams because I become a real nerve wreck. My heart beats non-stop and my hands go cold in exam halls. Trying to remember my cases is the worst of all…after writing and writing, I still forget. I really wish they would do away with exams for seniors like me.	√
4	*Forming discussion groups*	Yes a small issue Too much time wasted with others not of the same frequency. I prefer doing things on my own really. Can be annoying working with people who think they know but don't know.	√
5	*Preparing and reading up for discussions*	No issue because I cannot run away from this I don't mind reading up the extra article as advised by the lecturer, in fact even if I have to buy the book, it is not an issue. My main challenge is that the various law books are thick and too smooth so it is difficult for my stiff fingers. I am also unhappy with the pages as they keep slipping off Most of all I hate the fonts…why can't publishers or printers make fonts bigger and the spacing wider? My aging eyes are strained as I read the books. Subsequently I can't read for long. I also can't read or write my notes for too long as the chair hurts my back. Oral preparation and discussion is not a huge issue at all. In fact, other than the books, I love interacting if I know my stuff well. Nonetheless, if topics discussed are not within my grasp I can get embarrassed.	X
6	*Meeting teachers for discussion*	Yes it is an issue I find that it is a waste of time seeing m y 'young' teachers who talk as if they know everything and I don't. The experience of sharing with some classmates is better, they tell you what they know and I learn better. One teacher of mine even looked at me as if I was a total greenhorn.	√
7	*Meeting deadlines for assignments*	Yes this is an issue sometimes. Because I took three courses in a year, it was difficult having to submit some of the work on time. This isn't because I cannot write, it is simply overwhelming because law expects you to quote cases and I need to make references to many books to get the cases.	√
8	*Purchasing of required texts*	No issue I am able to buy whatever books I want including foreign texts because I have my own salary. In fact, as a senior learner, I am more than willing to buy books	X

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9	*Time to do studies*	No issue Because children are grown up and I can use the computer.	X
10	*Transport to class*	No issue Free to do what he/she wants Usually has own vehicle for use.	X
11	*Vision in doing course work*	Yes Vision is blurring so very difficult to read thick books with small fonts. Sometimes the glaring light can also affect my reading …I have suffered from headaches before while reading a thick text on jurisprudence. In classes, I notice that I cannot read PPTs in red. Other times, I have had to walk right up to the screen to read what was on the slide.	√

Learning

Under this theme the participant does not seem to be experiencing a lot of negativity because she had no issues with class attendance, doing her discussions and assignments because these are basically matters which cannot be avoided if one is a learner. She also has no hesitations in acquiring reference texts and actually pursuing her learning process because as a working woman she has her own purchasing power unlike younger learners. The only challenge she faced in lifelong learning is doing assignments, meeting deadlines and her worst phobia is examinations which are further contributed by her own cognitive capacity of remembering which was due to her age. She also dislikes meeting teachers and classmates for discussions which has been described as being a waste of time and this is clearly reflected by her personal ego when she described being seen as a greenhorn. These reflections suggest that senior citizens do take time seriously and they do not like being perceived as 'kids' because they have work experiences.

Table 2: Issue of Health

No.	Theme	Issue or no Issue?	
	Health		
1	*Health hazards*	Yes, this is a prime issue as I was pursuing the course. My health was like going down, I am not sure whether it is my age, menopause or that I am overworked with full time job and studying on weekends and rushing to complete my home chores, my professional duties and my commitment as a student. I sat a lot on the computer table and the prolonged activity of sitting down and working on assignments seem to have caused me to become overweight. I could feel numbness on one side of my leg and occasionally even felt giddy. I also noticed that I was a lot on coffee and chewing on snacks	√

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		and no proper meals.	
		My husband noticed my 'expansion' and made a remark and this upset me. Of course when I got upset, I lost my equilibrium and did not function well for a few days.	
		Unable to put on my normal clothes also made me feel a little diffident and unsure of myself and of course this led to me feeling a little low and withdrawn.	
		It was terribly difficult to lose weight.	
		I also experienced numbness on my left leg, my soles seemed sore although I wasn't walking a lot and my head ached a lot. This too affected my studies and assignments because in law, one really need to read lot and be updated and remember the cases.	
		My fingers especially the right hand also hurt from time to time and then when I saw the doctor, he said I had trigger finger. It alarmed me tremendously but I had to still myself in order not to lose faith.	
		I wonder if it is the computer causing me to be like this or is it my age again?	
		Recently, my hair dropped more than before and a colleague had even mentioned that it is thinning.	
		Overall, it cannot be denied that my body hurts from working so hard whether it is typing up assignments or reading and writing summaries. The woman who massaged say that the back muscles are very taut.	
		The neck too seems stiff and I have had to move my body as I sit on the chair to alleviate the stiffness.	
2	*Memory retention*	Yes, it is showing signs of deteriorating If ever there is a challenge in learning for me, this is the worst of it all when I had to recall all the cases when preparing for the examination. It is far easier to recall what I ate yesterday but recalling all the cases for what a judge had said as a precedent can be killing to my soul. Of the fifteen courses I have taken so far, I have only passed eight.	√
3	*Physical movements*	I noticed that I was not as nimble or agile not so long after I was into my studies. I fell down a few times as I walked, probably my balance. Once as I was coming back from the hospital, I just fell and bruised myself all over. At another time, I was unable to squat down in the toilet. As I climbed steps, I was panting and gasping for breath. Of course, I can't drive in the dark. To some extent, these impositions hindered my progress.	√

Health

This column had the most comments and the data imply that age is catching up with the participant which she also realises. Nevertheless, because of what has been imposed upon her due to her age, the consequence is that it affected her learning and this is in general posed by her waning memory, vision and physical movements.

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In addition, age had also caught up with the senior citizen rendering her physique as a problem or an issue as her hands and legs are affected too although there is no evidence to link these physical disappointments to her learning process. It could also be due to 'wear and tear' as the body succumbs to gravity and deterioration of organs.

Table 3: Issue of Family

No.	Theme	Issue or no Issue?	
	Family		
1	*Family Commitment*	Not really an issue. My children are grown up and the youngest is independent on his own. I can stay focus on my studies without worrying about family commitment. I can say 'No' to family even if they insist on my presence. Many years of work experience has given me more confidence.	X
2	*Support from family*	No issue My family is very well taken care of so I need less of their support financially. Morally, they encourage me to study. My husband was the greatest support.	X
3	*Family bonding*	No Issue. We are fine as a family. In fact, I think I can understand the kids better when they are not doing their work as I think they should. At one point, even my son was showing me how to revise and what to read for my law! This is good, it puts us on the same ground.	X

Family

Where this is concerned, the participant has no issue with it practically because the participant came from a family that gave her immense support. Such a support strengthened her focus on lifelong learning as an easier process that is enjoyed rather than detested, unlike how young learners sometimes feel.

Table 4: Issue of Personal Affairs

No.	Theme	Issue or no Issue?	
	Personal Affairs		
1	*Money constraints*	No this is not an issue at all Can make use of savings and now has less family responsibilities.	X
2	*Adequate sleep/rest*	No issue I may not get my usual 8 hours but I am not tired. I suppose as a senior it is normal to be short on sleep and still feel active unlike my younger female colleagues who say that they always lack sleep because of growing children and busy	X

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3	*Personal space/privacy*	No issue I think as a senior woman I am seasoned to it after having lived with the family for so long. The children or spouse scatter away when they notice my irritations.	X

Personal Affairs

In this issue of finding time for personal enjoyment or space, the senior participant also did not have many negative comments. In fact, as a senior citizen she felt empowered to do as she liked because she had the confidence and the economical means to fulfil her personal needs. Moreover, a grown-up family also helps to cement this belief in the senior citizen.

Discussion and Conclusion

The aim of this paper was to understand what lifelong learning means to a senior female citizen who was striving to do a full time bachelor's degree in a public university. The contents indicate that as a whole lifelong learning (LLL) for the participant was not an issue because she could handle many of the matters which lifelong learning involves for example attendance, assignments, examinations, discussion or study groups and transportation to attend classes. However, the age factor brought on other issues such as deteriorating memory, vision and physical movements which were compounded by pains in the limbs. These factors had indirectly affected her learning process and sometimes her attitude. The senior citizen had no issue with purchasing the necessary references but she had issues with examinations and issues with physically presenting herself at the location of the learning. Where the family issues are concerned the senior female citizen had no issues. There was also no issue with finding time for herself as her family gave her the support.

This paper is based on one senior female citizen's input in pursuing lifelong learning but the reflections provided reveal the actual issues a senior citizen pursuing lifelong learning experiences. Although one may say the contents are rather subjective and simplified, they are nothing but real. To verify the findings of this paper, it may be a good idea to do a comparison via reflections or even interviews with another senior learner from another cultural background or geographical region to see if there are similarities or differences in issues raised. This may open up the leeway for social scientists to consider learning within the context of senior learners

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and to help address the challenges they face in order to make lifelong learning an enjoyable experience as senior citizens have a lot to offer to the country's development and growing population.

This paper thus concludes by saying that the pursuit of lifelong learning is a fulfilling experience for a person of retiring age because it not only expands one's viewpoints about life; it also provides new knowledge which can be used to improve one's interaction with others. Also, if one can discount the financial expenses faced, it can be said that the mere act of pursuing lifelong learning shall be an experience of achievement and enjoyment, particularly when reflected through the gains one can acquire. Nonetheless, the reality of life is that lifelong learning as a pursuit can be difficult as it requires determination and discipline. Young (July, 2007) provides 15 pointers to help propel people towards lifelong learning and they are:

1) Always have a book, 2) Keep a "To-Learn" list, 3) Mingle with more intellectual people, 4) Seek guided thinking, 5) Put learning into practice, 6) Teach others, 7) Clean you own input from time to time to be updated, 8) Learn in groups, 9) Unlearn assumptions, 10) Find jobs that encourage learning, 11) Start a project, 12) Follow your intuition, 13) Put the first fifteen minutes of the day into good use for learning, 14) Enjoy the rewards and 15) Make learning a priority.

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The Inner Journey of Man to Self-Discovery
– A Study of Saul Bellow's *Herzog*

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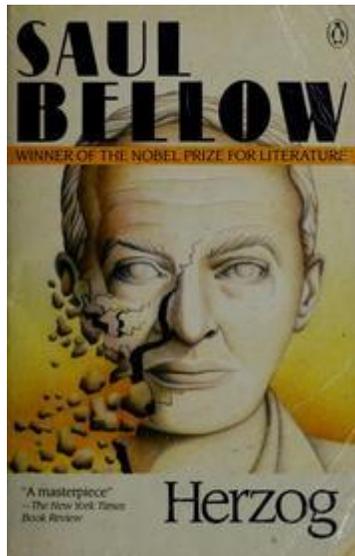
Abstract

Due to its unique structure and characteristics, novel is considered as a genre where a variety of ideas find expressions. Works of fiction from various parts of the world show their peculiarities, along with their uniqueness in presenting the themes and the settings of the novels. One of the best features of American fiction is the way it has presented the sufferings of the people and their emergence into freedom by fighting against the social, emotional, racial and psychological barriers. Saul Bellow is one the advocates of the above ideal among American writers, who fought for the rights of the people to live. Bellow presents the many flaws that he has seen in modern civilization and its ability to foster madness, materialism and misleading knowledge. Bellow's fiction and its principal characters reflect his own yearning for divine existence. They always possess heroic potential and the ability to stand against the negative

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forces of society. This research article aims at presenting the internal journey that the protagonists of Saul Bellow take in the novel Herzog in order to reach the desired destinations.

Key words: Features of American fiction, Saul Bellow, flaws of modern civilization, divine existence, self-discovery, *Herzog*

Introduction

Of all Bellow's novels, *Herzog* (1964) remained his most popular one and it was on the bestseller list of *New York Times* for more than a year. This novel, without a plot, is built around a cuckolded professor, Moses Herzog. Bellow is known for negating interviewers and always keeps his private life very private. However, this novel is considered as a semi-autobiographic novel. It is said that Bellow has given all of his early life to his fictional creation, Moses Herzog, the protagonist of the novel.

Peculiarity of *Herzog*

The peculiarity of this novel lies in the way that the novelist has presented the story of Herzog. The entire novel takes place in the mind of the protagonist, through his memories of the past and the letters that he writes to the newspapers, the public, friends, relatives and finally, to the dead. Many a time, these letters are unfinished and unsent. This aspect of the novel portrays the attempts of the protagonist to bring some order in the world around him. It also systematically presents the internal journey through which the novelist takes Herzog and the other characters of the novel towards the desired end. Herzog keeps talking and writing, thereby ironing out the contradictions that prevail in his philosophy, his life and in society.

Intertwining Psychology and Philosophy

Bellow has enriched this novel by intertwining psychology and philosophy effectively. Intriguingly, psychology serves as an object of satire in this novel. By presenting the psychological state of the characters and the society, Bellow presents universal philosophies to the world. The centrality of the novel lies in bringing out the philosophies by observing the psychological or internal journey of a man from conflict and oppression, to self-exploration, awareness and contentment. Rosette Lamont says, "There is little doubt that Herzog's truly

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extraordinary popularity is due not only to the profound intrinsic quality of the novel, but also to the long frustrated curiosity of the peeping toms of the literary world". (Rosette Lamont, 1965)

Haunted by the Memory of an Unfaithful Wife

This novel portrays a hero who is haunted by the memory of an unfaithful wife. In this novel, without any serious plot, the story weaves just around the memory of the protagonist and the letters written by him. The novelist makes use of writing letters as a brilliant device to present past information and also to reveal the nervousness faced by Herzog and also by the world. The novel presents odds and ends of time – present, past, future, historical, personal, prophetic, and so on. All these represent Herzog's striving to gain self-awareness. He always thinks that he is incapable. But Bellow rejects any literature that belittles the individual. He makes his characters travel through inner and physical journeys to experience the transcendent reality of life. Though Bellow's characters begin their journey with nothing and with a loss of individuality, the sense of nothingness and the loss of individuality of individual life are absurd according to Bellow. He claims that the ordinary life of the individual should not be condemned. He, in his fiction, tries to give colors to such characters by helping them find the meaning of their lives.

Repeated Occurrence of the Theme of Death

In this novel, the theme of death is presented repeatedly. It is referred to in many parts of the novel. But the novelist makes it clear that the historical events should not make us exhausted. God, death and the future are unpredictable. But the hope remains strong every time, rendering the humans optimistic. In this novel, the protagonist is uncertain about many phases of human life. In addition, death is, to the protagonist, presented as the ultimate ambiguity. But the novelist stresses the fact that life is about the loveliness that comes in the intervals between birth and death. He suggests living those beautiful intervals without fearing death. Herzog, in the course of time, understands this reality and accepts the existence of death, without ambiguity.

This travel takes him through various physical, philosophical and psychological realities. It shows Bellow's strong faith in human existence, his understanding of the paradoxes of modern man and his outstanding passion for cities. In human life, travel, either physical or psychological,

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is inevitable. It makes them understand the reality and existence of the various phases of life. Herzog tries to establish his existence through various means. He travels across countries to achieve this. But the real fruit is achieved only through the inner journey, the psychological travel. Towards the end of the novel, Herzog discovers the necessity of society, but the discovery happens only through solitary meditation. The novelist puts forward the idea that before achieving the detachment which an individual longs for, he must give up the dream of love and the illusion of his innocence.

Shattered Inner Psyche

Herzog's inner psyche is fully shattered. He keeps himself very busy in order to relieve his mind from the heavy ethics. When the novel opens, he is on the edge of sanity. He finds himself desperate, lonely, a failure and also aimless and useless. He suffers extremely and painfully and looks for some consolation and moral support from his relatives and friends, which they fail to provide. Even Phoebe, whose husband has an affair with Herzog's wife, shows no sympathy for him. He is torn between true love and the human condition in the then world. For him, women are both the cause and the remedy for his sufferings. His wives give pain and his casual love gives him diseases. He even relies on sex for comfort and seeks stability in marriage. After his relationship with Ramona, he starts relating to women in a new way. He stops considering marriage as an easy solution to his problems and sex as the cure.

Transcendence at the End

Bellow takes Herzog through various situations and incidents, which pave way for Bellow's transcendence at the end of the novel. For example, at New York, when he was waiting for his lawyer, he witnesses a trial of a young couple. It dealt with the murder of a child of three years old. He understands the need for love in this loveless world. This brutal murder shakes him up and he started worrying about his daughter. In order to save her, he plans to kill his wife and her lover. In this shattered condition caused by the catastrophic domestic life, the hero goes in search of meaning. He finds anger and aggression as of no use and therefore, he searches and explores his own being. His attitude of carrying a loaded gun wrapped in currency represents a form of quietism, an intermediate state on the road to redemption.

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Herzog's experiences and his knowledge enlighten his understanding of human condition. He also owes to Ramona his understanding of life. When Herzog understands that despite hatred, violence and sickness, the human community in the world is possible, he attains mental peace, radiates happiness and is ready to forget and forgive Madeleine, his wife. He abandons the idea of revenge and rediscovers his identity and his relationship with others. At the end of the novel, Herzog claims in a letter to his doctor that he is confident of dealing with ambiguities and his uncertainty of faith does not prevent him from achieving emancipation.

Structure of the Novel and Excellence in Narrating

Herzog is a novel that is constructed with great efforts and artistic consciousness, with an effective structure and eminent time scheme. Plot, character and themes of the novel are intertwined in an excellent manner in presenting the story of the heroic conflict between the hero and his inner life in search of order in the chaotic world. This novel is a representation of relentless and inspired examinations of the human condition in the present world. Man goes in search of peace and prosperity around the world. He seeks love from everyone but in the hot pursuit of love, he fails to provide the same love that others expect from him. However, he finds the result of his quest from and within him. Bellow, as a concluding mark, says: 'man should have, at least, sufficient power to overcome ignominy and to complete his own life'.

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A Study of Discourse Marker in Prem Chand's "Kafan"

Nazia Saleem Ansari

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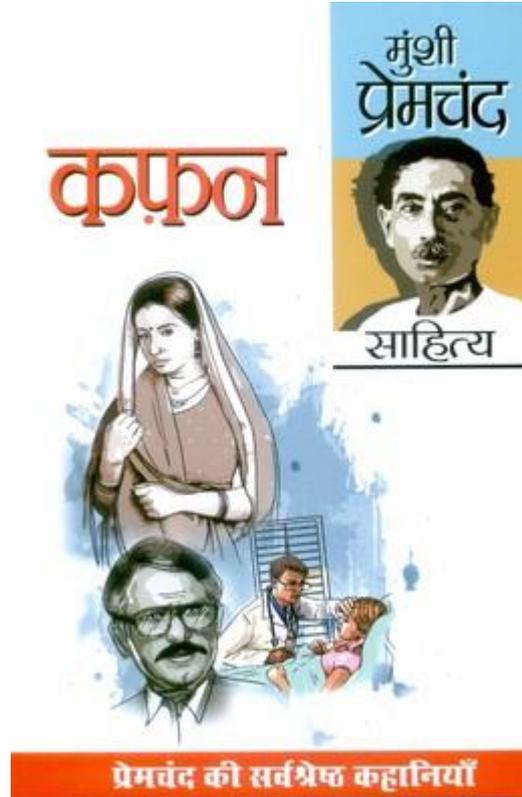
Abstract

In this paper, I try to interpret Premchandra's short story "Kafan" from a pragmatic point of view, specifically by applying the notion of "Implicature". The objective of my study is to show that, the chosen approach will be helpful to untangle the complex density of any literary text. The important feature of my paper is that I will not take any help from literary criticism. This paper also deals with the importance of discourse markers, that how they amplify and intensify the given content. I wish this paper will give us a new approach to explore any literary text. It is argued that the 'fresh' reader, who has no previous knowledge of the characteristics either of the text or of the author, can perfectly achieve a good understanding of the literary discourse through this kind of pragmatic approach.

Key words: Prem Chand, *Kafan* short story, discourse markers

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Approaches to the Study of Discourse Markers

During the last two decades, analyses of discourse markers have occupied a larger space in the literature on pragmatics. Discourse markers have been considered from a variety of perspectives and approaches, example as signalling "a sequential relationship" between utterance (Fraser 1990; Fraser 1999) as marking discourse coherence (Schiffrin1987; Lenk 1998), and from a relevance-theoretic point of view (Andersen 2001; Blakemore 2002; Blass 1990; Jucker 1993), they have been analysed with regard to gender (Erman 1992; Holmes 1986) and age (Kyratzis and Ervin-Tripp 1999; Andersen 2001; Erman 2001) and in bilingual contexts (Goss and Salmons 2000; Maschler 2000; Matras 2000); they have been analysed as a group and have been treated individually. There is general agreements that discourse marker contribute to the pragmatic meaning of utterances and thus play an important role in the pragmatic competence of the speaker. Or, as Crystal comments in more everyday language, "I tend to think of [pragmatic expression such as *you know*] as the oil which helps us perform the complex task of spontaneous speech production and interaction smoothly and efficiently" (Crystal 1988:48)

Importance of Pragmatic Markers

For some authors of early publications on discourse or pragmatic markers or particles, it did not seem important yet to worry about a delimitation of what kind of linguistic elements should be subsumed under one or the other of these terms. Schourup (1985: 1), for example, commences his dissertation by declaring, "This is a study of several common items in English conversation known variously as 'discourse particles', 'interjections', 'discourse markers' and less respectfully as 'hesitations' or 'fillers'. No further details are given on any characteristics of these particles. Likewise, such a description is lacking in Ostman (1981), who simply lists pragmatic markers as one type of "pragmatic devices" (p.5) and gives some examples. Redeker also chooses not to define the class of discourse markers by means of syntactic features; instead, she insists on a functional definition (1990:371 f., 1991). Svartvik(1980:168) in his treatment of *well* at least observers that there is "little agreement as to the function or word-class status of *well*" and that "lexicographers find it peculiarly awkward to define the particle *well*".

Function of Discourse Pragmatic Markers

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Discourse pragmatics markers generally do not contribute to the propositional context of communication in a particular context but do not have important functions in intensification and amplification of the context. As mentioned earlier most researchers agree that they are expressions which relate discourse segments but there is no agreement on how exactly are they to be defined or how they differ from each other due to constant overlapping of their respective domains. In spite of the various justifications given in the literature of the choice of a particular term, there is no agreement as to which linguistic items are to be considered discourse markers or pragmatic. Broadly, it can be said that discourse markers do not intensify and amplify the context as vividly as pragmatic markers do.

Communicative Act and Discourse Markers

The ability to comprehend and produce a communicative act is the social distance, has communicative pact between the speakers involved, the cultural knowledge such as politeness and the linguistics knowledge explicit and implicit. The main areas on which pragmatics focuses and through which we can easily understand the texts are:-

- Deixis
- Performatives
- Presuppositions
- Implicature

Implicature

The notion of 'Implicature' can be defined as 'the information that the addressee infers from the addresser's utterance in a linguistics exchange". As opposed to 'presupposition', the information that implicatures convey is not overtly marked in a linguistic way, therefore, we can say that implicatures have to do with meaning rather than with form. Levinson (1983:97)points out that it is because of implicatures that we understand why 'it is possible to mean. . .more than it is actually said'. According to this view we could deduce that the communicative function that language plays in the case of implicatures is merely a supportive one. We could also deduce, as Brown and Yule (1983) suggest, that implicatures create a relationship between speaker and hearer, rather than between sentences or utterances themselves. Another important issue to consider is that implicatures are context-bound (Brown and Yule, 1983); that is, we cannot completely understand the meaning of an implicature unless we observe and study the surrounding discourse and situation; in one

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word, they have unique discourse reference. In this way it is also very important to have some information regarding the background knowledge of the participants in the linguistic exchange (Stubbs, 1983).

Focus of This Article

In the present article I intend to interpret Premchand's short story 'Kafan' from a pragmatic point of view, especially by applying the notion of 'Implicature'. The main reason for choosing this approach for my analysis is because I think that it can be very helpful to untangle the complex density of any literary text.

My hypothesis is that the 'fresh' reader, who has no previous knowledge of the characteristics either of the text or of the author, can perfectly achieve a good understanding of the literary discourse through this kind of pragmatic approach.

In the present article I will try to follow the mind of the reader who approaches 'Kafan' for the first time, assuming that this hypothetical reader just relies on the knowledge of the language, and in his ability to make implicatures out of his reading. Another important feature of this article is that I will not use any help from literary criticism, which is obviously abundant in the case of Premchand , because the reader does not usually resorts to this kind of outside knowledge. In one word, I try to see if the text under study fulfills the feature that is ascribed to well written literary texts which states that they are self-contained in the message that they convey.

A lower caste father and his son are poor labourers in a village. An emergency occurs when the son's wife dies while giving birth to a child and the family has no money to cremate the body of the dead woman. The Lazy duo ask for money from the village zamindar and other members of the society. However, they use the money they get on liquor and food instead.

Analysis

I will analyse the text step by step, following all the implicatures that the reader should make in order to make full sense of the story. The first sentence says:

-"*jhopde ke darwaze par baap aur beta , dono ek bhujhe hue alao ke samne khamosh bethe hue the*".

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Let's take 'baap/ beta'; who are they? The subsequent doubt is about the place where this baap/ beta' are sitting *bujhe hue alao ke samne* . It also indicates the end of something. The opening sentence helps in creating inquisitiveness and curiosity in the mind of the reader.

At this point of text the reader is presented with the third personal referent of the story:

-"*ander bête ki naujawaan biwi Bhudiya dard se pichad kha thi aur reh reh ke us ke muh se aesi dil kharash sada nikalti thi ke dono apna kaleja thaam lete*".

Now some of the pieces of this jigsaw puzzle can start to fit together. The referent of "donon" is not overtly stated in the text, but in terms of linguistic cohesion we know that, from the three personal referents introduced in the texts, donon refers to baap/ beta.

At the beginning of the sentence we read something which could be illuminating:

'dard se pacharen kha rahi thi'. At his point the reader might feel that Premchand is breaking the Maxim of Relevance, because "bujha hua alaao" has apperently nothing to do with darde-ze (labor Pain). However, the introduction of this element in the discourse, makes the reader infer that there is perhaps some hidden relationship. It seems obvious that she is not in good condition.

In the subsequent sentence we are offered an extensive description of the "labor pain". Once more the reader may question the relevance of this description and may think that there is an apparent failure of informativeness on the part of the addresser. The narrative technique through which the reader is introduced about the labor pain resembles the way in which a camera zooms.

Focus on Labor Pain

The narrator (Premchand) focalizes the "labor pain" by narrowing down the context of situation. There also seems to be a flouting of the Maxim of relevance when the narrator explains that "aesi dil Kharash sada nikalti thi ke dono apna kaleja thaam lete".It is not until line nine that we are told that budhiya could not survive. Now the reader can positively infer without almost any shade of a doubt that Budhiya dealt will occupy the focal point in the narrative.

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Budhiva in the Background?

We have seen so far that that the narrator introduces Budhiya in this text as if she were in the background. Budhiya seems to be an element which is manipulated by bap beta. As a matter of fact, we do not know yet if Budhiya is going to be the main character or if not, to what extent will she share the main role with the other characters introduced so far. Premchand exploits the presentation of definite referring expressions which are unknown to the reader in a cataphoric relationship with their counterparts and, therefore, the reader has to make use of implicatures in order to figure out how the different pieces of the discourse are inerrelated.

Another sentence -

"Ghisu- mallom hota hai ke bachegi nahi, sara din tadapte ho gaya, ja dekh to aa".

"Madhav- dardnaak lehje mein bola, merna hai to jaldi mer kyu nahi jati, dekh kar kya karun".

Function of Conversation - What It Reveals?

This conversation between them shows their selfish nature. They are not worried at all for the pathetic condition of Budhiya but instead of that they were waiting for her death.

To sum up, I would say that once the story is finished the readers feel more at ease about the circumstances surrounding Budhiya 's life. We know how her life is, whom she loves and what her prospects in life might be. Eventually, the whole story makes sense and constitutes a perfect narratoria! unit on its own. In this way, the readers do not need any reference either to future facts or to previous ones in order to have complete understanding of the story.

To Conclude

In the present article I have tried to describe the pragmatic approach in terms of implicature that can be applied to a literary text. This approach enables the reader to understand the meaning that the author of a literary text tries to convey, just relying on the actual sentences, rather than on any previous background regarding the author, or the circumstance of composition of the text.

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The technique that Premchand uses to make the reader work out implicatures along the text is mainly based upon the presentation of the several elements of discourse in a cataphoric way.

Therefore, the new characters and situations are new to the reader, but apparently form part of the background knowledge of the imaginary world within the narrative. This mode of presentation forces the reader to look ahead in the discourse in order to make full sense of all the 'loose threads' that keep arising in the reading. In this way, implicatures are the only available recourse that permits the reader to follow the evolution of the text, while his or her mind creates a universe of situation for the characters and their behaviour. These assumptions will be later confirmed or dismissed as the new information is presented in the text.

Summing up, I would say that this text by Premchand constitutes a very neat example of how all the information included in any piece of literary discourse is essential for the understanding of its meaning. Furthermore, it also shows how the reader has to be very attentive to all the minute details of the text, expecting their relevance in the subsequent discourse. In this way the writer makes the reader become involved in the development of the action.

On the whole, the final conclusion might be that a good literary text is a complete piece of art which can be self-explanatory. Some knowledge of the spatio-temporal circumstances of composition might be useful for the understanding of a literary text.

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The Effect of Short Message Service (SMS) on Iranian EFL Learners' Attitude toward Learning English

Parvin Pirasteh, M.A. in TEFL
Vahid Reza Mirzaeian, Ph.D.

Abstract

In order to investigate the effect of SMS on participants' attitude toward learning English, A group of 75 students were selected from 90 students who were studying different engineering fields at Arak University of Technology. But 38 students took part in the whole study. Data analysis using paired T-test showed the positive effect of SMS on participants' attitude toward learning English. Also, the relationship between gender and participants' attitude toward learning English by using SMS was investigated. Data analysis using ANOVA repeated measure revealed no relationship between gender and participants' attitude toward learning English by using SMS.

Key words: Learning English; Short Message Service (SMS); Attitude toward Learning English; Gender

Introduction

In 2001, Marc Prensky warned teachers, "Our students have changed radically. Today's students are no longer the people our educational system was designed to teach" (p.1). He intended to describe how these "digital natives" are exposed to more gadgets, tools and technology than was ever thought possible. This has a deep effect on the ways through which children learn. They are more engaged in learning when using the latest technological gadgets, because it is what they are most used to interacting with. Students do not just want mobile learning; they need it (Wylie, 2010).

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One of the most useful features of a mobile phone is SMS (Short Message Service). Via SMS, we can provide a list of words with their meaning in English, synonyms and antonyms, as well as examples of application of these words in different sentences. Similarly, the use of SMS in terms of education provides the opportunity to train at a specified time intervals and limited quantities. This can increase learners' interest and motivation toward learning.

In Iran there are only two hours per week for the English class in most universities, so the English class becomes the only time to use English and learners face the challenge of lacking exposure to English (Motallebzadeh & Ganjali, 2011).

Phrasal Verbs

One of the most commonly overlooked aspects of the English language and also one of the most important is Phrasal verb. Phrasal verbs are really important for EFL Learners to study because they are used all the time by native English speakers, and are a key factor in speaking "natural" English. Also, poor knowledge of phrasal verbs may leads to incorrect inferences or misunderstanding of the content when reading English materials. So, Teachers should make students aware of phrasal verbs and encourage them to store them in their memory by new methods and technologies.

The number of phrasal verbs and their high frequency in discourse make them an important aspect of vocabulary acquisition and language learning in general. Thus, this study included phrasal verbs, among other language components, to be taught via mobile phone's SMS.

The researchers in this study believed that SMS could help extend learners' opportunities in meaningful ways and provide better conditions for learning phrasal verbs. With that in mind, the researchers tried to examine the effect of introducing phrasal verbs by using SMS on participants' attitudes toward learning English. The first author also investigated the relationship between gender and learners' attitude toward language learning by using SMS.

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Statement of the Problem

Difficulties and obstacles in the learning of English at schools and universities in Iran encourage teachers and researchers to look for ways to overcome these barriers. Teachers should make learning interesting for students and make them responsible for their own learning. One way is to encourage students and teachers to use available technologies rather than using traditional methods of language learning and teaching. Cognitive and metacognitive approaches have implications for how to integrate teaching in the communicative way. These approaches include the use of technologies such as mobile phones that can be used to help learners.

Today the Iranian students have got at least one mobile phone that is always and everywhere with them. It can be used as an educational tool that is always available and does not have some of the limitations of traditional methods. According to Anohina (2005), SMS refers to the use of technology for learning and includes educational processes carried out in agreement with different theoretical models followed by using different educational methods and is based on activities that take place via any electronic medium. On the other hand, Phrasal verbs are rarely learned and experienced and most of the times they are ignored in language classes in Iran. The startling fact here is that just the tiny percent of learners will ever pay attention to phrasal verbs (Motallebzadeh & Beh-Afarin, 2011). It is not clear as to whether young teachers are not aware of phrasal verbs' important role or the students unconsciously ignore learning them. But the lack of knowledge of the phrasal verbs leads to incomplete English learning. Since, the effectiveness of using technology on learning English has been proved in several studies in recent years, the researchers aimed to investigate the effect of using SMS on learners' attitude toward learning phrasal verbs among other language components in learning English in Iran.

Review of Literature

Multiple studies have explored students' attitude toward technology (Warschaure, 1996; Brett, 1991; Trinder, 2002; Fernandez, 2003; et.al), and the overall results show positive attitudes

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toward technology use in language learning (Greenfield, 2003; Bulut&Farhan, 2007; Fernandez. 2005; Daud, 1995).

Also, as cited in Mokhtari (2013) the findings related to researches on teachers' attitudes toward the use of technology for educational purposes shows that there is a general consensus among the majority of teachers over the suitability of technology use for EFL and educational purposes in Asia and other parts of the world (e.g., Aydin, 2012; Eugene, 2006; Hu, Clark, & Will, 2003; Kim, 2002; Ismail, Almekhlafi, & Al-Mekhlafy, 2012; Motaghian, Hassanzadeh, &Moghadam, 2012; Pynoo, Devolder, Tondeur, Van Braak, Duyck, &Duyuk, 2011; Park & Son, 2009; Simonsson, 2004;Yuen & Ma, 2008).

Mokhtari (2013) explored the general attitude of Iranian EFL learners towards technology in the process of their language learning. The results revealed that the subjects of the study, in general, held a positive attitude toward the use of technology for language learning. Khazaie, GonibandShoshtari, Mohammadi and Hekmatshoar (2012) were going to discover how cell-phone could be programmed to provide a means to fulfill social and learning purposes. Therefore, the students' language proficiency, the manners of learning content delivery, as well as the students' attitudes towards these manners to learn new English vocabulary items were explored. The participants were divided into a'social' (G1) and an 'individual' (G2) group randomly. A Likert type engagement questionnaire was distributed among participants of both groups and the results of matched t-test revealed that the learners in two groups had the same attitude towards vocabulary learning through the medium of social webs and story writing. Dansieh (2011) examined the transformative effect of SMS text messages on students' written communication skills. In his article he examined the possible effects of SMS on students' writing skills, and students and teachers' attitudes towards this phenomenon.

Lu (2008) used a counter balanced design to investigate the usefulness of short message service (SMS) on 30 vocational high school students' vocabulary retention. . Also at the end of the experiment the participants were interviewed to find their attitude towards mobile assisted language learning. The information gained by interview showed that generally students had

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positive attitudes towards mobile vocabulary learning and liked to continue learning vocabulary with the aid of mobile.

Motallebzadeh, Beh-Afarin and Daliry Rad (2011) used short message service to help Iranian intermediate EFL learners to retain English collocations. Moreover, according to participants' answers to the attitude questionnaire the participants of the experimental groups were asked to complete, they had positive attitudes towards learning collocations via SMS.

Investigating learners' attitude toward learning English by using SMS as a new pedagogical tool is a subject that few studies have explored. Also, the researcher managed to claim that this is the first study exploring the relationship between gender and learners' attitude toward language learning by SMS. the researcher tried to survey using of SMS on EFL learners' attitude toward language learning as well as the relationship between gender and learners' attitude toward learning English language.

To gain these aims, the researchers postulated these hypotheses:

1. Using SMS does not have any effect on learners' attitude toward language learning.
2. There is no relationship between gender and learners' attitude toward language learning by using SMS.

Methodology

Participants

A group of 75 students were selected from 90 students who were studying different engineering fields at Arak University of Technology. But 38 students took part in the whole study. 12 participants were female and 26 participants were male. Their ages ranged from 18 to 22 years old and all were native speakers of Persian.

Materials

Nelson Test

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In order to make sure that all participants were homogenous and truly at the same level of language proficiency, the Nelson test (version 100A) developed by Fowler & Coe (1976) was administered. The reliability index of this test was estimated at 0. 824.

Attitude Test

In order to assess the participants' attitude toward learning English by using SMS as an innovative way in language learning, a questionnaire consisting of 10 statements in Likert scale was prepared by researcher. The test included 6 items measuring language learning attitude as well as 4 items measuring participants' attitude toward learning English through SMS. 5 statements reflected positive attitude and 5 statements reflected negative attitudes toward English learning. In order to prevent any misunderstanding and difficulty in reading on the part of respondents, questionnaire was written in Farsi. Its translation has shown in appendix A.

Short Message Service (SMS)

Participants in the study received treatment in form of SMS. Participants received 54 SMS including 25 phrasal verbs, definitions and related examples during 25 days. Each phrasal verb and its attachments were sent in 2 SMS (See appendix B).

Procedure

In the process of carrying out the study, researcher took the following procedure to achieve the objectives of the current study.

At the first step of the research, to ensure the homogeneity of participants at the outset of the study, a Nelson Test was administered. Having analyzed data, the researcher selected 75 students (N=75), including 24 females and 51 males. But, just 38 of them took part in both pre and post attitude test, Including 26 male and 12 female.

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At the next step, in order to evaluate the accuracy of null hypotheses, participants took part in pre-attitude test. They were asked to answer the attitude questionnaire. The questionnaire consisted of 10 negative and positive statements regarding participants' attitude toward learning English and participants' attitude toward learning English via SMS. The questionnaire was based on Likert scale ranging from strongly disagree (1) to strongly agree (5).

Then, Participants took phrasal verbs through SMS. Depending on the length of the items, they received each phrasal verb by 2 or 3 SMS.

Having finished the treatment, which lasted for 25 days, participants were asked to fill out attitude questionnaire as the post-attitude test. As mentioned above, the post-attitude questionnaire was the same as pre-attitude.

In order to test out the null hypotheses, some statistical data analysis was done using statistical software, SPSS.

Results and Discussion

Several statistical analyses were conducted to answer and test the research questions and hypotheses designed for this study.

1. Results of Nelson Test as Homogenizing Instruments

Table 1

Results of Descriptive Statistics for Nelson as Homogenizing Test

Test	Mean	SD	N
Nelson	30.24	4.20	75

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As the result in table 1 shows, the mean is 30.24 and standard deviation is 4.20. So, only students (75) whose scores were between 26.04 and 34.44 were selected to take part in this study. As mentioned earlier, just 38 students took part in both pre and post attitude-test. Table 2 shows the results of 38 participants' descriptive statistics.

Table 2

Results of Descriptive Statistics of final participants

Test	N	Mean	SD
Nelson	38	29.05	8.817

2. Result of attitude-test reliability

The Reliability obtained for attitude test by using of α-Cronbakh method was 0.751. It is considered as a good reliability and test is completely reliable. Table 3 shows the obtained reliability and related information.

Table 3

Result of Reliability of Attitude Test

Test	α-Cronbakh	Number of Items
Attitude Test	0.751	10

a. Results of Attitude-test

The following table shows the descriptive statistics for pre-attitude and post-attitude tests of participants in terms of mean and standard deviation.

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Table 4

Results of Descriptive Statistics for Attitude Test of participants

		N	Mean	Std. Deviation	Std. Error Mean
Pair1	Pre-attitude	38	11.31	5.410	.866
	Post-attitude	38	15.51	3.831	.613

As seen in table 4, the result of pre-attitude test include (M=11.31, SD=5.410) and for post attitude test include (M=15.51, SD=3.831). It means that participants' attitude toward learning English has positively changed after receiving SMS. In order to test the first null hypothesis, a paired sample T-test was conducted. T-test compared the difference of means between pre and post attitude test. Table 5 shows the results of T-test among participants.

Table 5

Results of Paired Samples T-test of Attitude Test of participants

Pair1 pre attitude- post attitude	Paired Differences							
				95% Confidence Interval of the Difference		t	df	Sig
	Mean	Std. Deviation	Std. Error Mean	Lower	Upper			
	-4.205	3.888	.623	-5.465	-2.945	-6.755	38	.000

As seen in Table 5 the mean difference is -4.25 and [t (38) = -6.755, P=0.00 (two-tailed)]. According to p-value, the difference between pre and post attitude test mean is statistically significant. The result indicates that participants had more positive attitude toward learning English than those before receiving SMS. So, it was concluded that learning phrasal verbs by

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SMS had positive significant effect on participants' attitude toward learning English. Therefore the first null hypothesis was rejected.

One of the purposes of present study was to evaluate the relationship between gender and participants' attitude toward learning English by using SMS. In so doing, some statistical analysis was done. The following table shows the results of descriptive statistics of pre attitude and post attitude test in terms of mean and standard deviation regarding gender.

Table 6

Results of Descriptive Statistics for Attitude test of participants regarding gender

	Gender	N	Mean	Std. Deviation
	Boy	26	10.41	4.717
Pre Attitude	Girl	12	13.33	6.485
	Total	38	11.31	5.410
	Boy	26	14.96	4.052
Post Attitude	Girl	12	16.75	3.079
	Total	38	15.51	3.831

As seen in table 6, boys in post attitude test (M=14.96, SD=4.052) showed more positive attitude than before receiving SMS in pre Attitude test (M=10.41, SD=4.717). This result is also observed in the case of girls as the result for pre-attitude and post-attitude test include respectively: (M=13.33, SD=6.485) and (M=16.75, SD=3.079). The results indicate that both girls and boys had more positive attitude after receiving treatment by SMS than before it. In order to compare the mean scores of boys and girls in pre and post attitude test an ANOVA using repeated measures design was conducted. Leven's test was conducted to test the homogeneity of

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error variances in pre attitude and post attitude test before conducting statistical method mentioned.

Table 7

Levene's Test of Equality of Error Variances

	F	df1	df2	Sig
Pre Attitude	3.991	1	37	.053
Post Attitude	.480	1	37	.493

As seen above P=0.053 in pre attitude test and P=0.493 in post attitude test that is more than 0.05. So, there are no significant differences between error variances of pre and post attitude test and therefore ANOVA's assumption is accepted.

The following table shows the results of ANOVA using repeated measure designs to compare pre- and post-attitude tests of both genders.

Table 8

Results of ANOVA Using Repeated Measures Design

Measure: MEASURE-1

Transformed Variable: Average

Source	Type III Sum of Squares	df	Mean Square	F	Sig	Partial Eta Squared	Noncent. Parameter	Observed Power [a]
Intercept	12773.547	1	12773.547	366.201	.000	.908	366.201	1.000

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| Gender | 92.265 | 1 | 92.265 | 2.645 | .112 | .067 | 2.645 | .354 |
| Error | 1290.606 | 37 | 34.881 | | | | | |

a: Computed Using alpha= .05

As seen in table 8, after entering the factor of gender in comparing pre and post attitude scores, we got the following results: [F (1, 37) =2.645, p=.112]. It means that gender has no significant effect on participants' attitude toward learning English. So, the second null hypothesis was accepted.

The results of this study are partially in line with Lu (2008). He interviewed participants to find their attitude towards mobile assisted language learning. The information gained by interviews showed that generally students had positive attitudes towards mobile vocabulary learning and liked to continue learning vocabulary with the aid of mobile.

The results of the present study partially support the results of Mokhtari (2013). She explored the general attitude of Iranian EFL learners towards technology in the process of their language learning. The results revealed that the subjects of the study, in general, held a positive attitude toward the use of technology for language learning.

Conclusion and Implication

This study was carried out with the purpose of addressing the following questions:

1. Does using SMS have any effect on learners' attitude toward language learning?
2. Is there any relationship between gender and learners' attitude toward learning language by using SMS?

The obtained results showed that learning phrasal verbs sent through SMS can be effective in participants' attitude toward language learning. The statistical results revealed that participants had more positive attitude toward language learning after receiving instruction by

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SMS than before it. It can be concluded that such a way in learning phrasal verbs makes a new way of communication between learning material and learners. Since, this new way of communication between learning material and students is completely different from traditional methods, especially in terms of not having any limitation in time and space; it will increase students' interest and motivation toward language learning and change their attitude positively.

The findings of this study rejected any relationship between participants' gender and their attitude toward learning English by using SMS. Based on the statistical results both genders had more positive attitude toward language learning after receiving SMS than before it. The changes in attitude were investigated according to responses reflected in attitude questionnaire. The findings of the present study suggest that both genders had the same interest to use technology in the process of language learning. Based on the obtained result, the second null hypothesis was accepted.

The findings of this study might benefit those involved in the issue of language teaching and learning, including teachers, students, managers of language institutes, language textbook authors and language materials and educational aids suppliers. the personal and collaborative nature of mobile devices can encourage participation and build social capital, which can be an alternative instructional tool for learners of special needs, for example disengaged or at risk students. So, learning through SMS improves students' motivation and can involve them more actively and interactively. The findings of this study can be helpful for language materials suppliers and textbook designers. The finding of the present study can inform them of the importance of technology in all aspects of today students' lives even in the education. This fact would force them to make a basic revision on contents and consequently look at the way of material presentation from a new point of view. They can produce materials in such a way that have capabilities to integrate with modern technologies such as mobile phone and plenty of its innovative applications.

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Appendix A

Translation of Attitude Test

Name: Mobile Number:

- The following questions are about your attitude toward learning English and learning English via SMS. Please answer the questions carefully. Use the following table to answer the questions.

1. Strongly disagree   2. Disagree   3. No idea   4. Agree

5. Strongly agree

1. Learning English is a valuable work.

2. Learning English is a waste of time.

3. I enjoy learning English.

4. I love English language.

5. I hate English language.

6. I prefer to spend my time on doing anything other than learning English.

7. SMS is an appropriate tool for learning English.

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8. SMS is ineffective in learning English.

9. I would like to take part in English learning courses via SMS.

10. Learning English via SMS is a farce.

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Appendix B

Samples of SMS

⬛ 🔄 ✉	شماره ها	8,500	10004242	۱۲:۴۵ ۱۳۹۲/۲/۲۰	Take off: * The plane took off three hours late. * When should we expect to take off?	44	☐
⬛ 🔄 ✉	شماره ها	8,500	10004242	۱۱:۴۵ ۱۳۹۲/۲/۲۰	Take off : fly 1. when an aircraft, bird or insect takes off, it leaves the ground and begins to fly. * The plane took off at 8:30 a.m.	45	☐
⬛ 🔄 ✉	شماره ها	8,500	10004242	۱۲:۴۶ ۱۳۹۲/۲/۱۹	Grow up: * he immigrated with his parents in 1985, and grew up in long island.	46	☐
⬛ 🔄 ✉	شماره ها	8,500	10004242	۱۱:۴۷ ۱۳۹۲/۲/۱۹	Grow up: 1. to gradually become an adult. * what do you want to be when grow up? * she wants to be a doctor when she grows up.	47	☐
⬛ 🔄 ✉	شماره ها	250	10004242	۱۱:۴۴ ۱۳۹۲/۲/۱۹	hi	48	☐
⬛ 🔄 ✉	شماره ها	8,500	10004242	۱۲:۳۷ ۱۳۹۲/۲/۱۸	Get away: * I'll get away from work as soon as I can. * I had to get away from party. It was awful.	49	☐
⬛ 🔄 ✉	شماره ها	8,500	10004242	۱۱:۴۴ ۱۳۹۲/۲/۱۸	Get away: 1. to leave or escape from a person or place, often when it is difficult to do this. * we walked to the next beach to get away from the crowds.	50	☐
⬛ 🔄 ✉	شماره ها	8,500	10004242	۲۲:۲۶ ۱۳۹۲/۲/۱۷	Let sb down I'm relying on your help; please don't let me down.	51	☐
⬛ 🔄 ✉	شماره ها	8,500	10004242	۱۷:۵۸ ۱۳۹۲/۲/۱۷	Let sb down * I'm relying on your help; please don't let me down.	52	☐
⬛ 🔄 ✉	شماره ها	8,500	10004242	۱۲:۵۲ ۱۳۹۲/۲/۱۷	*You will be there tomorrow; you won't let me down, were you?	53	☐
⬛ 🔄 ✉	شماره ها	17,000	10004242	۱۲:۰۶ ۱۳۹۲/۲/۱۷	Let sb down: 1.To disappoint someone by failing to do what you agreed to or were expected to do. * When I was sent to prison, I really felt I had let my parents down.	54	☐
⬛ 🔄 ✉	شماره ها	8,750	10004242	۱۷:۴۶ ۱۳۹۲/۲/۱۶	* He keeps on being late. * She kept on asking me questions the whole time.	55	☐
⬛ 🔄 ✉	شماره ها	250	10004242	۱۲:۴۹ ۱۳۹۲/۲/۱۶	Keep on doing sth: 1.To continue to do something, or to do something again and again. *If you keep on being rude, you will have to leave the classroom.	56	☐
⬛ 🔄 ✉	شماره ها	8,250	10004242	۱۲:۴۶ ۱۳۹۲/۲/۱۶	Keep on doing sth: 1.To continue to do something, or to do something again and again. *If you keep on being rude, you will have to leave the classroom.	57	☐
⬛ 🔄 ✉	شماره ها	3,960	10004242	۱۱:۴۵ ۱۳۹۲/۲/۱۶	دانشجوی گرامی پیامکهای درس زبان با این شماره ارسال خواهد شد.	58	☐

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					Message	#	
📧 🔄 ✉	شماره ها	8,160	10004242	۱۰:۲۵ ۱۳۹۲/۳/۹	دانشجوی محترم لطفا در صورت تمایل جهت شرکت در امتحان افعال عبارتی، پس از امتحان زبان به ساختمان کلاسها مراجعه فرمایید. با تشکر	5	☐
📧 🔄 ✉	شماره ها	8,500	10004242	۱۸:۴۰ ۱۳۹۲/۳/۸	Pick sth up: 2. to learn interesting or useful information from someone or something. * I want to watch what you're doing to see if I can pick up any tips.	6	☐
📧 🔄 ✉	شماره ها	8,500	10004242	۱۷:۴۷ ۱۳۹۲/۳/۸	Pick sth up: Learn 1. to learn a new skill or language by practicing it rather than being taught it. 2.I picked up a bit of Italian when I was staying in Pisa.	7	☐
📧 🔄 ✉	شماره ها	8,500	10004242	۱۲:۴۶ ۱۳۹۲/۳/۸	Put up with sb/ sth * he's so moody; I don't know why she puts up with him. * I can't put up with a leaky freezer.	8	☐
📧 🔄 ✉	شماره ها	17,000	10004242	۱۱:۴۵ ۱۳۹۲/۳/۸	Put up with sb/sth 1.to accept or continue to accept an unpleasant situation or experience, or someone who behaves unpleasantly. * I can put up with the house being untidy, but I hate it if it's not clean.	9	☐
📧 🔄 ✉	شماره ها	8,500	10004242	۱۳:۴۱ ۱۳۹۲/۳/۷	Work sth out: * I need to work out how much tax I will have to pay. * when we worked out how much it costs us to run a car, we decided to sell it.	10	☐
📧 🔄 ✉	شماره ها	8,500	10004242	۱۳:۰۱ ۱۳۹۲/۳/۷	Work sth out:calculate 1. to do a calculation to get an answer to a mathematical questions. * we need to work out the total cost of the project.	11	☐
📧 🔄 ✉	شماره ها	8,500	10004242	۲۰:۵۹ ۱۳۹۲/۳/۶	Turn down: * you should turn down the television if it's too loud. * can't you turn down the stereo?	12	☐
📧 🔄 ✉	شماره ها	8,500	10004242	۲۰:۱۷ ۱۳۹۲/۳/۶	Turn down: 1. to reduce the amount of something by means of control, such as the volume, heat, or light. * can you please turn that noise down?	13	☐
📧 🔄 ✉	شماره ها	8,500	10004242	۱۳:۴۸ ۱۳۹۲/۳/۵	Join in (sth) * join in when you feel confident. * she made a few half-hearted attempts to join in their conversation.	14	☐
📧 🔄 ✉	شماره ها	8,500	10004242	۱۱:۵۵ ۱۳۹۲/۳/۵	Join in (sth): 1. to become involved in an activity with other people. * we only need one more player for this game-can you persuade your sister to join in?	15	☐

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Communalism and the Politics of the Sacred:
A Study of *Tamas* by Bhisham Sahni

Prateek Deswal, M.A Eng., NET
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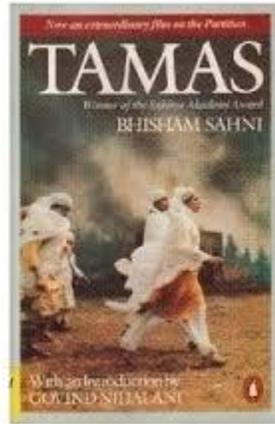
Abstract

Tamas is a Sahitya Akademi award winning novel, based in a small town, which endures the ravages of communal riots that succeeded the Independence of India. But transcending the limits of a fictional story, it lays bare the policy of segregation followed by the Britishers, the futility and brutality of communal violence and puts before the reader a dwarfed version of the tragedy. This paper is an attempt to unravel the parallels existing between *Tamas* and the situation prevailing in the nation as well as the roles played by the national leaders during the riotous times. It also enumerates the all-important lesson that *Tamas* beckons on all Indians to maintain unity and peace during tough times and discard any attempt to create dissensions between them.

Keywords: Communal, Conflagration, Atrocity, Riot.

Tamas – Repository of India's Independence

A nation's greatest teacher is its own history which bears within itself the zenith of pinnacles it has reached and the tragic abyss it has endured. Only by keeping in mind the fruits of

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our experience that we can construct our present in a pragmatic and purposeful manner and plan our future with wisdom, care and perspective. Awareness of one's own self-identity is indeed the first step towards self- realization. Every nation possesses a unique history and one such repository of India's Independence is Bhisham Sahni's novel *Tamas*.

Almost every nation in the world has at one point or another endured the ravages of patriotic struggle for its Independence. When, as in Nehru's words, it makes a tryst with destiny and when its soul long suppressed finds utterance and the moment always stands as a symbol of harnessing unity, strength and patriotism in the nation. But the Independence struggle of few nations have stood out because of the eternal messages in the principles of morality and humanity they have conveyed to the world. The American War of Independence illuminated the world with the concept of Democracy. The French redeemed it with the ideals of equality, fraternity and liberty. And the Indian Independence movement alluded to the century fraught with violence of its two world wars, the only alternative of peaceful co-existence - Doctrine of Ahimsa- "Non-Violence".

Led by the apostle of peace - Mahatma Gandhi, if the message reached its culmination by stirring the multitudes of the second most populous nation in the world against the British Empire, its conclusion in the form of Indian independence was nothing but opening of Pandora's Box filled with conflagration and cataclysm. India's Independence, achieved on 15th August 1947 was succeeded by communal riots which transcended every limit and horror imaginable to a sane mind. And the most poignant and realistic depiction of the national tragedy can be witnessed in Bhisham Sahni's *Tamas*.

The Plot of *Tamas* - Compression in Expression

Although, the plot of partition had formed the basis of many famous works like '*Train To Pakistan*' by Khushwant Singh, *'Jutha Sach'* by Yashpal, and so on, but what puts the work above and aside all these is the fact that Sahni, maybe consciously or unconsciously, presents us, in his work, a smaller analogy to the situation prevalent in the whole nation and the corresponding roles played by all the important players. The Congress, Muslim League with its leaders, the extremist organizations of Hindus and Muslims, The British administration and its attitude, the plight of the common people all find their prototypes condensed in a single novel thus attributing to the work, the epithet of being unique example of compression in expression.

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Tamas is based in a small town frontier inhabited by an equal but irregularly settled population of Hindus and Muslims. It clearly stands as smaller analogy of India and more specifically north India, where a similar situation exists. Just like north India the town also burnt in the heat of communal passions when a *chammar* Nathu was tricked by an unscrupulous politician Murad Ali into killing a pig and had it thrown in front of a Mosque. The Muslims retaliated by killing a cow and thus the battlefield for communal riots was prepared. Extremist organizations of both the religions prepared their youngsters for the holy crusade and they were openly encouraged to violate both humanity and chastity.

Bhisham Sahni – An Astute Author
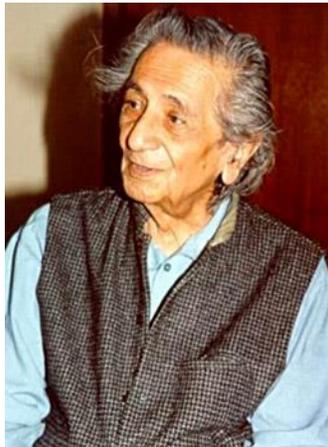
Bhisham Sahni (1915-2003)
Courtesy: www.indianetzone.com

Bhisham Sahni has astutely depicted how atrocities were heaped on the people of 'other religion' as we see some Muslims catch hold of a Hindu girl and rape her one after another. When the last man's turn comes he realizes that "he is doing it on a dead body". The Brahmin peon is murdered and his wife forcibly abducted by village numberdar. A youngster Ranveer and his group members kill a Muslim seller who was worried for the safety of his murderers and intended to help. Jasbir Kaur, in order to guard her honor from the captors belonging to different faith jumped into the gurudwara well with the rest of the ladies of the village. Many men were forcibly converted to the other religion like Iqbal Singh, who was caught, while searching for his parents.

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No Exaggeration

Any Individual oblivious to the Indian history would consider these incidents as the imaginings of a senile mind, but the truth is that nowhere has Sahni either exaggerated or mitigated the levels of inhumanity and brutality reached in the orgy of violence. A glimpse of real life incidents of the conflagration would easily go on to prove it. During the ominous summer of 1947, in Sheikhpura, north of Lahore (Pakistan), the entire Hindu and Sikh community was herded into a godown and murdered by Muslim army and police deserters. Guldip Singh witnessed a few women including his mother jumping into fire, just like Jasbir Kaur. The same fate awaited the villagers of Mohammad who resided near Amritsar and he witnessed his neighbors killing their own wives and daughters. Bagh Das, living in Lyallpur was forcibly converted to Islam with his entire family and friends. But a Brahmin in his village killed his own family and committed suicide to save himself from the ignominy. The brutality committed with religious sanction knew no bars and was meted out with Biblical balance- an eye for an eye, a murder for a murder, a rape for a rape, a massacre for a massacre. The conditions worsened to the extent that British officers usually commented that it was far worse than anything they had witnessed in the Second World War and Captain Atkins noted- "The vultures had become so bloated by their feasts that they could no longer fly and the wild dogs so demanding in their taste that they only ate the livers of the corpses littering the road" (Collins and Lapierre. 379).

The Prophetic Warning

And the prophetic warning of Bakshiji in *Tamas* that vultures would fly over the city was fulfilled. Thus, it is explicit that Sahni has presented the realistic depiction of the atrocities committed during the conflagration, dwarfed only in number and dimension but not in horror and brutality.

Political Conflicts

The Inner conflicts of Congress have also not escaped his view. Bakshiji secretary of District Congress Committee, Mehtaji, master Ram Dass, Shankerlal, Kashmirilal, the General all stand as the representatives of the Congress, who are no longer interested in social work,

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indulge in scandal-mongering behind each other's back, quarrel over petty issues, a proof of it is implicit in the incident when a candidate's nomination was withheld on the remonstration of Shankerlal only for the absurd reason that his pajama cord was made up of silk instead of homespun cotton. Infighting, nepotism, corruption and selfishness in the Congress members allude to the fissures in I.N.C as the same sort of sordid situation existed in it also. Till date many intellectuals believe that Congress leaders seceded to the demand of Jinnah's Pakistan only because they were too eager to acquire the power to rule the nation, which they could feel within their grasp. The same leaders who some time ago formed Gandhi's entourage, now by-passed him by accepting partition as the ultimate price for freedom. The cordial conflict between Nehru and Patel would soon reach a crescendo and their split was checked only by Gandhi's assassination. Transformation of the ideal organization which guided India in the freedom struggle to a power hungry industry had now begun.

The Role of Britishers

The novel also underscores the role Britishers during the riotous times. After the twin murders of the pig and the cow in Sayyedpur, the simmering discontent in the two communities was bound to flare up and in order to check it, when the representatives of the Congress, Muslim League and the Sikhs went to meet the district Commissioner Richard, he expressed his helplessness in interfering in religious matters. Not even an aeroplane was flown, which could have served as a caveat to check the rising tide of fanaticism. Commissioner Richard declared that he could do nothing as the power was infact in the hands of Nehru and Patel in Delhi. This negligent attitude of British administration helped the riots to flare up and catalyzed them to colossal proportions.

Riots Spread All Over

But the precincts of this flared up riot was not limited to Sayyedpur, in fact the same callous and despondent attitude of British government bore witness to displacement of 14 million people(as per UNHCR estimate) deaths ranging fom250,000individuals(by Sir Chandulal Trivedi, first governor of Punjab) to 500,000(judge G.D Khosla in 'Stern Reckoning') and almost 75000 rapes. The fact stands bare as we see when north India was burning, Lord

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Mountbatten was enjoying the cool atmosphere in Shimla. During the peak of the riots, Falleti hotel in the burning Lahore remained a place for heavenly pleasure for Englishmen and women, where they partied every night, only a few blocks away from the ruins of a Hindu neighborhood. Even the presumption that the administration was in the hands of Indians is complete illusion, as the 55000 strong Punjab Boundary Force was under the command of General Pete Rees. When the Indian and Pakistani governments wanted to control them so as to effectively stem the rising riots, because they were unable to do so as the Army was taking command from a third authority, Field Marshal Sir Claude Auchinleck threatened to resign. Neither is there any iota of truth in the case that the British top brass administration was caught unawares of the deteriorating conditions of the subcontinent as when Lord Mountbatten arrived in India as the last Viceroy, his A.D.C Lord Ismay candidly informed him-

> "India was a ship on fire in mid-ocean with ammunition in her hold. The
> question" he told Mountbatten "was could they get the fire out before it reached
> the ammunition" (Collins and Lapierre. 95)

Failed to Respond in Time

But just like Richard in *Tamas* they failed to react in time. But then they were only following age-old policy of "Divide and Rule" adopted by the Britishers. The same is enunciated by Richard to his wife Liza that the rulers have their eyes only on differences that divide their subjects and not on what unites them. He informs her that the Indians fight against them in the name of Independence and they fight against each other in the name of religion. But his wife Liza could see through the scrupulous policy and replied with candor of an astute diplomat-

> "In the name of freedom they fight against you, but in the name of religion you
> make them fight one-another". (42)

Role of Liza

It is interesting to note here that Bhisham Sahni has employed an Englishwoman in order to portray the amalgamation of Hindus and Muslims. It was his genius masterstroke, when he depicted how Liza is unable to distinguish between her cook Iqbal Din and her husband's secretary Iqbal Singh. It enunciates the indistinguishable similarity between Hindus and

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Muslims. But the conditions prevailing in the nation, condemned its administrators to accept partition as a regrettable necessity. In fact, for the Britishers it was the only way out that they could extract themselves from a commitment they could no longer afford. They had ruled India based on the slogan-"Divide and Rule" and now wished to leave on the basis of another-"Fragment and Quit".

Gandhi's Image and Impact

But one man who always stood against both was Mahatma Gandhi. And it is highly interesting to note how Bhisham Sahni has represented him in his work. It is no one else but the General who stands as the miniature figure of Winston Churchill's "Half-Naked Fakir". The General was very much unlike Gandhi in appearance, he always wore a proper military uniform with medals. But he stood for the same ideals and principles as did the Mahatma. He always echoed the same views that Pakistan would be created over his dead body and regularly courted imprisonment. The General was considered a senile old man by his Congress colleagues, one who was always ever-ready to give a loud and pompous speech in his grating voice. But then Mahatma Gandhi was also sidelined by both the Congress and the country during those times and his views were considered as outdated and impractical. When he went on his last fast unto death, in Delhi, to restore peace in the whole nation and payment of the long overdue 200 million rupees to Pakistan, a procession reached his doorstep in Birla House raising slogans to let Gandhi die. Although, later on a sea change swept the whole nation and every important player on the national scene pledged to live peacefully and put an end to the riots and the government also agreed to make the payment to Pakistan. But during the specific time that Tamas deals with, he was considered just like the General as a man who talks too much, knows too little and understands almost nothing. And just like the General, Mahatma Gandhi was also destined to meet his end at the hands of a religious fanatic.

However, it is of paramount importance to note that the most important role during the conflagration was played by Mahatma Gandhi himself. As it was a foregone conclusion that if the riots blew up in Calcutta then they would easily dwarf the violence and bloodshed both in number and brutality of Punjab, because the city was a hopeless mix of a larger population of

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Hindus and Muslims living in close, irregular, intricate pattern. Calcutta had already tasted blood the previous year when the Direct Action Day of Muslim League took its toll on many lives in the city. The Indian government had already exhausted its armed forces, police, machinery, but was still failing in the front of Punjab and now, neither had the resources and nor the administrative machinery to control the riots if they broke out in Calcutta.

The Dynamic Role of Gandhi

But one man stood up where a whole army failed with his weapons of peace and non-violence. Mahatma Gandhi went from place to place, mohalla to mohalla, door to door, forcing the people to undertake a solemn pledge to save their co-religionists. And the whole of Bengal reacted to his pleas by maintaining complete peace during the conflagration. Indians once again abided by the advice of their Bapu, the prodigal sons had returned to their father. In the savage city people exchanged oaths of peace and brotherhood. Probable the most violence prone city in the world had reacted to the message of the messenger of Peace and Non-violence and overcame the urge to commit violence. It is beyond the precincts of imagination, that in a single nation, in one part Hindus and Muslims are slaughtering each other, 'trains of death' are being exchanged between the newly formed nations, lives have been lost by lakhs, women have been raped by thousands and in another part of the same country Hindus and Muslims are pledging to each other's protection, living in complete harmony. It truly was as The New York Times confirmed- "The wonder of India".

Omnipresent View of Bhisham Sahni

Indeed, no aspect of the turbulent times has escaped the omnipresent view of Bhisham Sahni. The roles played by the extremist organizations of both Hindus and Muslims in maligning the pure minds of the youngsters and preparing them for religious crusade, has explicitly been reproduced by the story of Ranveer and co. Although there were a few people during the independence riots just like Mir Dad and Sohan Singh who could foresee the shallowness behind the veil of violence, but their views were just like in *Tamas* were drowned in tide of hatred and animosity. That year in1947, the rains were exceptionally delayed and in India, an agriculture based country, rains are considered to be the best riot extinguisher. Even this minute detail has

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also been presented in the novel when the chief of Hindu organization remarks that the sins of Muslims have been so adverse that the rain Gods are also not turning up. Indeed, the situation existing in the whole nation has been compressed within the realms of a single novel, with such artistic brilliance i.e. beyond contestation.

Importance of *Tamas* Goes Beyond the Story Narrated

However, it would be an error of judgment if the importance of *Tamas* is considered limited to be a representation of the conflagrations. As its significance goes way beyond it. Although, in literary terms it cannot be considered a masterpiece but the value of its teaching to the nation is priceless, but in order to comprehend the real value of the work, we, must first bear in mind the essential attribute of India.

All Pervasive Diversity in India

India is a nation whose one aspect shadows all other, and that is its diversity, being a country whose constitution itself recognizes 22 languages and almost 1652 languages and dialects are spoken countrywide. If a foreigner comes to visit India, then the individual would witness that as they move from one part of the country to another for ex. From north India to south or east India, then the scenario undergoes a complete change, the plains are replaced with hilly or infinite coastal region, people speaking differently, eating differently, wearing differently and even thinking differently, can be witnessed. In my own hilly state, if we go to the upper regions, then none is able to comprehend the language of the inhabitants. India, is in fact a nation which has amalgamated within itself, through the centuries all those who have approached the nation, whether they be the Aryans in search of a new homeland or those who come to gain knowledge and peace, or the uncountable rapacious rulers who attacked it attracted by its bounty. Accommodation and tolerance have been the prime qualities of this nation. But, this unique feature of diversity is not immune to the problems it brings with itself. Every now and then in the course of life India has to face a cunning politician, or a scrupulous leader or a fanatic zealot who try to divide the countrymen and give rise to antagonism between them. The Murad Alis of Tamas raise their heads time and again, and the nation has to bear the consequences of their designs. And that is when the importance of *Tamas* reaches its zenith.

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Resistance to Visual Presentation of the Story

It was a novel which was published much later than the time it records in 1973 and went on to win the Sahitya Akademi award. But when it was televised on the Doordarshan to the masses, a huge hue and cry was raised. A petition was filed in the Bombay High Court to defer its telecast infinitely. But the judgment of Justice Bakhtawar Lenin and Justice Sujata Manohar sums up the importance of *Tamas* when they judge that *Tamas* is the anatomy of that tragical period. It depicts how communal violence was generated by the fundamentalists and extremists in both communities and how innocent persons were duped into serving die ulterior purposes of fundamentalists and communalists of both sides; how extremists' elements in both communities infuse tension and hatred for their own ends at the cost of inter- communal harmony, how realization ultimately dawns as to the futility of it all and finally how inherent goodness in human nature triumphs and both communities learn to live in amity.

A Significant Comment from a Character of the Novel

During the course of the novel, the all-important character who sums up the entire British outlook, Richard, comments that the Indians -

"Don't know their history. They only live it."(37)

And, *Tamas* is that important repository of history which reflects to the people of India, that unity is the rudimentary aspect of their survival. The British ruled over India on the policies, enumerated by the single slogan - 'Divide and Rule' and Indians countered it with another - 'Unity in Diversity'. *Tamas* bears within itself, for eternity, the lesson that India the Indians have to counter every Murad Ali, with their unity's strength or otherwise all they will ever achieve is futile violence and horrible bloodshed. It is a work which alludes to a nation, and its panacea for civilized existence, i.e. its unity.

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Linguistics: An Aid to ELT in Indian Contexts

Richa Srishti, Ph.D.
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Abstract

English is larger than any of the communities in which it is used. The members of these communities need to be fully aware of the international linguistic resources at their disposal. One positive and natural outcome of this unique state of affairs is that no one can even think today about who *owns* the language or try to restrict its many varieties. In the multilingual context of India, English adds a unique and distinct colour. Used extensively in communication, trade, business, media, technology, education, etc., it really has a purpose-bound presence and does not operate in vacuum. Many institutions of higher learning provide special training to improve English language communicative skills. Yet majority of the students lack proper communicative competence in English. Companies that come for campus recruitment look for students who are articulate in their conversations. Experts believe that students in India face problems in campus recruitment or interviews because of poor spoken English. Poor spoken English is the result of inadequate development of language skills, its major reason being mother-tongue-influence (MTI).

This article discusses various methods of teaching English to non-native speakers of English and lists various grammatical errors committed and changes in structures in the speech of Indian speakers of English. Suitable remedial actions are also suggested relating to various levels of language: phonetics, morphology, sentence and semantics.

Key words: English as a second and foreign language, Nuances of English spoken by Indians, errors, prescriptive versus descriptive solutions.

1. Introduction

At present English is the major language of international business, diplomacy, science and technology. English used around the world is described as "International English" as well

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as "Global English." "Global English" blends in with the current economic buzzword "Globalization".

English is a pluralistic language, having layers after layers of extended processes of convergence with other languages and cultures like French, Italian, German, etc. English language is now open to the non-western world, which was traditionally not a resource for English. The non-western world has now become contributors to and partners in the pluralism of the language.

The fact must be acknowledged that now English is larger than any of the communities in which it is used. The members of these communities need to be fully aware of the international linguistic resources at their disposal. One positive and natural outcome of this unique state of affairs is that no one can even think today about who *owns* the language or try to restrict its many varieties. The English language has become a global resource. It does not owe its existence or future to any nation, group or individual at present. English has become the possession of every individual and community that wishes to use it.

In the multilingual context of India, English adds a unique and distinct colour. Used extensively in communication, trade, business, media, technology, education, etc., it really has a purpose-bound presence and does not operate in vacuum. Importance of English seems to grow bigger every year in India, although it was/is often described as a foreign language. In spite of the fact that English is used by around 9% of the entire population, it is the language of 'power' and 'prestige'. In spite of the fact that English is still considered as a foreign language, it clearly outweighs all the Indian languages in terms of power. It continues to be a status symbol in Indian society and commands prestige in walks of life.

Many institutions of higher learning provide special training to improve English language communicative skills. Yet majority of the students lack proper communicative competence in English. Companies that come for campus recruitment look for students who are articulate in their conversations. Experts believe that students in India face problems in campus recruitment or interviews because of poor spoken English.

Poor spoken English is the result of inadequate development of language skills, its major reason being mother-tongue-influence (MTI). MTI includes the problems in second language (L2) learning due to the first language of the learner (L1). Hence, it is essential for the Communicative Skill Development Programmes to follow a descriptive approach (rather

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than prescriptive) and to address the root cause - MTI. In other words, a linguistic approach is needed to rectify the problems that exist in ELT (English Language Teaching) in Indian contexts.

2. Second Language Acquisition (SLA) & MTI

There are several theories of language acquisition, e.g. Behaviourist Theory (Skinner 1953; Brown 2007; Lightbown & Spada 1993), Innate Theory (Chomsky 1959; 1965; Cook 2010; Pinker 1995), Cognitive Theory (Bloom 1976; Piaget 1972; Atherton 2011; Clark 2004), and Interactionist Theory (Vygotsky 1986; Bruner 1960, 1972). The behaviourists try to make us understand the acquisition of routine aspects of language and emphasize the role of imitation and practice; the innate theory contribution lies in understanding how children acquire the complexities of grammar without being taught. The cognitivists correlate language development with the overall cognitive and intellectual development and explain the reasons for the order of acquisition of several aspects of the language;. Interactionists focus on the importance of surroundings for normal language development.

When a non-native language is learnt and used in the country where that language has an official status (like English in India), the term 'second language' is used. SLA grew as an independent discipline in 1960s and during its formative period it was influenced by linguistics and psychology. With the help of linguistics, it tried to describe the linguistic system of L2 (Second Language) learners. Earlier, the SLA research was oriented towards "... a desire to test a linguistic theory rather than to address the practical problems of teaching" (Ellis 1997:6).

Like First Language Acquisition (FLA), there are several theories of SLA too, e.g. Behaviourist Theory (Ellis 1985), Structuralist Theory (Stern 1983; Lado 1957), Innate Theory (Chomsky 1959,1965; Cook 2001, 2010; Gass & Selinker 2008; Smith 1994), Creative Construction Theory (Dulay & Burt 1975; Smith 1994; Krashen 1987) and Cognitive Theory (Skehan 1998).

3. **Addressing the Problem at Different Linguistic Levels - Based on Sailaja (2009)**

3.1 Sound Level (Phonetics & Phonology)

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a) **Aspiration (release with strong puff of air)**: Aspiration is an important feature of spoken English which is difficult for Indian learners because aspiration in many Indian languages changes the meaning but not in English. For example:

Pin   =/p^hin/   /pal/ 'moment'   /p^hal/ 'fruit'
Appoint = /ap^hoint/   /kaRaaii/ 'strictness' /kaR^haaii/ 'embroidery'

b) **Retroflex (sounds produced with backward curling of tongue)**: English does not have retroflex sounds whereas Indian languages have. So, Indian learners produce retroflex sounds like T, D instead of alveolar t and d in English. For example: dog = Dog   faulT = fault

c) **Gemination (doubling of consonants)**: Another strong influence of spelling is seen in geminate articulation of consonants since most Indian languages have this feature. Hence, learners have problems as following:

summer   /sama/ (Eng.)   /sammar/ (Indian)
happy   /haepi/(Eng.)   /happi/   (Indian)
killing   /kiliŋ/ (Eng.)   /killiŋg/   (Indian)
bitter   /bita/   (Eng.)   /biTTar/   (Indian)

3.2 Word Level (Morphology)

a) **Use of -ing (progressive)**: In English, the progressive form is used with active verbs (eat, swim, run etc.) and not with stative verbs (have, know, like, understand, love, hate etc). But Indian learners tend to make mistakes as progressive in Indian languages is used with almost all types of verbs. For example:

I know these matters (Eng.)   I am knowing these matters (Indian)
I have three books   (Eng.)   I am having three books   (Indian)
I like it (Eng.)   I am liking it (Indian)
She does not understand anythingShe is not understanding anything. (Eng.)
                                (Indian)

b) **Use of Plural Marker**: Some nouns in Indian English are used as plurals whereas in native varieties they would be classified as uncountable and, therefore, not able

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to be pluralised at all – for example, *furnitures*, *moneys*, *feedbacks*, *equipments* etc. Thus uncountable nouns become countable. It is also possible for a person to say *an equipment*, *a furniture* rather than *a piece of equipment/ furniture*.

3.3 Sentence Level (Syntax)

a) **Auxiliary Inversion absent**: In English, auxiliary inversion is used for making question sentences. For example:,

You will come   for   Will you come?

But Indian learners tend to use question intonation sentence finally. You will come?

Moreover, if there is a wh-word and a question has to be asked, Indian learners often make mistakes. For example:

When you will come?   for   When will you come?

Why you are crying   for   Why are you crying?

b) **Tag Questions**: Indian learners use the invariant no as a tag. For example:

You are coming, no?   for   You are coming, aren't you?

He will go, no?   for   He will go, won't he?

c) **Verbs arguments**: Some verbs that are normally transitive tend to be used intransitively by Indian learners. For example:

I didn't expect   for   I didn't expect this

want and *desire* take a noun phrase after them while *wish* and *hope* take a prepositional complement.

I want a bigger house   for   I wish for a bigger house

I wish a promotion in my job   for   I want a promotion in my job

d) **Particles**: In English, when a pronoun occurs, the particle up appears after it, as is the case with other particles in standard English:

(i) They called him up.   (ii) *They called up him.

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(iii) They called up Sasha.   (iv) They called Sasha up.

But some Indian speakers often use:

(i) They called up him   (ii) Prateek rang up him.

e) **Misplacing Adverbs**: It is quite common in IE for the adverbial indicating place, time and other additional information to be placed at the beginning of a sentence rather than at the end.

(i) Recently, I found in a question paper the following: (ii) Yesterday, I went to see a movie.

(f) **Use of Reduplication**: As Reduplication a pan-indian phenonmenon, Indian speakers tend to use this while speaking English too. For example,
I saw cute-cute babies   for   I saw very cute babies.

(g) **Use of 'Itself'' and 'only' as Emphasizers**: In place od intonation Indian speakers tend to speak 'Itself' and 'Only' as emphasizers. For examples:
I am going to Delhi only   for   I am going to Delhi (falling-rising tone)
I will go to Mysore itself   for   I will go to Mysore (falling-rising tone)

(h) **Deictic use of Expletives**: Indian speakers tend to use the expetives as   deictic. For example,
A lizard is there in my bathroom   for   There is a lizard in my bathroom
The train comes there!   for   There comes the train!

(i) **Deictic use of 'it'**: It is very common for Indian speakers to use 'it' as deictic.   For example,
Give it (pointing at 'it') to the boy.   for   Give this to the boy.

Move it!   for   Move this!

(j) **Absence of Reflexive Verbs**: Indian speakers use the reflexive verbs very less. F   For example,
Did you get hurt?   for   Did you hurt youself?
You did not enjoy?   for   You did not enjoy yourself?

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(k) **Absence of 'Do' Insertion**: Indian speakers usually do not employ 'do' insertion to make questions, instead intonation is used for this purpose. For example,

you know?   for   Do you know?

They took the bag?   for   Did they take the bag?

(i) **Absence of Infl. to Comp. Auxiliary Movement**: Indian speakers usually do the wh-movement but do not use I to C Aux. movement. For example,

why you are going there?   for   Why are you going there?

From which place Ram is coming?   for   Which place is Ram coming from?

(j) **Wh-fronting to IP, not to CP**: Wh-fronting for Indian speaker adjoins the phrase to IP instead of moving it to Spec. CP. For example,

Shaariq wants to know that how many copies you have ordered.

for

Shaariq wants to know how many copies you have ordered.

I want to know that how many things he has ordered.

for

I want to know how many thing he has ordered.

(k) **Distinctive Use and Non-use of Articles**: Because ndian languages have no articles, hence, Indian English has a very distinct use as well as non-use of articles. The indefinite article "a" gets replaced with the quantifier "one" and when it IS used, it always means "one." Otherwise "a" is missing. For   example,

Give me one pen. Or Give me pen. for   Give me a pen.

The article "the" is used whenever there is definiteness, otherwise it is   missing.

I went to hospital. (-definite) and I went to the hospital. (+definite)

3.4 Beyond Sentence Level (Discourse/Conversation)

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a) **Major Conversation Features**: Use of conjunction *and* by Indian learners is not equivalent to the native English use. It is often used as a linker. For example,

So I left Delhi when I was ten years old and then I spent most of my time in Calcutta–my schooling, and also my graduation. And for my post-graduation when I decided to come back to Delhi, I found out that Delhi has changed a lot . . . But Calcutta was the place I grew up, and especially for a boy, who's eleven-twelve years old, right up to his graduation . . .   (Sailaja, 2009:96)

Other very common discourse features heard in India are *I mean*, *What I mean to say is*, *the thing is* and *like* which are genuinely meant to clarify and are also used as fillers.

b) **The Aspect of Politeness/Respect**:

The question 'What's your good name?' (literal translation of Hindi equivalent), which is a polite way of asking 'What is your name?', is often listed as a pan-Indian one. Also, children (or even older students) refer to their teachers using either the subject they teach or their names – economics sir, maths sir, Hindi miss, Physics ma'am, Usha ma'am or Abida miss, etc.

It is customary in Indian languages to welcome people visiting their places by actually using words that are equivalent to *come*. So, they literally translate when they welcome: *come, come……*

This feature is a striking feature of Indian English discourse. It appears in its address forms. Relationships in India are rather more clearly defined than in Western societies. My *wife* is considered less respected than My *Mrs*. For example, My Mrs is not well today. A related issue in conversation is that, when talking to a senior person, the use of *you* is avoided since that too is considered to be disrespectful. Students tend to say *As ma'am said* . . . even while talking to the teacher concerned directly.

4. Teaching Parts of Speech (POS) in a Descriptive Way

4.1 Prescriptive vs. Descriptive Grammar

Before we will zero in to POS, we will talk about what is the difference between Prescriptive and Descriptive grammar as it is the foundation to teach English to non-native

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speakers in the best way. The Prescriptive Grammar is the grammar that we have read/been taught in school, often false, that prescribes how we *should* talk/write rather than describing how.

The Descriptive Grammar, on *the* other hand, is a scientific grammar that describes, rather than prescribes, how we talk/write. The most important thing to note here is that the conscious knowledge (like rules of algebra, principles of physics/chemistry, etc.) is actually *learnt.* On the other hand, the subconscious knowledge (like how to speak or how visually identify objects, etc.) is *acquired.* In some way this explains why classes in the prescriptive grammar of any foreign language/second language often fail abysmally to produce good results for the student to speak those languages. Being immersed in an environment where you can subconsciously acquire a language is more effective. In addition we may offer a few prescriptive rules based on perceived need.

4.2 POS (Parts of Speech)

Sentences are made up of words. POS of a word tells us how a word functions in the sentence. In any prescriptive grammar in the schools, we are taught that a noun is 'a word used as the name of a person, place or thing' or a verb is 'an action, state or state of being.' These definitions are based on semantic criteria and we will see how these are not scientific and totally wrong. For example,

(i) The *destruction* of Hiroshima resulted in a tragic loss.

In the above sentence, according to the definition of the prescriptive grammar, it shows action and it is not the name of a person, place or thing, so its POS category should be a 'Verb.' But native speakers would classify it as a 'Noun.'

Now if the POS is based on the meaning of the word, how can we assign a part of speech to word for which the meaning isn't clear to the native speaker too. The most surprising and srtongest evidence that we can never use semantic definitions for POS is shown by the following example:

(i) The yinkish dripner blorked quastofically into the nindin with the pidibs.

(Carnie 2006:37)

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Any native speaker of English would tell you that *yinkish* is an adjective, *dripner* a noun, *blorked* a verb, *quastofically* an adverb, and *nindin* and *pidibs* both nouns, but s/he can't tell anything about their meaning. The question here comes up - how can s/he know the POS then? The answer lies in the argument that was discussed earlier – POS can't be defined semantically. These depend on their position in the sentence and the affixes they take. For example, *yinkish* is an adjective because it takes -ish affix (an adjectival affix) and comes before the noun *dripner*. *Dripner* takes a noun affix -er (a noun affix) and it also functions as the subject of the sentence. B*lorked* is a verb as it takes -ed affix (a verbal affix). *nindin* and *pidibs* both come after the article 'the' and hence these are nouns. In other words, the POS of a word is determined by its position in the sentence and also by its morphology, but not by its meaning.

4.3 Some Major Blunders Made in ELT Using Prescriptive Approach

4.3.1 Intransitive and Transitive Verbs

In Prescriptive grammar, the transitive verbs are described as the verbs where the action denoted by the verbs *passes over* from the subject to the object. Similarly, the intransitive verbs are those verbs which denote an action which does *not pass over* to the object. But it is not clear what is meant by the term *pass over*.

On the other hand, if we explain it descriptively in a simple way in an ELT classroom without using the linguistic terms we can easily make the students understand the difference between the intransitive and the transitive verbs as well as the ditransitive verbs too.

For example, the verb denotes an action. Let us consider the action of 'eating' and think what does this verb need. The verb 'eat' needs 'someone who eats' and 'something that is being eaten.' This means it needs two compulsory participants. So, we can make a sentence like '*Parth* eats a *mango*.' Now ponder over a sentence like ' Parth eats mango with a fork in the park on the bench.' In this sentence too, only two things – 'Parth' and 'mango' are compulsory, other things like – 'fork', 'park' and 'bench' are only optional not compulsory for the sentence to be complete. It shows that the verb 'eat' needs only two things which are essential and hence it is a transitive sentence.

On the other hand, the verb like 'sleep' needs 'someone who sleeps.' For example, 'Ishaan sleeps.' Even if we have 'Ishaan sleeps at night on the couch,' 'night' and 'couch' are

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the optional elements in the sentence and the sentence is complete without it also. Hence, the verb like 'sleep' needs only one participant that is 'one who sleeps.' These kinds of verbs are called intransitive verbs.

On similar pattern, we can explain the ditransitive verbs too. The verb like 'send' needs three compulsory participants. For example, '*Che* sends the *letter* to *Fidel*.' In this sentence, the three participants are 'someone who sends,' 'something that is sent,' and 'someone to whom that thing is sent.'

4.3.2 Active and Passive Voice

In most of the prescriptive grammars, the passive voice is defined as follows: the object of the transitive verb in the active voice becomes the subject of the verb. For example,

(i)   *Dhawal* eats a *mango* (Active Voice)

(ii)   A *mango* is eaten by *Dhawal* (Passive Voice)

But this is not the case that the subject becomes the object in the passive voice and the object becomes the object. To nullify this argument, in the above examples if we can closely examine, the action is the same 'to eat,' the doer/the subject is also the same, i.e. 'Ram' and not the 'mango' and the 'thing to be eaten' is also the same, i.e. 'mango.' The only thing that changes is the place of the subject and the object. Hence, we can say that in the passive voice the object of the active voice occupies the s*ubject position* but not that it becomes the subject/doer as 'mango' can never be the doer/subject.'

The second question is regarding the use of active and passive voice. This can also explain a lot about the active and the passive voice. When we want to defocus the subject we use passive voice and when if we need to make it prominent we use active voice. Hence, in passive voice the object is 'forgrounded' or used as the 'topic' of the sentence.

5. Final Remarks

The paper is an attempt to show how linguistics can be a helpful aid to English Language Teaching (ELT) in the present Indian perspective. As India is a multilingual country and hence, there can be various kinds of mother-tongue influences, it is only the scientific approach that can come to the rescue of English Language teaching methods by applying linguistics in a simple manner.

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Therefore, the need of the hour is to understand and follow the descriptive approach rather than prescriptive approach to ELT (instructions consist largely of grammar-only types of activities such as mechanical drills, fill in the blank, and various other form-only exercises). Most studies show that this kind of instruction has short term effect.

The scientific /descriptive approach addresses issues at different levels, provides some diagnostic tools and helps in finding long term solutions. Advances in language instruction would not occur until we carefully examine language learners' errors (particularly MTI mother tongue instruction). Moreover, Contrastive/Error Analysis minimizes MTI and hence aids in improving communicative English skills.

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A Comparative Study of English Language Teaching in English and Non-English Medium Secondary Schools/Colleges from Grade 8 to Grade 12 in India

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Abstract

A lot of research has been conducted in India and abroad on the impact of medium of instruction (MI) on academic achievement as well as learning English as a second language. But the researches reveal divided opinions on the issue. Apart from medium, there can be other factors that play significant roles in the teaching-learning process of English language. This research attempts to compare the teaching process in English and Non-English medium secondary schools and junior colleges in India from grade 8 to grade 12. It aims to find out differences in these two sets of schools regarding teaching process with variables like language of instruction, comprehension of learners, use of audio visual aids, teaching skills, proficiency of teachers, etc. To realize the objectives, a survey study was conducted with randomly selected fifty-six teachers of both medium schools. The instrument used for the study was a self-designed questionnaire face-validated by two experts having considerable experience in empirical research. The findings of the study suggest that English Medium School Teachers' (EMST) use of English as a MI as well as for giving general instruction is more than the use of English by the Non-English Medium School Teachers (NEMST). Learners' level of comprehension after using English is higher in English medium schools. Secondly, teaching skills as well as proficiency of EMST in English are found better than the skills of the NEMST. But there are no statistical differences between both the types of schools regarding availability and use of audio-visual aids and their idea of final objectives of teaching.

Keywords: English Language Teaching, English and Non-English Medium Schools, Teaching Process, Medium of instruction, Audio-visual aids.

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Introduction

Medium of instruction for education seems to show direct or indirect nexus with the acquisition of a language and also with the overall academic achievement of learners. A host of studies conducted in India validate this issue although some of the studies show divergent results.

Srivastava & Khatoon (1980) conducted a study on two groups of standard eight students; one studying through mother tongue (MT) and other through English medium were compared. It was found that English medium students achieved significantly higher than the MT medium students who also scored significantly lower in non-verbal intelligence. Again when the two groups were selected from the same school, the significant difference between them disappeared. The results clearly show that the difference between the school achievement of English and MT medium students is not due to the difference in MI but due to school related variables like difference in teaching methods materials and teaching aids used, the general school climate and the difference in selection and admission criteria.

Anand (1971) compared Kannada and English medium students with Kannada as their mother tongue and found the former to be significantly superior in verbal intelligence and the latter to be significantly superior in non-verbal intelligence.

Srivastava and Ramaswamy (1986) conducted a large scale study to examine the influence of bilingual education in which a language other than one's mother tongue is the medium of instruction (MI). They studied the effect of MI under three conditions: same MT and MI (Tamil-Tamil), different but cognate MT and MI (Tamil-Malayalam) and different but non cognate MT and MI (Tamil/Malayalam-English). Their study concluded that different factors are responsible for better achievement, one of them being English as the MI. The results of the study show that higher achievement scores of non cognate (English medium) students go contrary to the general expectations that MT is the best MI. This implies that English medium students have abundant opportunity to develop as a result of their exposure to second language English as a subject as well as a medium for other subjects

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The researches on effect of medium of instruction(MI) on general academic achievement show that the a particular MI impacts on achievement of different factors of intelligence like verbal intelligence, non verbal intelligence, verbal creativity whereas some studies like one conducted by Srivastava, et al. (1986) concludes that MI shows favorable impact on acquisition of English as a second language.

Origin of the Problem

Acquisition of proficiency in English language has always been a herculean task for the learners pursuing their degree programs in rural area in India who come from non-English medium institutions. The students who enroll for first year of graduation in any discipline consist of two types of learners – one who come from Mother tongue (MT) medium schools and colleges and the other who come from English medium background. The former are very poor and incompetent in English language. The latter that undergo their schooling in English medium based institutions are comparatively far better than the learners of MT medium students. Former's performance in all four pedagogical skills of language seems better than the latter's. Both set of learners study English as compulsory subject for near about twelve years right from primary level up to grade twelve. The teachers of MT medium institutions are equally eligible and perhaps better trained rather than those of English medium (EM) ones.

Despite this fact, competence of EM learners in English language is better. This difference of standard of performance carry forward during their graduation and at the end of graduation, EM learners come out as better speakers and communicators. The performance of EM students in different skills such as listening, speaking, reading, writing, pronunciation, comprehension, analysis and interpretation is more satisfactory than their counterparts.

In this scenario, it has become obligatory to understand why and how this difference in standard of EM and MT medium learners of English occurs. Apart from the difference in their MI, there can be other variables. The present study attempts to know the differences between English and Non-English medium school teachers with six variables--teaching process, teacher's attitude towards learners and teaching English language, use of language in school, teaching of

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language skills and motivation strategy. The present paper discusses the findings of the study in case of their teaching process.

Review of Literature

1. English as a Medium of Instruction

Medium of Instruction has a direct correlation with academic achievement and its role becomes more crucial in case of acquisition of English.

A bulk of studies on impact of MI on academic achievement has been undertaken in India. Most of these studies can be broadly devided in following two categories.

i. Studies on impact of mother tongue (MT) as MI on selected variables

ii. Studies on impact of English as a MI on selected variables

As D. P. Pattanayak observes in his Trend Report on Research in Language Education, most of the studies were conducted in the 1970s (Kamakshi, 1965: Dave and Anand, 1971; Dave and Dave, 1971; Jayaram and Misra, 1980; Srivastava and Khatoon, 1980). The results of these studies are of three types, namely,

a) Students in English-medium achieve significantly more than students in MT (Mother Tongue) medium (Kamakshi, 1965; Srivastava and Khatoon, 1980).

(b) Students in MT-medium schools score significantly more than students in English-medium schools (Dave and Anand, 1971).

(c) There is no significant difference in achievement between MT and other tongue medium students (Dave and Dave, 1971; Jayaram and Misra, 1980)

But there is no uniformity in the results of these studies. Rather these studies reveal contradictory results as follows. Mwinsheikhe (2001), Baptist (2004) and found low academic performance of students with English as language of instruction in comparison to MT as MI. Thus researches on effect of English as MI on overall academic achievement provide mixed and divided results proving English and MT as MI beneficial in achieving certain abilities.

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The researches on effect of English and MT on learning English as a foreign language also have divided opinions and results.

Arguments against teachers using student's MT are mainly pedagogically based (Timor, 2012).While using MT in foreign language classes like English, 'translation provides an easy avenue to enhance linguistic awareness' (Cook, 2001). Turnbull (2001) in his response to (Cook, 2001) mentions that students do not benefit when teachers over-rely on using their students' MT, particularly when the EFL teacher is the sole linguistic model and main source of foreign language (FL) input. So Turnbull (2001, page 536) advises the "judicious and principled use" of MT. Because, 'teachers who overuse their students' MT deprive these learners of an important language process in which students try to make sense of what is being said in class' (Ellis, 1994). Apart from these arguments against the use of MT as MI, researchers have opinions supporting the issue too.

Studies of transfer between the MT and the FL indicate a linguistic interdependence (Jessner & Cenoz, 2000) with regard to multiple subsystems (phonological, syntactic, semantic, and textual) within the MT and FL systems (Herdina & Jessner, 2002). Hauptman, Mansur, and TAL (2008) used a trilingual model for literacy skills among Bedouins in Israel whose MT is Arabic and found that "created a support systems for Arabic the mother tongue, though English [FL] and Hebrew [MT2]." Cook (2002) supports the use of MT with psycho-linguistic argument by saying that teacher use of the MT cannot present a threat to FL acquisition because learners already have a language basis from their MT. Because of this basis, learners are more socially developed and have more short-term memory capacity and more maturity when they become acquainted with the FL. Elsa Auerbach (1993) gives a sociopolitical rationale for the use of the L1 in ESL classrooms and concludes that starting with L1 provides a sense of security and validates the learners' lived experiences, allowing them to express themselves. Schweers (1999) suggests through his study that bringing MT [Spanish] into the English classes makes learning English appears to be less of a threat to the vernacular.

2. Use of Audio Visual Aids (AVA) in ESL Classroom

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The results of numerous studies prove that use of audio visual (AV) aids help the teachers and learners to better the ELT in ESL classroom. Technology is a tool that when used with tested instructions and curriculum can be an effective catalyst for education reform (Cradler, 1992). Eze, E.U. (2013) states that human being learns more easily and faster by audio-visual process than by verbal explanation alone. Swank (2011) stressing the effectiveness of visual materials in learning, estimated that about 40% of our concepts are based upon visual experience, 25% upon auditory, 17% on tactile, 15% upon miscellaneous organic sensation and 3% upon taste smell.

Specific researches on AV aids and learning English language also stress positive side of the matter. Mayer (2003) investigated the role of visual aids in second language learning among English as a Foreign Language students using pictorial stimuli paired with text and found that the use of illustrations does aid in second language acquisition. The studies conducted by Hazan et.al.(2005), Lin & Chen (2007), Seferoglu (2008), Ling (2009), Yi-Chun Pan & Yi-Ching Pan (2009) Moenikia Mohammadi & Zahed-Babelan (2010) and Baharani & Tam (2011) reveal that AV aids and multimedia makes the learning process easier and more effective. Prof.M.M.Jadal (2011) studied effectiveness of audio-visual aids at primary level students in India and found that 'media results in better achievement'.

By and large, the researches show that AV aids makes the learning process meaningful. But at the same time, some studies caution against the wrong use of AV aids. Flores et al. (2012) mentions that AV aids are helpful tools in the English language classroom as long as the educator is knowledgeable about how to properly incorporate them into the lesson.

Research Questions

1. Are there any differences between English Medium School Teachers (EMST) and Non-English Medium School Teachers (NEMST) in using English as MI?

2. Are there any differences in learner's comprehension when English as a MI is used?

3. Are there any differences between teachers in use of audio visual aids?

4. Are there any differences between teachers in their teaching skills and proficiency in English?

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5. Are there any differences in their final objectives of teaching English?

Profile of the Sample

Since the objective of the study was to compare and analyze ELT in English Medium (EM) and Non-English Medium (NEM) schools and colleges at high school and junior college level, the subjects of the study were English teachers teaching to classes from grade 8 to grade 12. There are 70 teachers working in 35 EM and NEM schools and colleges in the target area out of which randomly selected 56 teachers -24 from EM and 32 from NEM schools formed the sample for the present study.

Area and Location of the Study

The study was conducted in the school/ colleges located in Rajura tehsil-a part of Chandrapur, District in Maharashtra, India. Rajura town is located at 19°47′N 79°22′E19.78°N 79.37°E[1] in Maharashtra, the second most populous and the third largest in area of India's 28 states. Rajura lies on the banks of the Wardha River and falls within the coal belt of Central India.

Instrument for Data Collection

The instrument used for data collection was a self designed questionnaire consisting close ended questions. The instrument was face validated by two experts having considerable experience in empirical research in English language. The instrument was validated in terms of relevance to the topic, clarity of language, adequacy of items and ambiguity of statements. The experts after examining the instrument suggested some requisite changes and corrections which were effected in the final draft of the instrument.

Method of Data Collection

The principal investigator physically visited the all the secondary schools/colleges from grade eight to grade twelve in the target area and with prior permission of the concerned headmaster/principal administered the questionnaire to the respondents. Along with the questionnaire, a general appeal letter was also given to provide information about the study and

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general instruction regarding filling of the questionnaire. It was clearly informed to them that the questionnaires are not meant for sending to any government or semi-government organization and only statistical information will be used in the final report. They were appealed to give honest and candid information and it was stated to them that only their factual and candid responses can bring valid conclusions. The respondents were not allowed to write their names anywhere in the questionnaire so as to receive honest, frank and fearless responses. The questionnaires were retrieved on the spot after completion. This study was purposed to collect descriptive information on various variables, non-parametric statistical techniques such as percentage, frequencies of numbers converted into percentage have been used to analyze the data. The data has been presented in tabular and graphic forms.

Data Analysis

Table 1- Language used as a MI for teaching English

Respondents	Complete English	Mostly English with little mother tongue whenever required	Mostly mother tongue with little English	Both-English and mother tongue in equal proportion
EMST-17	09 (37.50%)	12 (50%)	00 (0%)	04(16.67%)
NEMST-24	2 (6.25%)	19 (59.38%)	06 (18.75%)	06 (18.75%)

The table shows the language of instruction used by respondent teachers in the classroom during teaching English. 37.5% EMS teachers use only English as a medium of instruction (MI) in the classroom which is quite more in number in comparison to 6.25% of NEMS teachers. Both the 50% EMS and 58.38% NEMS teachers use mostly English with little mother tongue as a MOI for teaching English. This is a good indication that both the teachers use more English during teaching English. No EMS teachers (0%) uses mother tongue mostly as a MOI for teaching English in contrast with 18.75% of the NEMS teachers who use MT as MI. A small number of teachers i.e.12.50% EMS and 15.63% NEMS teachers use both English and MT as a

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MI while teaching English. The most significant thing in the above table is that the higher percentage of EMS teachers using completely English as a MI in comparison to the NEMS teachers validates that learners are given more exposure to English in EMS.

Graph 1- Learners' difficulty in comprehension when English as a MI is used
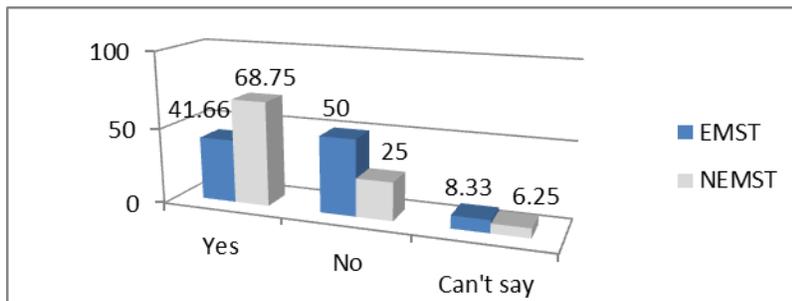
The graph shows the respondent teachers' opinion about whether the learners feel difficulty in understanding the course content when only English is used as MI. After teaching any content a teacher can guess whether the students are able to follow it or not and up to what degree they are following. The graph shows that 41.66% EMST and 68.75% NEMST agree that the learners do feel difficulty. 50% EMST and 25%NEMST deny it and 8.35% EMST and 6.25% NEMST are neutral in this regard.

The EMS teachers who agree (41.66%) and disagree (50%) to the idea that 'learners feel difficulty in comprehension when English as a MI is used' are approximately equal to each other and hence the figures are not decisive to either side. But noteworthy thing to observe is the difference between the NEMS teachers who accept i.e. 68.75% and negate i.e. 25% is perceptibly more.

It is concluded from the above graph that both EMS and NEMS learners feel difficulty in comprehension when English as a MI is used in classroom during teaching English but the latter feel more difficulty and it may be because of the learner's poor intelligence level to grasp the taught content.

Graph 2 : Language used for giving general instructions in classroom

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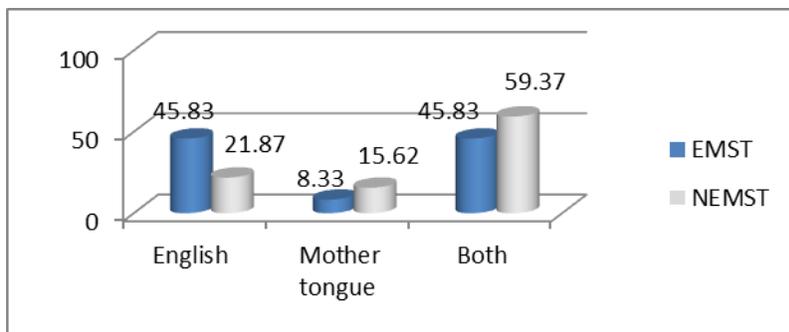
The graph shows that 45.83 % EMS teachers use English for general instruction in classroom in comparison to 21.87% NEMS teachers. The number of EMST is more than double to the NEMST. The figures of EMST and NEMST using Mother tongue (MT) are 8.33% and 15.62% respectively. 45.83% EMS and 59.37% NEMS use both English and mother tongue as medium for giving general instructions in classroom.

From the graph it is concluded that teachers in EMS use comparatively more English than the teachers in NEMS. Secondly it was observed that EMST use less mother tongue than their counterpart. It is obvious that students in EM schools and colleges get more exposure to English rather than the students in NEM schools and colleges and this exposure leads the students to acquire and learn English faster and in a better way than the students in NEM schools. Exposure to language is very important for its acquisition. Since English is used as a MI as well as for giving general instructions in the classroom in English Medium schools, the students get more exposure to English than the students in Non English medium schools and colleges. But exposure cannot be the only factor that assures better and quick acquisition of any foreign language. It is one of the many factors that create congenial atmosphere.

Graph 3- Availability of audio-visual aids in schools/colleges

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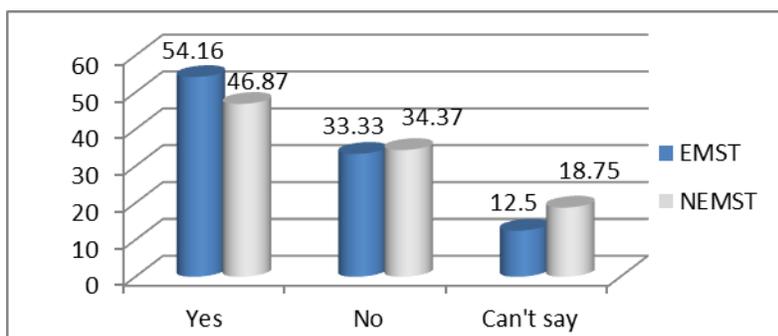
The graph records the responses to question-Do you think that there are sufficient audio visual aids in your school/college? 62.5 %EMS and 46.87% NEMS teachers opine that their school/college have sufficient AV aids against 33.33%EMS and 34.37%NEMS teachers who refuse. 12.5%EMST and 18.75%NEMST cannot decide whether the available AV aids are enough or not.

The findings reveal that nearly half of the teachers say that there are sufficient AV aids. Comparatively, the condition of English medium schools/colleges (54.16%) is slightly better than the non English medium schools (46.87%). Both the type of schools/colleges need to increase AV aids because availability of these aids is a prerequisite for their application and use.

Graph 4- Use of audio visual aids for teaching English
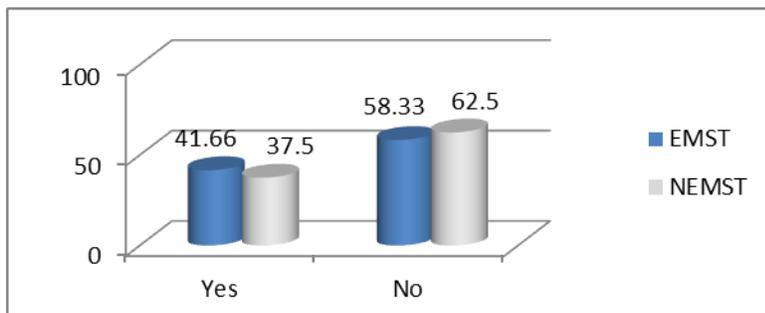
The graph shows the percentage of teachers using audio visual (AV) aids during teaching English. 41.66% EMST and 37.5%NEMST use AV aids whereas 58.33% EMST and 62.5% NEMST do not use them at all. Despite the fact that AV aids impact and better the language learning, they do not seem to be used by both the group of teachers. It seems that the number of teachers using AV aids is rather very less than the expectation. Since the EMST and NEMST who use the AV aids are nearly equal, there is no significant statistical difference between these two groups. This may be because the entire location of the study (i.e. Rajura taluka) is remote, rural and backward area and hence perhaps the schools might not have sufficient AV aids. There is another possibility that despite having the AV aids, the teachers may be reluctant for the use. The particulars of the audio visual aids used by EMS and NEM teachers are recorded in table 2 below.

Graph 5- Frequency of use of audio visual aids for teaching English

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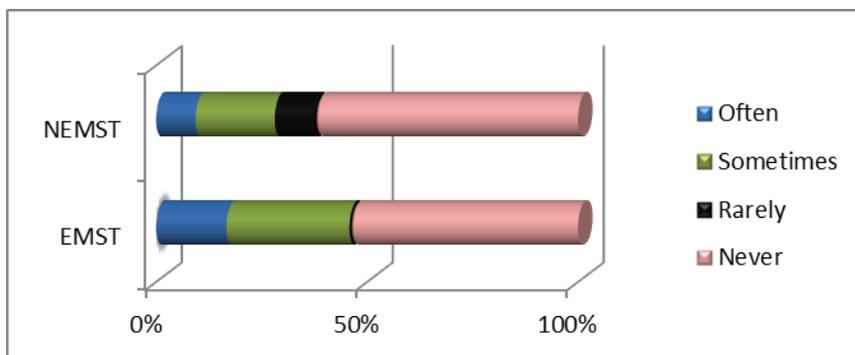
The graph shows the general frequency of teacher's use of AV aids. 16.66% EMST and 9.37% NEMST 'often' use AV aids. The maximum number of teachers 'sometimes' use them with 29.16% and 18.75% EMST and NEMST respectively. None of EMS teacher use them 'rarely' whereas 9.37% NEMST do so. 54.16%EMST and 62.5%NEMST say that they never use AV aids. The figure of NEMST who never use AV aids match with the figures in graph 4 i.e.62.5% and thus confirms and validates the response but there is a slight variation in the figure of EMST who do not use AV aids as 54.16% in graph 5 and 58.33% in graph 4.It is concluded from the graph that EMST use AV aids oftener than the NEMST. The figures of EMST using AV aids either 'often' or 'sometimes' and not 'rarely' unlike NEMST who use them rarely also, are comparatively more. It is observed that frequency of use of English medium school teachers is comparatively better than the non-English medium school teachers although overall use of AV aids in EMS and NEMS for teaching English is low.

Table 2 - Teacher's analysis of their teaching Skills

Respondents	Excellent	Fair	Good	Poor
EMST(N=24)	06(25%)	11(45.83%)	07(29.16%)	00(00%)
NEMST(N=32)	04(12.5%)	13(40.62%)	15(46.87%)	00(00%)

The table shows the respondent teacher's analysis of their own teaching skills. 25% EMST think that their teaching skills are excellent against the 12.5% NEMST which is one half of the former. Both the group of teachers opting 'fair' is approximately equal with no considerable difference. But majority of NEMST consider their teaching skills as 'good' instead

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of opting 'excellent' and 'fair'. The good thing is that no teachers of either group think their teaching skills as 'poor'. It is concluded from the graph that overall teaching skills of EMST are better than the counterpart i.e. NEMST.

Table 3 –Teacher's proficiency in English

Respondents	Excellent	Fair	Good	Poor
EMST(N=24)	04(16.66%)	08(33.33%)	12(50%)	00
NEMST(N=32)	03(9.37%)	07(21.87%)	22(68.75%)	00

The overall proficiency of EMST teachers is rated as 'good' (50%) and fair (33.33%) because of the highest figures of percentage. The same is about NEMST. The percentage of teachers saying their proficiency as 'excellent' and 'fair' in both groups is low and there are only minor differences in the figures of EMST and NEMST. One third of EMST have fair proficiency (33.33%) which is not the case with the NEMST.

Statistically, proficiency of EMST is slightly better than the NEMST. From the table 4 and 5, it is observed that EMST have better teaching skills and proficiency than the NEMST.

Table 4- Final objective of teaching English

Respondents	To complete the given syllabus	To facilitate the learners to learn English language	To prepare the students for examination and score good marks	Any other
EMST (N=24)	03(12.5%)	13 (54.16%)	06 (25%)	02 (8.33%)
NEMST (N=32)	02 (6.25%)	14 (43.75%)	11 (34.37%)	05 (15.62%)

The table shows teachers responses about their final objective of teaching English. The majority of EMST (54.16%) and NEMST (43.75%) say that their objective is to facilitate the learners to learn English language. But still 25% EMST and 34.37% NEMST who opine that their objective is to prepare the students for examination and score good marks do not seem to

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have clear vision of objectives of teaching English. Preparation of students for examination can be secondary objective of teaching but not the final one. It is concluded that nearly 50% teachers of both group do not have clear understanding of their goals behind teaching English. Comparatively there are no statistical differences between EMST and NEMST regarding their understanding of final objectives of teaching English.

Discussion

Teaching process in English and Non-English medium schools from grade 8 to 12 was compared on the basis of two major variables i.e. medium of instruction and use of audio-visual aids inter alia. The findings reveal that teaching process in English medium schools is comparatively better than the counterpart.

As a medium of instruction, use of English is more in EM schools i.e.37.50% against 6.25% NEM schools as shown in Table 1. When 'only English' is used as a MI in the classroom during teaching English, 41.66% EMST and 68.75% NEMST think that the students feel difficulty in understanding the content. It means students of both type of schools feel difficulty in comprehension. But this difficulty is faced more in NEM schools than EM schools because 50% EMST and 25% NEMST reject the statement as shown in graph 1.

Regarding audio-visual aids, the availability, general use and frequency of use of audio-visual aids, EMS and NEMS show equal status but statistically EMS are slightly better than the NEMS as shown in graph 3, graph 4 and graph 5.

The teaching skills and teachers proficiency in English in EMS is comparatively better than the NEMS.

On the whole, the teachers in EMS use comparatively more English than the NEMS for giving general instructions in classroom as shown in graph 2. By and large, as a language of instruction, use of English is comparatively more in English medium schools than Non- English medium schools. Longer exposure to English leads to congenial atmosphere and better and faster acquisition of the language. The present research supports the findings of Srivastava et.al. (1986) who concluded that MI shows favorable impact on acquisition of English as a second language.

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It also supports the research of Kamakshi, 1965; Srivastava and Khatoon, 1980 in general sense who concluded that students in English –medium achieve significantly more than the students in MT (Mother tongue) medium.

Conclusions

The use of English language as a medium of instruction is more in EMS than in the NEMS. But in both type of schools, the majority of teachers prefer to use bilingual medium of instruction comprising mostly English along with little mother tongue whenever required. Although, both the type of schools do not show significant differences on the issue of availability , general use and frequency of use of audio visual aids but EMS have slightly better position. The teaching skills and teachers proficiency in English in EMS is comparatively better than the NEMS.

By and large, the teaching process in English medium schools (EMS) is comparatively better than the Non-English Medium Schools (NEMS). This better teaching process in EMS contributes for the creation of congenial atmosphere which makes acquisition of English language faster and easier.

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Acknowledgement

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Essentials for Differentiated English as Second Language (ESL) Instruction

M. Saravanapava Iyer, Ph.D.
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Abstract

In most of the English as a Second Language classrooms input is supplied without considering and understanding learners by the teachers due to the administrative pressure and teachers' ignorance. On many occasions, the task of the educational administrators is merely completing the syllabus before the end of the semester/year in order to conduct the semester-end examination/year-end examination without considering the quality of the outcome. Therefore, the effectiveness of the classroom input becomes questionable and in this particular situation, the achievement rate of the learners frequently indicates the insufficient proficiency level in any basic skills. In reality, it is an acceptable fact that every learner is unique in the classroom and their approach to language learning differs across individuals. Thus the classroom teaching system needs to be remodelled to cater to these learners' requirements.

In order to provide adequate and appropriate insightful ideas, this article attempts to discuss some major facts pertinent to the differentiated instruction; therefore it chiefly aims to focus on how teachers can successfully investigate some major learner factors (internal/external) before they embark on to implement their teaching programme and also how successfully they can implement differentiated instruction.

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Keywords: Differentiated instruction, learner factors, needs, proficiency level, learner centredness

1. Introduction

In English as a Second Language (ESL) classroom, some learners learn English faster and effortless compared to others; for these learners language learning is pleasurable and fun. Some other learners learn a language by hard work and endeavour. However, there are other sets of learners who learn a language very slowly. Experienced teachers may not deny that these types of variation in learning process among learners are common in the same classroom. Furthermore, the current evidences in the ESL scenario clearly show that a large number of learners are unable to accelerate their learning process due to many factors. In fact some of them are internal and others are external. Whether these factors are internal or external, undoubtedly they play a crucial role in deciding the pace of learning process. Most of them are beyond learners' control. Therefore, in this situation teachers' responsibility becomes significant. If language teachers are smart enough to investigate those factors properly and implement an appropriate differentiated teaching programme (classroom input) accordingly, major segment of the ESL learners can be liberated from those learning issues.

1.1. Differentiated Instruction - Definition

Differentiated instruction is widely recognized nowadays because of its effectiveness in mixed ability learning environments. Exactly it is not simply an introduction of different activities or strategies in ESL classrooms. It requires deeper level understanding of the learners and their needs with background knowledge. Ongoing evaluation has to be administered by the teacher to check the learning purposes and needs of the learners. In this situation, teachers have to become ethnographers and investigators. Teachers have to pay attention to make a better balance between their input/activities and learners' desires.

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Irujo (2004) presents adequate information relevant to differentiated instruction. This type of instruction is not individual coaching/training. All the learners learn the same in the classroom. They do it using different learning approaches based on their own learning preferences. The differentiated instruction has become popular in the field of ESL due to the influence of learner-factors in the learning process. Therefore, it is useful to discuss learner-factors at this moment.

1.2 Leaner-factors

One of the major puzzles in the area of SLA is the issue of differences in achievement level of proficiency among learners. Language learners are diverse in learning another language, and in their approach to learning and their abilities. After recognizing the above concepts, slowly the notions of 'learner-centred', 'student-centred', and 'personalized' entered the field of second language teaching to shape the pattern of second language classroom instruction. This shift shows the centrality of the learner in the teaching-learning processes of a second language classroom. Advocates of this view suggest that, since learner factors have significant effect on learning, they have to be taken into account for the successful teaching and learning.

Among learner-factors, one of the most important aspects is age. With this factor there are bundles of other factors, which play a governing role in differences in achievement level of proficiency. For example, language aptitude of a learner, personality, attitude, motivation, individual variations, learning style, hemisphere dominance, learner strategies, are some of them. However, I do not attempt to maintain in this article that these are the only factors, which have an influence on differences in the achievement level of proficiency of a learner. Other factors also contribute in creating differences of achievement level of

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proficiency in ESL across individuals (for example, genetic factors, gender, etc. are a few of them).

In his study, Kumaravadivelu (2006) presents a continuum to demonstrate learner factors. He names it "intake factors continuum" and interprets using an acronym, **INTAKE**: **I**ndividual factors, **N**egotiation factors, **T**actical factors, **A**ffective factors, **K**nowledge factors, and **E**nvironmental factors. He categorizes learner factors into two: learner internal factors and external learner factors.

Intake factors continuum

Learner internal
Factors

Individual ----------------- Age, anxiety

Affective ------------------ Attitude, motivation

Tactical ------------------- Learning strategies

Communication strategies

Knowledge --------------- Language knowledge and

Metalanguage knowledge

Negotiation -------------- Interaction, interpretation

Environmental ----------- Social context

Educational context

Learner
External factors

(Kumaravadivelu, 2006, p. 31)

I shall however, discuss briefly a number of the key factors, which appear to play relatively greater role than the others.

As mentioned previously, generally scholars classify learner factors into two: internal and external. Most of the internal factors are instinctive and they cannot be changed in the classroom since they are more or less permanent features. Internal factors are age and

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anxiety, aptitude, personality, affective (attitude & motivation), hemisphere dominance, learning style and cognitive style, experience and mother tongue influence. When learners come into the classroom, they bring these factors with them. On the other hand, external factors are curriculum/syllabus, style of instruction, learning strategies, learners' culture and background knowledge, motivational strategy and native speakers contact situation; these variables can be modified by the teacher in order to make effective teaching.

Table – 1.2.1 – Learner factors

	Internal factors	**External factors**
01.	Age & anxiety	Curriculum/syllabus
02.	Aptitude	Style of instruction
03.	Personality	Learning strategies
03.	Affective (Attitude & motivation)	Culture and background knowledge
04.	Hemisphere dominance	Motivating strategy
05.	Learning style & cognitive style	Native speakers contact situation
06.	Experiences	
07.	Mother tongue influence	

1.3 Needs

In a second language course designing processes in general, needs assessment serves as a compass for a range of purposes. Needs analysis in the field of ESL may be employed for a number of diverse purposes, for example:

a) to recognize what type of language skill a learner requires

b) to accommodate learners' available potentials

c) to identify learners who require special care in a particular skill

d) to recognize learners' learning issues in any of the four skills

e) to establish learners' profile

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f) to identify learners' desired language learning areas

g) to assess their abilities and disabilities to perform any of the language skills

h) to determine their background knowledge

i) to ascertain learners cognitive levels

j) to measure learners socio-political experience

k) to gauge the current proficiency level

l) to select the appropriate materials

Needs analysis was introduced into language teaching through the English for Specific Purposes (ESP) movement, approximately after 1960s. Pratt (1980) opines needs analysis as signifying a range of activities for recognizing and confirming learners' needs, and choosing required needs according to preference for the construction of a language curriculum (Pratt, 1980). Large numbers of scholars have discussed needs analysis and its importance in the field of ESP, for example, Babar (1962); Selinker (1979); Long (2005); Munby (1978); Swales (1981). In the field of second language teaching, practitioners generally adopt two types of approaches while conducting needs analysis: (1) situation approach and (2) communicative needs analysis (Munby, 1978). This step is also very essential when we introduce differentiated instruction.

1.4 Proficiency Level

Investigating current proficiency level of the learners may not be an easy task for ESL practitioners. I prefer to use the term "investigation" rather than "entry-level exam" because entry-level examination will not mirror the true story of the learners' proficiency level.

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Investigation, in other words, is a process, which may take a week or two to make a reasonable judgment on the current proficiency level of the learners. Investigator has to employ different tools to achieve a fair judgement. For instance, entry-level examination, informal discussion, discussion with the group teacher, discussion with other subject teachers and peers are to name a few. Krashen's (1985) input hypothesis $i + 1$ also confirms the necessity of recognizing the entry proficiency level of the learners; therefore, course designers have to set the cognitive level on par with +1 level (+1 is little beyond the current level of the learner). Together with these tactics, teachers can apply University Testing of English Language (UTEL) guidelines to identify the current proficiency level of their learners. UTEL is an accepted benchmark descriptors designed based on Sri Lankan context; this bench standard is accepted and recognized by the University Grant Commission (UGC), Sri Lanka.

1.5 Learner-Centredness

Currently unlike conventional ESL teaching method, all the teaching approaches give priority to the learner since teaching is for them. This approach places learners at the central position in the teaching and learning process. Learner-centredness exclusively lays emphasis on outcomes of the teaching-learning programme and considers that learners have the ability to recognize and discover novel ideas in the classroom with the help of their creative and innovative abilities. In the traditional classroom, teachers were the knowledge builders whereas, in the learner-centredness approach, learners are not considered as empty vessels and they are supposed to construct knowledge during teaching process collaboratively. They take charge of their own learning process in the classroom with the help of the teacher and peers. The teaching programme and method are supposed to promote and create learning environment in the classroom and learners are considered active dynamic partners in the teaching-learning process.

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2. Differentiated Instruction - Classroom Implication

For the differentiated instruction, a teacher requires adequate time to investigate each learner and modify the activities to appropriate their needs and necessities. Tomlinson and Imbeau (2010) interpret the role of teachers during this type of instruction by presenting two questions:

1) "What does this student need at this moment in order to be able to progress with this key content, and

2) what do I need to do to make that happen?" (Tomlinson & Imbeau, 2010, p. 14).

Unlike conventional teaching method, teachers following differentiated instruction approach require high attention to recognize his learners' diverse needs and interests. To check these, teachers have to conduct a thorough investigation of their learners before initiating the teaching programme. This investigation is supposed to help establish a learner profile to prepare appropriate activities. Differentiated instruction is supposed to provide comprehensible input to all the levels of the learners, for example, fast learner, average learner and slow learner.

The responsibility of teachers is extremely high compared to other approaches. This is inevitable because differentiated instruction is planned based on these data unlike conventional curriculum and classroom activities. They are prepared to fit all the learners considering "one size fits all" philosophy. In order to achieve this task, teachers have to conduct very careful investigations employing appropriate tools to recognize learners' abilities and disabilities relevant to learning process, for example, their academic skills, interests, linguistic knowledge and skills, English language proficiency level, general and special background knowledge in association with their respective socio-religious and cultural elements. Teachers have to implement ongoing assessments to guide the teaching

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programme. Proper multiple style assessment schemes have to be implemented in the classroom to match all the learners; these assessment styles are supposed to ensure that every learner will get an opportunity to demonstrate his/her understandings and abilities appropriate to their language proficiency. Based on their needs and ability, manifold types of homework can be assigned. In the classroom, teachers have to apply micro level monitoring system to check if the comprehensible input is accessed to all the learners and so on.

In the following section I attempt to associate some major theories with differentiated instruction.

3. Theoretical Underpinnings

3.1 Paulo Freire's Pedagogy

Freire (1971) introduces a new educational philosophy called "Pedagogy of the oppressed" which suggests a triangular pattern innovative affiliation among the teacher, the learner and the society. He also connects traditional education system to the banking concept where learners are considered empty bank accounts ("tabula rasa" or "blank slate") and teachers are considered as depositors in the classroom. Instead, he proposes an authentic and mutual approach by which he claims that learners and society can be consciously shaped. Freire greatly approves learners' ability to think significantly about their learning process and conditions. This style of thinking permits the learners to identify the relationship among individuals' issues and the society where they are associated. Understanding his/her consciousness is an essential step of "praxis," which is interpreted as the fuel and know-how to liberate one. It is possible if we implement differentiated instruction.

3.2 Critical Pedagogy

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Critical pedagogy (CP) has numerous positions and fundamentals. CP was strongly powered by the thoughts of Freire, perhaps the most renowned critical educational philosopher. Initially Freire's chief focus was on oppressed members in the society and then it was expanded to issues related to religion, military, identification, race or caste, gender, sexuality, nationality, ethnicity, unfortunate or less opportune learners, slow learners, society and age. This extensive coverage is possible if teachers implement differentiated instruction.

3.3 Schema Theory

Background/prior/world knowledge/learner resource is of paramount importance in the classroom to understand the text completely. In this section, we shall discuss prior knowledge in the form of schema theory and how this knowledge is supposed to be employed successfully by a learner in the processes of learning. The term "schema", that is mental configuration, can be traced back to the work of Gestalt psychologists. Particularly, the introduction of schema theory is recognized in the work of the cognitive psychologist Sir Frederic C. Bartlett. Bartlett (1954) carried out a series of experiments, which explored the influence of prior knowledge in understanding a text. Based on this investigation, it is claimed that comprehension and memories are influenced by learner's existing prior knowledge. Further, from these experiments, it is concluded that new forms of knowledge are not accumulated individually in one's memory but they are built up with parallel prior experiences in the form of generic structures, which is denoted as schemata (generic knowledge structure in memory). Sometimes other notions such as "script," and "frame" or "scenario" are alternatively employed to denote schemata by various authors. The schemata, knowledge structure, consists of knowledge about the world (thus it is called word knowledge), topics, objects, people, culture and situation. This knowledge is built up in a person's mental store when he undergoes frequent exposure to parallel experiences. During

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learning processes, productive inferences are based on shared background knowledge. If a learner has no or limited relevant background knowledge, s/he may encounter dilemma in understanding and comprehending the text fully due to the less or no productive inferences. Rumelhart (1980), based on his studies, explains schemata as "data structures for representing our knowledge about all concepts: those underlying objects, situations, events, sequences of events, actions and sequences of actions" (Rumelhart, 1980, p.34). Therefore, including this knowledge would be beneficial to our learners. Bottom up model of curriculum approach permits to include learners' background knowledge in the classroom.

3.4 Krashan's Claim

Krashen (1981) also pinpoints the effectiveness of incorporating learners' background knowledge in the classroom by saying "understanding is prerequisite to acquisition. Thus, the more context or background we can provide, the more acquisition will take place" (pp. 66-68). In another situation, Krashen and Terrell (1983) claim, "we are able to understand language containing unacquired grammar with the help of context, which includes extra-linguistic information, our knowledge of the world, and previously acquired competence" (p.02). Extra/non-linguistic knowledge in our context is background knowledge. In other words, learners' non-linguistic knowledge.

The above perspectives unmistakably inform us that if a learner's cultural and contextual features in the form of background knowledge are incorporated in the curriculum appropriately as a classroom investment, most of the learning impediments can be exterminated and classroom learning process can be accelerated.

3.5 Learners' Autonomy

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The concept of "autonomous learning" stemmed from debates about the development of life-long learning skills and the development of independent thinkers both of which originated in the 1960s in the field of ESL. Many scholars have defined the term "autonomous learning." However, I have selected an appropriate definition to this study. Benson (1997) defines autonomy as "a recognition of the rights of learners within educational system" (p.29) and within the context of teaching English as a foreign language, as "a recognition of the rights of the "non-native speaker" in relation to the "native speaker" within the global order of English" (p.29). Benson's latter claim reflects the needs of maintaining the global order of English. Therefore, if we seriously consider the learners' rights pertinent to English language teaching, we have to consider and include the relevant socio-culture aspects with appropriate norms in the form of their background knowledge during ESL teaching-learning processes.

3.6 Appropriate Methodology

Holliday (1994) argues that most of the ESL teaching methodologies have been built up largely in the English-speaking countries of 'the west' and primarily they do not address the needs and interests of the postcolonial communities. In order to recognize viable solutions, Holliday explores this situation by associating the extensive social background of what goes on between teachers and students in the classrooms. He employs an ethnographic framework to discover the multifaceted and varied cultures of classrooms, of learners and language teachers in various countries and instructive atmospheres. He continues to debate that these matters have to be considered seriously and acknowledged when designing and implementing ESL teaching programmes. Although his primary concern is with classroom teaching, the methodologies for curriculum development and designing are addressed based on "thick description". He undoubtedly states that when designing a curriculum "classroom culture" has to be taken into account honestly.

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3.7 Allwright's Claim

Allwright (2000) also proposes seven principles, which have to be considered sincerely in the classroom during teaching-learning processes; differentiated instruction permits to accommodate these seven principles; there are presented here.

a) Put quality of life first.

b) Work primarily to understand language classroom life.

c) Involve everybody.

d) Work to bring people together.

e) Work also for mutual development.

f) Integrate the work for understanding into classroom practice and

g) Make the work a continuous enterprise.

3.8 Kumaravadivelu's (2006) Macro Strategies

Kumaravadivelu (2006) suggests ten principles to be considered during teaching-learning processes and he labels them as macro-strategies; they are presented here:

a) Maximize learning opportunities

b) Facilitate negotiated interaction

c) Minimize perceptual mismatches

d) Activate intuitive heuristics

e) Foster language awareness

f) Contextualize linguistic input

g) Integrate language skills

h) Promote learner autonomy

i) Ensure social relevance

j) Raise cultural consciousness

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The above principles directly or indirectly support differentiated instruction; therefore, differentiated instruction receives international recognition currently.

4. Investigations

As I have mentioned above, appropriate tools have to be used for proper investigation. If the data are wrong, the total differentiated instruction will become utter failure. In order to get to know about the learners, at the initial stage teachers have to establish a complete learner profile.

4.1 Profiling Learners

It is an effective and recognized means of collecting and listing data about learners, parents and guardians; this profile is established at the beginning of a teaching programme. However, it has to be updated by the teacher continually. Information like learners' educational background with age, their motivation and attitude, parental support and motivation, financial position, physical problems, habits with cultural information, background knowledge, professional experience and English language ability are very useful to establish a complete learner profile. In addition to these other data can be collected separately using suitable inventories; for example brain dominance, learning style,

4.2 Entry Level Information from Different Sources

Varieties of methods are used to identify entry-level proficiency of the learners by language scholars. O'Malley, Chamot, and Kupper (1989) requested the learners' language teachers to make a reasonable judgement on their learners' proficiency level. Rost and Ross (1991) considered learners' dictation test performance to categorize their proficiency level. Thomson and Rubin (1996) and Vandergrift (1996) employed the American Council on the Teaching of Foreign Languages (ACTFL) proficiency listening guideline (1986) to rank their

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learners. Vandergrift (1996) used the assessment conducted by the learners' instructors previously to classify the learners' proficiency level. Each method has its own advantages and disadvantages.

In Sri Lanka the University Testing of English Language (UTEL) guideline can be utilised to measure learners' current proficiency levels since that is recognized by the University Grant Commission (UGC), Sri Lanka. Entry proficiency level information can be also obtained from an initial test In order to be able to prepare appropriate tasks for the differentiated instruction. The performance level obtained from this test can be cross checked by consulting their teachers and their past grades. The test, in addition to providing information about their academic level, was also expected to provide insights about the affective factors that come into play during learning process of any particular skill. For instance, behaviour of the learners and their attitude towards the task, are some of them. Initial test is hoped to provide adequate information about required support needs by the learners.

4.3 Learning Style Inventory

Every student has his own learning style and these learning styles differ across learners. For example, some students like to learn by looking at things (visual learners) and some prefer to hear (auditory learners) and learn. While some students like to learn by doing things (kinaesthetic or tactile learners) others prefer to study in groups/pairs (group/combine/cooperative/pair work).

To investigate individual learning style, Reid (1987) and Richards and Lockhart's (1996) inventory models can be employed. This inventory is expected to help plan the differentiated instruction. Appropriate learning style recognition becomes essential for a planner of differentiated instruction because if a learner, having individual learning style, is

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asked to work in the group/pair work in the classroom, he/she might be affected psychologically. This mental state may hinder his actual performance. Therefore, to avoid such an unusual situation the learning style inventory is believed to enhance the classroom management and planning of the teaching and classroom activities based on differentiated instruction (appendix I).

4.4 Recognising Learning Strategies

There are many internationally accepted strategy inventory tools; here are some examples of learners' self-support assessment instruments:

a) Strategy questionnaire – This questionnaire (included 51-item survey) was used by Politzer (1983). It is classified into three categories: general behaviours, classroom behaviours, and interaction with others outside the class. This instrument employs a 5-point Likert scale starting from 0 to 4.

b) Behaviour questionnaire: this type of survey questionnaire (includes 66 items) was used by Politzer and McGroarty for their research (1985).

c) Language Learning Strategy Student Questionnaire: This survey instrument contains 56 items and it was designed by McGroarty (1987). (4) Learning strategy inventory: This instrument contains 48 items and it was designed by Chamot, O'Malley, Kupper, and Impink-Hernandez. (1987).

d) Oxford (1990) also presents an instrument to measure learning strategies and it is labelled as the Strategy Inventory of Language learning (SILL). This particular version, which contains 50 items, has been specially designed for learners of English as a second or foreign language. Most of the researchers in many parts of the world have applied this SILL to investigate learning strategies of their learners. Some of the examples in different languages of SILL are Chinese, French, German, Italian, Japanese, Korean, Spanish, Russian, Thai, and Turkish.

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5. Implementation and Planning

Based on the information collected by employing various investigation tools have to be pulled together and teachers have to plan the lesson before implementing it. First of all, teachers have to organize a classroom to cater individual requirements with appropriate scaffoldings. At the initial stage very small activities can be prepared and learners can be asked to choose independently one or two among them. Choices provide a kind of strength and positive feelings to the learners; thereafter, 2nd stage activities can be implemented on par with their cognitive levels or little beyond their current cognitive levels (i + 1).

Teachers of differentiated instruction have to note when they implement the content, designing the activities and articulate the outcomes they have to correlate with learners' readiness and current proficiency level, and with their learning profiles. Teachers can prepare their own plan but they have to frequently ask themselves these questions:

What are you going to teaching?

To whom are you going to teach?

How are you going to scrutinize learning process?

How are you going to implement?

How are you going to evaluate?

I am sure these questions will function as a guiding compass to the teachers and help them put into operation the teaching programme into operation successfully.

5.1 Special Features

During differentiated instruction, teachers prepare varieties of tasks for the same activity to cater to learners of all the proficiency levels (fast, average and slow learners); many of these tasks can be implemented in the pre-task session; tasks have to be designed

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with different types of choices; at the initial stage, tasks can be broken down into two or three to set the level of difficulty; learners are given freedom to select the task according to their proficiency level; if any of them select lower cognitive level task, teachers can request them to select the next level of task for the second round; finally all learners are supposed to reach the set objective; instruction will go on like this; adequate home works can be assigned for the learners to reinforce the input.

Conclusion

To introduce this teaching approach teachers have to do the following:

- The activities have to encourage and activate the learners linguistic and non-linguistic knowledge
- The activities have to encourage the learners' pedagogical needs and interests.
- Content has to be selected in matching with the learners' cultural experience
- Content and activities have to include learners' background knowledge and learners' own potentials as much as possible.

Compared to other teaching approaches, this approach demands more careful attention of the teachers; teachers have to establish his/her learners' strengths and weaknesses relevant to learning process; it is teachers' responsibility to present right tools and techniques to increase learners' interest and struggle free environment; this learning context will make the learners highly motivated and self-efficacious.

I'm confident enough to claim that the above discussion is adequate to understand the concept of the differentiated instruction and its effectiveness for all the levels of the learners. This approach indicates that all types of learners can be instructed simultaneously and they

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can be prepared for the common examination. Thereby they can be assured employment opportunities too.

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Appendix I
Learning Style Inventory

(Reid – 1987; Richards & Lockhart – 1996)

Name: -------------------------------------   Date: --------------------------------------

Scoring procedure

Read each statement on the following page. Please respond to the statements as they apply to

your study of English. Decide whether you agree or disagree with each statement. For

example, if you strongly agree, give 5 points, if you agree give 4 points, and so on.

Strongly agree   = 5 points

Agree   = 4

Undecided   = 3

Disagree   = 2

Strongly disagree = 1

Now read the following statements and put the points in the appropriate boxes.

		Strongly agree	Agree	Undecided	Disagree	Strongly disagree
1.	When the teacher tells me the instructions, I understand better.					
2	I prefer to learn by doing something in class.					
3	I get more work done when I work with others.					
4	I learn more when I study with a group.					
5	In class, I learn best when I work with others.					
6	I learn better by reading what the teacher writes on the chalkboard.					
7	When someone tells me how to do thing in class, I learn better.					
8	When I do things in class, I learn better.					
9	I remember things I have heard in class better than					

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	things I have read.					
10	When I read instructions, I remember them better.					
11	I learn more when I can make a model of something.					
12	I understand better when I read instructions					
13	When I study alone, I remember things better.					
14	I learn more when I make something for a class project.					
15	I enjoy learning in class by doing experiments.					
16	I learn better when I make drawings as I study.					
17	I learn better in class when the teacher gives a lecture.					
18	When I work alone, I learn better.					
19	I understand things better in class when I participate in role-playing.					
20	I learn better in class when I listen to someone.					
21	I enjoy working on an assignment with two or three classmates.					
22	When I build something, I remember what I have learned better.					
23	I prefer to study with others.					
24	I learn better by reading than by listening to someone.					
25	I enjoy making something for a class project.					
26	I learn best in class when I can participate in related activities.					
27	In class, I work better when I work alone.					
28	I prefer working on projects by myself.					
29	I learn more by reading textbooks than by listening to lectures.					
30	I prefer to work by myself.					

When you have completed transfer all the points in the respective category, add them and multiply by two, you will get score for each category.

VISUAL	TACTILE	AUDITORY
6. -------	11. --------	1. --------
10. -------	14. --------	7. --------
12. -------	16. --------	9. --------
24. -------	22. --------	17. -------
29. -------	25. --------	20. -------

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Total ----- X 2 = ------ - -------- **Score**	Total ----- X 2 = ------ - ------- **Score**	Total ----- X 2 = -- -------- **Score**

GROUP	KINAESTHETIC	INDIVIDUAL
3. ------ 4. ------ 5. ------ 21. ----- 23. ------ Total ----- X 2 = ------- -- **Score**	2. ------ 8. ------ 15. ----- 19. ----- 26. ------ Total ----- X 2 = ------ ---- **Score**	13. ------- 18. ------- 27. ------- 28. ------- 30. ------ Total ----- X 2 = --- ---- **Score**

Results

01. Major learning style preference   -   37 – 50

02. Minor learning style preference   -   25 – 36

03. Negligible   -   0 - 24

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Appendix II
Lesson Plan Template

01. Unit title:

02. Activities: (four skills)

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03. Language area:

04. Learners current proficiency levels: Standards – ACTFEL/ UTEL

05. Grouping   style: whole   group/small   group/pairs   or

partners/homogeneous/heterogeneous

06. Required time:

07. Materials: (authentic/non authentic)

08. Aim & purposes

09. Differentiation method:

10. Strategies:

11. Learning outcome: What they will know

What they will do

12. Evaluation method:

==

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A Comparative Evaluation of Two ESP Textbooks for Students of Engineering: Merits and Demerits

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Abstract

Concerning the development of English for specific purposes (ESP), huge quantities of textbooks have been published for different fields of specialization. Presently, almost all undergraduates in the Iranian higher educational system must pass an obligatory course in ESP. Consequently, due to the importance of textbooks as one of the basic elements in curriculum and the essential role of textbook evaluation and lack of any systematic research on the effectiveness of current ESP textbooks in Iranian universities, this study attempted to evaluate two ESP textbooks on "Engineering", one of which has been written by SAMT (The Center for Studying and Compiling University Books in Humanities) and the other one by Cambridge University Press. To this end, a very detailed checklist, which shared most of the features of seven well-known checklists, was used to evaluate different sections of textbooks critically. Nevertheless, the results of the present study indicated that SAMT ESP textbook did not have expected effectiveness and usefulness. Cambridge ESP textbooks had them more satisfactorily. Furthermore, it was found that most undergraduates do not have a clear understanding about what ESP is.

Key words: Textbook evaluation, ESP, needs analysis, checklist

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Introduction

The major goal of English for specific purposes in EFL settings is to help non-native English-speaking students of post-secondary colleges in which English is the sole medium (Suzani, Yamini and Yarmohammadi, 2011, p.180). Owing to its variety, it is obligatory first to delineate what English for Specific Purposes (ESP) is. Hutchinson & Waters (1987, p.19) state that ESP is not "a product", but rather "an approach to language learning which is based on learner need". Robinson (1991) builds her more comprehensive definition on two key defining criteria and several significant characteristics. Her main criteria are that ESP is "*normally goal-directed*" and that ESP comes out from a solid *need analysis* (Robinson, 1991:3). Her important characteristics are that ESP courses are taught to *adults* in *homogeneous classes* and under a *limited time period*. The most comprehensive and specific definition was developed by Dudley-Evans & St. John (1998) in terms of absolute and variable characteristics. Table 1 summarizes and compares absolute and variable characteristics of ESP:

Table1
ESP Absolute Characteristics vs. Variable Characteristics (Dudley-Evans and St. John, 1998, p.4-5)

As its name suggests, ESP is designed for a particular group of people with particular needs in a particular context. The materials used are related to the learners' specialized field of study. One of the chief issues in language teaching and learning in

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general and ESP in particular is to see what students really expect from an ESP course and then determine their special needs in relation to this new situation.

The Significance of Learners' Needs Analysis

It is well recognized that the very first step for devising syllabuses, courses, teaching materials and classroom lessons is needs analysis (Coffey, 1984). The importance of needs analysis in any language teaching programming is roughly self-evident. Variety of sources and various methods will be considered and utilized in the process of specifying students' needs. Learners play a central role in ESP classrooms. Consequently, the course is generally more learner-centered.

According to Belcher (2006) ESP specialists suppose that education can recuperate problems which are unique to specific learners in specific contexts through carefully tailored-to-fit instructions.

Dudley-Evans and John (1998) state that needs analysis is the most important element of ESP and it is actually the first step prior to a course. Needs analysis is the basis of ESP and causes the course to be purposeful and meaningful (Dudley-Evans and John, 1998). Needs have been classified in different and diverse forms, namely, perceived and felt, objective and subjective, and product-oriented and process-oriented.

Jordan (1997) proposes other terms, such as demands, necessities, likes, lacks and deficiencies for the concept of "needs". Holmes and Celani (2006) believe that 'needs' must be considered with regard to the specific and unique characteristics of the learning context in which the study takes place. The analysis of needs and diversity of students' needs in diverse contexts can be effective if the language needs are exactly and correctly defined and seek maximum specificity within the specific target use (Deutch, 2003).

The results of the studies conducted by several researchers (Eslami-Rasekh, 2010; Ferris and Tagg ,1996; Mazdayasna and Tahririan , 2008 and others) have emphasized the value of examining the specific needs of students in different academic fields so as to help them to be prepared for frontward tasks and situations.

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The Significance of Course Books and Teaching Materials

Helping ESP students to acquire necessary knowledge to play functionally in professional settings and situations is the very chief goal for designing the materials (Suzani, Yamini and Yarmohammadi, 2011, p.180). In all teaching and learning contexts, textbooks play a significant function in teaching and imparting learning and helping teachers to accomplish their responsibility properly. Mirza Suzani (2007, p.1) asserts that teaching materials and course books play vital and indispensable role in educational enterprises. Schmidt, McKnight, and Raizen (1997) recognize textbooks as playing a central role in making a bridge between policy and plans to classroom procedures and activities.

O'Neill (1982) proposes the following four reasons for the utilization of course books. First of all, course book materials are in harmony with students' needs, although they are not particularly designed for them. Secondly, they help students to sketch a vivid line for their future learning and moreover evaluate the earlier lessons and materials. Thirdly, course books are cost-effective. That is, they present students worthy materials with a mean price. Lastly, teachers can modify or change materials to meet the learners' needs.

Hutchinson and Waters (1987) identify six objectives for textbooks: (a) providing an incentive for learning, (b) helping to put in order teaching and learning practices, (c) representing a sight of the very essence of language and learning, (d) revealing the nature of the learning task, (e) expanding the foundation of teacher training, and (f) offering models of accurate and appropriate language use.

Finally, Hutchinson and Torres (1994) point out that textbooks may play a pivotal role in innovation, suggesting that textbooks can support teachers through potentially disturbing and threatening change processes, demonstrate new and/or untried methodologies, introduce change gradually, and create scaffolding upon which teachers can build a more creative methodology of their own.

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Although many of the researchers and ESP specialists point at the widespread advantages of using ESP/ESL/EFL textbooks, several other practitioners and researchers do not agree to this view and they retain some well-founded reservations on the subject. Allwright (1981) has suggested that because course books are too rigid and inflexible, their author's psychological, linguistic and pedagogic inclinations and biases will be reflected and practiced into the actual real classroom. Thus, in this manner, textbooks fundamentally decide and manage the methods, procedures and processes of language teaching and learning.

Furthermore, some researchers have asserted that the textbooks which are available are in various ways deficient (Ewer and Boys, 1981; Allwright, 1981; Sheldon, 1987; Swales, 1980). Ewer and Boys presented a very strong attack on the EST textbooks and argued that the following issues are some of the critical problems with textbooks: "a) validity of the linguistics contents, b) the accuracy of the explanations and examples given, c) the number and coverage of the exercises provided" (1981, pp. 87-8).

Another strong attack on textbooks was given by Sheldon (1987). He pointed to the teachers' disappointment with textbooks, of "a variety of common design flaws at one level, and a skepticism about the theoretical premises of many course books on another" (1087, p.238). Newly inherent cultural and social biases of textbooks have cast doubt on their effectiveness and appropriateness. Lots of researchers have demonstrated that many EFL/ESL textbooks, in general, and ESP textbooks, in particular, still have widespread examples of prejudices, sexism, gender bias and stereotyping (Porreca, 1984; Florent and Walter, 1989; Clarke and Clarke, 1990; Carrell and Korwitz, 1994; Renner, 1997). Swales (1980, p.14) also pointed out that "the textbooks are increasingly less self-sufficient in practice material and in coverage of skill areas".

A final reason for dissatisfaction and uncertainty about many ESP textbooks is that too many textbooks are often advertised with luxurious artificial claims by their publishers and authors, and yet these books contain serious design flaws, theoretical defects, and practical shortcomings (Sheldon, 1988).

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Although the above-mentioned flaws seem less or more true, there are far more convincing arguments in support of using textbooks than against them. Riazi (2003, p. 52) argues that "textbooks play a very crucial role in the realm of language teaching and learning and are considered the next important factor in the second/foreign language classroom after the teacher."

Dudley-Evans and St John (1998) assert that books play a key role in all learning situations and assert that materials are useful tools which can be utilized as: a) sources of language, b) references, c) motivation and stimulation, and d) learning supports.

In the same way, Hutchinson and Torres (1994) propose that "the textbook is an almost universal element of [English language] teaching. Millions of copies are sold every year, and numerous aid projects have been set up to produce them in [various] countries…. No teaching-learning situation, it seems, is complete until it has its relevant textbook" (p. 315). Sheldon (1988) have the same and advocate that textbooks not only "represent the visible heart of any ELT program" (p. 237) but also have numerous visible and invisible benefits for both the teacher and the student. Haycroft (1998), for instance, asserts that textbooks are psychologically vital for students since their accomplishment and progress can be calculated concretely and accurately when we use them.

Justification for Textbook Evaluation

There are numerous reasons for textbook evaluation. As Cunningsworth (1995) puts it, we must ensure "that careful selection is made, and that the materials selected closely reflect [the needs of the learners and] the aims, methods, and values of the teaching program" (p.7).

Sheldon (1988) offers a number of new reasons for textbook evaluation. He argues that selection of an ESL/ESP textbook regularly presumes critical didactic and administrative decisions in which there is considerable professional, financial, or even political investment. A careful evaluation, then, allow decision-making and teaching personnel of a specific organization or a society to differentiate between all of the accessible textbooks on the market.

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Another reason for textbook evaluation is the fact that it helps teachers to cross over imprecise and subjective assessments and assists them to attain practical, systematic, helpful, accurate and contextualizes insights into the essence of textbook materials (Cunningsworth , 1995; Ellis, 1997).

Textbook evaluation, therefore, certainly is a predominantly useful way of performing as specialized empowerment and improvement as well as action research. Correspondingly, teacher education programs can utilized from textbook evaluation as a helpful element in order to teach and learn language well.

Iranian Context

Atai and Tahririan (2003) assert that "In Iran, as in numerous other countries where English is a foreign language, ESP has increasingly expanded so that currently EAP forms a considerable part of curricula for all academic fields at universities". The overall history of EAP development in Iran can be classified as the following three distinct phases: Firstly, EAP programs were jointly designed and put into practice by Iranian universities and Western universities (Bates & Dudley-Evans, 1975; Bates, 1978). The second phase of EAP development is marked by the government's efforts in the 1980s to design and put into action EAP teaching nation-widely at all Iranian universities which were predominantly done by the Center for Studying and Compiling University Books in Humanities (SAMT) (Atai, 2002). The last wave of EAP instruction has been comprehensive and profound attempts in the direction of insightful specificity of content and text authenticity (Atai, 2002).

As Eslami-Rasekh (2010) states the rationale behind these programs was to increase the students' interest and incentive through presenting EAP courses that were more correlated to the learners' needs in special fields of study.

Studies on General Textbook Evaluation in Iran

Kheibari (1999) applied Tucker's (1975) model to the five volumes of teaching Persian to speakers of other languages (TPSOL) text books and claimed that the text books paid the least heed to various types of tasks or language skills such as speaking, listening

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and role-playing a d thus pursue the grammar translation method. Shahedi (2001) investigated one of the top texts in TPSOL and confirmed that the four language skills have not received enough attention.

Ansary and Babaei (2002) examined a corpus of 10 EFL/ESL textbook evaluation checklists and10 EFL/ESL textbook reviews and claimed that the main types of universal characteristics of EFL/ESL textbooks include approach, content delivering, bodily make-up, and concerns but not all of these characteristics are overriding and dominant in all textbooks.

Yarmohmmadi (2002) scrutinized the senior high school textbooks and came to the conclusion that the following several inadequacies are found in these text books: 1. They are not authentic. 2. Oral skills are ignored, and 3. English and Persian names are used interchangeably.

Statement of the Problem

However, due to the fact that EAP courses in Iran were not based or designed on any logical systematic needs analysis, the course designer's objectives did not turn into expected outcomes (Eslami-Rasekh, 2010). Despite uniformity of EAP instructions, Eslami-Rasekh (2010) cites several different researchers and claims that EAP practice is largely off the cuff, lacking in strong systematic needs analysis ,course design, , appropriate assessment, teacher training and logical research on the usefulness of these programs. She then asserts the importance of a careful examination of the attitudes and perceptions of learners and instructors in determining the success of EAP programs.

Considering the above-mentioned issues and browsing through a good quantity of review literature about textbooks evaluation, it seems that there was not a good, adequate and appropriate ESP text evaluation in Iranian context. EAP textbooks in Iranian higher education, in general, and ESP textbooks, in general, have several serious flaws and defects but no comprehensive research has been done to measure the effectiveness of these programs (Atai & Tahririan, 2003). As such, the present study was conducted to evaluate and compare two ESP textbooks on "Engineering" one of which has been written by

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SAMT (The Center for Studying and Compiling University Books in Humanities) and the other one by Cambridge University Press. Bearing in mind the points presented above and the significance of textbook evaluation, present researchers intended to examine the strengths and weaknesses of these books and hoped to suggest some matter-of-fact suggestions to remedy the weaknesses.

Materials

Bidsahri, P., Fallahi, M., Haghani, M., & Maftoon, P. (2001). *English for the Students of Engineering*. Tehran: The Center for Studying and Compiling University Books in Humanities (SAMT).

Ibbotson, M. (2008). *Cambridge English for Engineering*. Cambridge: Cambridge University Press.

Instrument

The researchers surfed roughly eight checklists presented by different famous authors and selected ten features which were common to most of these checklists to do the evaluation:

● Rivers, W. (1981). *Teaching Foreign-Language Skills (pp. 475-483)*. Chicago: University of Chicago Press.

● Williams, D. (1983). Developing criteria for textbook evaluation. *ELT Journal, 37(2),* 251-255.

● Sheldon, L. (1988). Evaluating ELT Textbooks and Materials. *ELT Journal, 42 (4),* 237-246.

● Ur, P. (1996). *A course in language teaching: Practice & Theory (pp. 184-187).* Cambridge: Cambridge University Press.

● Basturkmen, H. (2002). *Ideas and options in English for specific purposes*. Newjersy: Lawrence Erlbaum.

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● Garinger, D. (2002). Textbook selection for the ESL classroom. Retrieved 30ᵗʰ October 2006, from http://www.cal.org/resources/digest/digest_pdfs/0210garinger.pdf

● Miekley, J. (2005). ESL textbook evaluation checklist. *The Reading Matrix, 5(2).*

● Zangani, E. (2009). The ESP Textbook Problem: The Evaluation of ESP Textbooks in Humanities. The Undergraduate Program of Iranian Universities. *The Asian ESP Journal, 5(2).*

Ten prominent features which were most common to all the proposed checklists were used in evaluation. The two ESP textbooks were scrutinized against each one of the criteria.

Results

1. Context and Target Situation

- Can the textbook's contents be usefully employed in the target situation?
Regarding Cambridge textbook's content, it is obvious that this textbook, to a great extent, is similar to real life situation of engineers and can be used in their future business life. SAMT textbook also presents an overall picture of target situation but, unfortunately, it places too emphasis on vocabulary and reading comprehension and not on future real life situation.

- Are the purposes of the material authentic?
Regarding authenticity, materials of both of SAMT and Cambridge textbook represent a scale of authenticity but the degree and range of authenticity varies between them. As it is evident, Cambridge textbook presents a more authentic text, tasks, classroom, reader and teacher authenticity than SAMT textbook.

2. The Student

- Can the student clearly appreciate the utility of the textbook's objectives in real-life target situations? Both of these books' materials can be utilized and practiced in

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real life situations.

- Is the textbook adequate for the students' level of communicative competence?

Regarding Cambridge textbook, it is suitable for students' level of communicative competence and it enhances and promotes this competence. However, SAMT textbook places a great degree of stress on students' comprehension, vocabulary memorization and a lot of reading comprehension and thus is a bit complex and difficult for students' level of competence.

- Does the textbook match the needs of the students' specialization?

Both SAMT and Cambridge textbooks try to provide essential specific needs of students and I think that both of them have been successful in this matter.

- Does it generate authentic interaction, communication, and responses from the learner?

Regarding SAMT textbook, unfortunately, there is no common interaction and communication between students and text and even teacher. The main characteristic of this book is to read intensively and answering questions roughly and There is no section in the lessons specifically designed to develop and enhance speaking and listening skills in the learners. However, Cambridge textbook pay a lot to students' generation, creativity, communication and initiations and because of this is very successful in this issue.

- Will the book engage the reader, i.e. does it appropriately reflect his/her concerns and interests?

Regarding student's interest and concerns, they usually want to be fluent and accurate in target language and this cannot be achieved by a rigid and inflexible curriculum and textbook. As it is evident, Cambridge textbook pays more attentions to students' needs and thus is more attractive and enjoyable text than SAMT textbook which places a less emphasis on students' real needs and concerns.

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3. The Teacher

- Can the textbook be adapted by the teacher to meet the needs of his/her specific context/learners?

Regarding SAMT textbook, teachers are not usually permitted to adapt and change the materials very much and it is a weakness. Conversely, Cambridge textbook' teachers are permitted to adapt and make dramatic changes in order to meet their context and learners' needs.

4. Linguistic Aspects

- Does it include up-to-date and relevant grammatical structures and lexicon?
Cambridge textbook does present up-to-date and relevant lexicon and grammatical structures which can be applied and utilized by students readily. Equally but in lesser degree, SAMT textbook delivers and practices the grammatical and lexical materials which enhance students' level of linguistic awareness and knowledge.

- Do they include stretches of real language produced by real speakers or writers for a real audience and conveying a real message of some sort?
Cambridge Textbook Does Indeed Present And Illustrate A Lot Of Authentic Real Conversations And Discussions By Real Speakers And Writers And By This Act Encourage Students To Be Involved In Real Life Situations. On The Contrary, SAMT Textbook Never Ever Presents Or Illustrate Any Real Life Stretch Of Real Speakers Or Writers.

- Are there Good vocabulary explanation and practice?
On the basis of lexical analysis of each text in both textbooks, I can say that the number of new vocabularies has been controlled in the Cambridge textbook. In contrast, the SAMT textbook ignored the appropriateness of input and all the texts have the same length and complexity.

- Is there Periodic review and test sections?

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There isn't any systematic review and test section in the two compared textbooks.

5. Socio-Cultural Aspects
-- Does the book help to foster an awareness of international as well as domestic issues?

SAMT textbook only provides a surface structure of socio-cultural dimension of language and cannot enhance students' awareness of international issues very deeply. However, Cambridge textbook introduces a lot of international as well as national issues and promotes students' awareness.

6. Notional-Functional Aspects
- Is the presentation of functions complemented with linguistic and communicative exercises?

Regarding Cambridge textbook, its linguistics and communicative exercises do complement and match with the intended functions and, through this way, students can feel the materials' relevance to each other. On the other hand, SAMT textbook presents scattered and irrelevant linguistic exercises and materials which cannot be matched in anyway.

7. Topics
- Are the topics included in the textbook valid from an occupational and/or academic point of view?

Both the SAMT and Cambridge textbooks try to prepare the students for an occupational situation in which they can easily and appropriately play roles.

- Are Interesting topics and tasks used in the textbook?

Regarding Cambridge textbook, the majority of the topics seem to be attractive to the learners because they are compatible and comparable to their interesting academic field. In addition, as the texts and topics are scientific texts and are in line with ESP learners' needs, they meet the learners' interests and they may be

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eager to pursue the topics. However, SAMT textbook has not been very successful in this regard.

8. Organization
- Are the lessons built around content-based themes in the specific purpose area?
Both of SAMT and Cambridge textbooks have a content-based themes but in variant degrees. Cambridge textbook is more dramatically content-based and specific than SAMT.

- Do the headings and sub-headings make it easy to navigate around the book?
Cambridge textbook neatly presents and draws it units' structures and headings and thus is a well-structured textbook than SAMT.

- Are objectives explicitly laid out in an introduction, and implemented in the material?

The SAMT textbook begins with an introduction which tries to clarify goals. The Cambridge textbook has no introduction section which is the sign of its deficiency.

- Is the Content clearly organized and graded?
The complexity of the reading texts of SAMT textbook is more than the complexity of the texts used in Cambridge textbook.

9. Activities
- Do the activities develop problem-solving skills both at an individual and group level?

As it is obvious, Cambridge textbook does presents and promotes pair groups problem-solving situations and thus increases students' collaborative spirits. in opposition, SAMT does not promote pair groups or problem-solving situations and only seek accurate and direct answers.

- Do the activities and assignments reflect the different learning styles of students?
SAMT textbook introduces a set of activities to be completed by students, without any

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attention to their various and different levels, styles and individual strategies but Cambridge textbook takes into account students' diverse individual style and strategies.

10. Physical Properties

- Is the textbook Clear, attractive, and easy to read?

The cover of SAMT textbook is different from that of Cambridge textbook. Cambridge textbook has qualified papers, a lot of high-quality pictures and illustrations, while SAMT textbook does not have any picture on the cover or inside of it. But both are acceptable with regard to orthography.

- Are appropriate visual materials available in textbook?

Unfortunately SAMT textbook does not contain any visual materials to reinforce the theme of the text as well as vocabularies and grammatical points but Cambridge textbook does have many vivid and high-quality pictures.

- Are the instructions clear?

Most of the instructions in both textbooks being compared are clear and easy to understand for ESP learners.

Discussion

Retention of materials in educational settings relies on three vital factors: the motivation and interest of learners, the meaningfulness of textbooks and the excellence of teaching and materials (Richard, C., Platt, J. and Platt, H., 1992). Taking into account these three key elements and applying them at the needs analysis and course design phases can contribute a lot to the effectiveness and reliability of ESP textbooks.

Effective and efficient use of a textbook depends on teachers' decisions about appropriateness of text books' contents and the only manner to do this is through extensive and deep text books evaluation.

According to the findings of the this study, the ESP textbook written by SAMT used for engineering undergraduate students seems to be dull, very complex and of little benefit for the students. Conversely, Cambridge ESP textbook, due to its adherence to

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communicative approaches and its interactive nature, seems to possess better status and attracting the attention of students more compellingly. The present research tried to shed more light on several of the weaknesses and strengths of these two textbooks used in EAP/ESP courses. It is expected that these results can be applied by thoughtful ESP teachers in the actual classroom practices and can contribute to the effectiveness of ESP textbooks at the level of the students' interests, needs, and expectations.

Pedagogical Implications

As was mentioned earlier and as it is evident from the above-mentioned contrast and differences between SAMT and Cambridge textbook, there are numerous factors that can make one ESP textbooks different from another and taking into account of these factors may help ESP textbooks' writers to reevaluate and reengineer their current perspective toward ESP textbooks' contents.

Consequently, there are a number of potential reproachful factors that might act as serious obstacles to the usefulness and effectiveness of ESP courses. Some of these debilitating factors are as the following:

1. Almost all students are needed to learn by heart a series of phrases, words or terminology without utilizing them in real authentic contexts.

2. Most students do not know what philosophy behind ESP course and language learning strategies is.

3. Reading and Writing skills receive the most or even hyper emphasis and instead speaking and listening skills are downgraded.

4. Instead of reflective education and discovery, objectionable state of cliché-learning and stereotyped education is prescribed and practiced in ESP classrooms.

5. A small number of appropriate, accurate authentic and up-to-date materials are used in the classrooms.

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6. There is no specific lesson plan, scheme, stratagem, or objective for teaching the materials.

7. Time-tabling for offering ESP courses is badly chosen and out of place.

8. Content is extremely complex and above the students' current level.

9. The lessons do not have any clear aim.

To do some remedial actions, the following suggestions will be helpful:

1. Language learning materials should be geared to the students' educational and/or occupational needs, hence, making a consensus between theory and practice.

2. The purpose and rationale behind the ESP classes must be brought to students' consciousness.

3. It is highly favorable that comprehensive lesson plan based on specific needs ad locality of students should be prepared by teachers.

4. Students must play a more active role in the classroom interactions.

5. More appropriate class hours should be allocated to teach the specific language; i.e. the beginning hours of the day.

6. It is suggested that some time be allocated to the currently–published periodicals and magazines.

7. Teachers can and should support the students in adopting right kinds of language learning strategies.

8. Learners' motivation plays a chief role in the successful and effective learning. Therefore, teachers and other educational staffs must attempt to increase and promote this very critical element of learning.

9. Downsizing the numbers of students can be a very helpful and economic movement.

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10. Integrative language skills learning should be advocated and emphasized from the very beginning of a course.

11. It is highly constructive to plan and develop ESP course and ESP textbooks around a Content-based instruction (CBI), because in this way the students learn the content better together and with support of language skills simultaneously.

12. Affective and emotional conditions of learners must be considered as one of the most important factors in successful language learning.

13. Due to its very flexible and efficient framework for both finding common ground within ESP and for catering to specific needs in a language learning environment, it is extremely suggested that more Task-based learning be planned and conducted.

14. Could have an important role in ESP classrooms, as it offers students the possibility of planning their writing and paying attention to language use.

15. In addition to the above implications, the classroom can be made more instructive by using Internet, Computer-mediated communication (CMC) ,pictures, photographs, slides, diagrams, and realia, and all kind of instructional tools to help students learn specific language more enjoyable and easily.

Finally, and in general, it seems that the disintegration between theory and practice is the biggest implicational problem of teaching ESP. The students must recognize and employ different learning strategies to bridge between theory and practice. Luckily, currently multitude of language learners' needs in the informal and formal language teaching have been recognized and accepted in our country and as a result a hopeful highway is beginning to emerge which finally would direct our students toward bright pinnacles.

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Appendix1

Sample checklist for textbook evaluation

General Elements	Specific Questions	Rating				
CONTEXT AND TARGET SITUATION	- Can the textbook's contents be usefully employed in the target situation? - Are the purposes of the material authentic?					
THE STUDENT	- Can the student clearly appreciate the utility of the textbook's objectives in real-life target situations? - Is the textbook adequate for the students' level of communicative competence? - Does the textbook match the needs of the students' specialization? - Does it generate authentic interaction, communication, and responses from the learner? - Will the book engage the reader, i.e. does it appropriately reflect his/her concerns and interests?					

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THE TEACHER	- Can the textbook be adapted by the teacher to meet the needs of his/her specific context/learners?					
Linguistic aspects	- Does it include up-to-date and relevant grammatical structures and lexicon? - Do they include stretches of real language produced by real speakers or writers for a real audience and conveying a real message of some sort? - Are there Good vocabulary explanation and practice?					
Socio-cultural aspect	- Is there Periodic review and test? - Does the book help to foster an awareness of international as well as domestic issues?					
Notional-functional aspects	- Is the presentation of functions complemented with linguistic and communicative exercises?					
Topics	- Are the topics included in the textbook valid from an occupational and/or academic point of view? - Are Interesting topics and tasks used in the textbook?					
Organization	- Are the lessons built around content-based themes in the specific purpose area? - Do the headings and sub-headings make it easy to navigate around the book? - Are objectives explicitly laid out in an introduction, and implemented in the material? - Is the Content clearly organized and graded?					

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Activities	- Do the activities develop problem-solving skills both at an individual and group level? - Do the activities and assignments reflect the different learning styles of students?					
Physical properties	- Is the textbook Clear, attractive, and easy to read? - Are appropriate visual materials available in textbook? - Are the instructions clear?					

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A Dictionary in Assamese and English by M. Bronson: Historical Background and Lexicographic Approach

Subasana Mahanta, Ph.D.
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Abstract

The first printed lexicographic work in Assam is attributed to Dr. Miles Bronson, an American Baptist Missionary, the compiler of *A Dictionary in Assamese and English* (published in 1864). At the time of arrival of Dr. Bronson in Assam (1837), the language of the land, Assamese, had been banished. It was replaced in the schools of Assam and courts by Bengali. The missionaries saw that the general population of Assam understood only the Assamese language and that this fact should be recognized by using Assamese in all fields. Bronson openly began the agitation in favor of the Assamese language on behalf of the mission. *A Dictionary in Assamese and English* was a part of the struggle for the survival of the language. This paper aims at giving an account of the first printed lexicographic work in Assam. The paper sets out with an introduction on historical background and linguistic circumstances which prompted Bronson to compile the dictionary followed by an overview of the work from lexicographic points of view. The paper discusses especially the 'macro-structure' of the dictionary. Further, the paper discusses the lexicographic potential that the dictionary intended to fulfill and concludes that in spite of some lapses, this dictionary was Bronson's outstanding contribution to the Assamese language

Key Words: Dictionary, Bilingual dictionary, Utility lexicography, Bidirectional-bilingual dictionary

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Introduction

A Dictionary in Assamese and English (অসমিয়া আৰু ইংৰাজি অভিধান) compiled by Dr. Miles Bronson, an American Baptist Missionary, is the first printed lexicographic work in Assamese. The dictionary was published by the American Baptist Mission Press, Sibsagor in1867. It is a bilingual dictionary with meanings from Assamese to both Assamese and English. This had been the only published dictionary in Assamese until 1900.

The American Baptist Missionaries coming to North-east India, in the nineteenth century found themselves among a rich assortment of people, cultures and languages. Language study was necessary for communication, and since in most of the language areas linguistic work had not been previously done, they themselves became pioneers in the work of language analysis and the preparation of dictionaries and grammar.

The Objectives of the Study

The objectives of the paper are to look at the following:

1. To highlight the background which prompted Bronson to compile the dictionary.
2. To explore the lexicographic structure of the dictionary.
3. To discuss the lexicographic potential that the dictionary was intended to fulfill.

1. Historical Background and Linguistic Circumstances

The Ahoms, a branch of the great Shan or Tai race, ruled in Assam from the beginning of the thirteenth to about the middle of the nineteenth century (1826). The closing decades of the Ahom rule were fateful years in the history of Assam. The whole period was torn with internal strife. In 1817, Badan Barphukan, an Ahom Viceroy, invited the Burmese to invade Assam which plundered the land. In 1826 the Burmese came into conflict with the British and were defeated. They surrendered Assam to the East India Company under the treaty of Yandabu. The British were strangers to the land and had no knowledge of the local tongue. So, people from other provinces of India migrated into Assam and settled down as interpreters and clerks of the British to enable them to carry on the newly established administration. Under the influence of these men, who were recruited mostly from Bengal, the British administrators made Bengali the

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language of the Court and the medium of instruction in the schools of Assam. In 1836, Assamese language was eliminated from the law-courts and schools and replaced by Bengali language (Neog 2008).
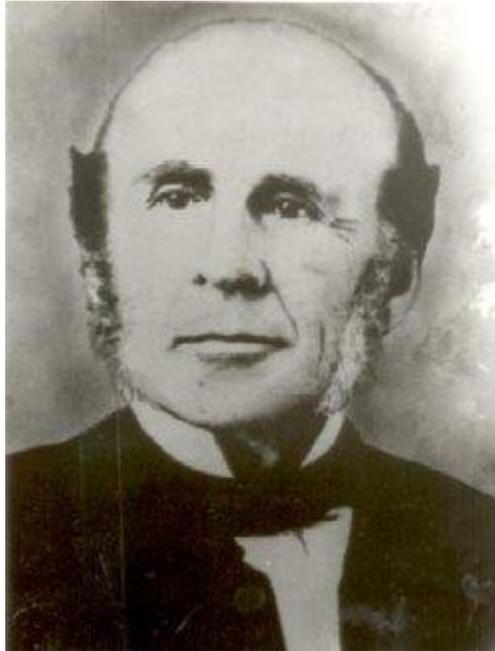
Miles Bronson (1812-1883)

Courtesy: http://onlinesivasagar.com/literature/miles-bronson.html

In the same year when Assamese language had lost its official position, two remarkable members of the American Baptist Mission, Rev. N. Brown and O. T. Cutter, arrived in Assam. At Brown's call the Home Board in the States deputed as his associates two more missionaries. One was Dr. Miles Bronson. The Missionaries observed the fact that the Assamese people could be approached by using their language and the Assamese people could approach the world only through the Assamese language. Missionaries employed this language in the religious books they wrote and as medium of instruction in the vernacular schools they started. They sent their objections to the Government at Calcutta and took upon the task of the rehabilitation of the Assamese language. The Missionaries had stressed on the point that the Bengali language was not understood by the common Assamese people. Bronson himself said that the use of Assamese as the medium of instruction was the only hope of popularizing and rendering successful the

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present educational scheme of the Government. Bronson openly began the agitation in favour of the Assamese language on behalf of the mission (Neog 2008). This man is a great benefactor to Assam, who struggled for the survival of Assamese language and was the main spirit behind the efforts. His *A Dictionary in Assamese and English*, published in1867, was, in part, designed to establish the claims of Assamese as a distinct language.

2. Lexicographic Structure

From the perspective of its 'macro-structure', there are potentially three parts to a dictionary: the front matter, the body, and the appendices. The front matter usually includes an introduction or preface, explaining the innovations and characteristics of the edition concerned, together with a guide to using the dictionary. Other front matter might be an explanation of the transcription system used for indicating pronunciation, a list of abbreviations used in the dictionary and an essay on some relevant topic, such as the history of the language or variation of the language etc. A dictionary is used as a useful reference book for different types of linguistic information of various lexical items. The information is related to spelling, meaning, grammar, pronunciation, usage, etymology etc. The body of a dictionary contains all these types of information. Appendices may be various and even non-lexical.

2.1 The Front Matter

A Dictionary in Assamese and English includes preface both in Assamese and English. The preface (both in Assamese and English) includes the purpose, scope and sources of the dictionary. The preface also clearly states the background for the preparation of the dictionary, its aims, objectives and the need for such a dictionary.

2.1.1 Purpose of Compilation

A Dictionary in Assamese and English is Bronson's important contribution to the Assamese language. It was not merely a dictionary; it was a weapon for the battle of self-establishment of the language. In the preface of his dictionary Bronson wrote: "*Assamese is the*

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language usually spoken by the entire population of the Brahmaputra valley, and in most cases is the only medium of intercourse with the bordering hill tribes. There is nothing to show that the Assamese race and their language have not existed in this valley from time immemorial; and it is surprising that during the change of rulers, the oppression and misrule to which they have been subjected, there are so few traces of any material change in their language" (Bronson 1867).

From the experience of thirty years of living with the Assamese people, Bronson said emphatically that the Assamese language was worthy of cultivation and not of neglect. Among the forty thousand words collected in this first dictionary there were many words of daily use which would not be understood by any Bengali scholars. In the preface of his dictionary, with a quotation of philologist of the status of Max Muller, the individual identity of the languages like Assamese and Bengali, which were derived from the same root Sanskrit language are explained: *"It matters not how many words may be derived in common from another language, it does not prove the identity of any two dialects. It is to the grammar that we must look, to decide their identity* In the preface wrote in Assamese, named as *"Abhas"*(আভাস), Bronson expresses his faith for the banished Assamese language : *"Thus almost thirty years had passed, but like the current of the river Brahmaputra, the Assamese language was in use in the state and would be used in the future also"* (Bronson 1867).

2.1.2 Scope and Sources of the Dictionary

In the Assamese Introduction part of the dictionary Dr. Bronson states that the dictionary aims at native speakers as well as the English speakers who desire to learn Assamese. It was prepared for native speakers to learn English and English speakers to learn Assamese. *'A Dictionary in Assamese and English'* contains forty thousand words collected from various sources. Bronson inserted colloquial terms and ordinary words of Assamese language as well as Sanskrit words that are often used in the *Puthis*, School Books and Scripture Translations, with a modified meaning, and a different pronunciation. He acknowledges his debt to the Reverend Dr. Nathan Brown and the Reverend Mr. Whiting for a valuable list of words and definitions.

2.2 The Body

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2.2.1 Selection of Vocabulary

A dictionary is a 'store house' of words of a language. It is also a source of information of life, language and society. The compiler of the first dictionary of Assamese Language, Miles Bronson had collected words from various sources. Besides using old Assamese Manuscripts, school books and Scripture translations, Bronson collected many words from the day-to-day used language of the people. Moreover, he had inserted the more common Sanskrit words used in the Puthis, i.e., in old Assamese manuscripts, and therefore known to the people. These Sanskrit words were often used in Assamese with modified meanings, and different pronunciations. Again, the form and pronunciation of some of these words were slightly different from the originals. Primarily, Bronson's field of work attempted to cover the areas of Upper Assam and Mid Assam as his area of work; therefore his *A Dictionary in Assamese and English* is mainly a collection of words gathered from these two regions of Assam.

2.2.2 Alphabetization

A compiler of a dictionary, after collecting words from different sources, arranges them systematically in alphabetical order. The words inserted in the dictionary are arranged in the following alphabetical order (Bronson 1867).

অ (a)	আ(ā)	ই(i)	উ(u)	এ(e)	ঐ(ai)
ও(o)	ঔ(ou)	ক(k)	খ(kh)	গ(g)	ঘ(gh)
চ(ch)	জ(j)	ট(ṭ)	ঠ(ṭh)	ড(ḍ)	ঢ(ḍh)
ত(t)	থ(th)	দ(d)	ধ(dh)	ন(n)	প(p)
ফ(ph)	ব(b)	ভ(bh)	ম(m)	ৰ(r)	ল(l)
স(s)	হ(h)				

As the pronunciation of letters like ঈ(ī), ঊ(ū), ঋ(r̥), ছ(chh), ঝ(jh), ৱ(w), শ(ś), ষ(ṣ), ঢ়(rh) etc. are absent in Assamese language, perhaps Bronson dropped these letters from the dictionary.

2.2.3 Spelling and Pronunciation

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The model of spelling used in the dictionary was that of Joduram Barua, a learned Assamese Pundit, which it is believed, much better corresponds with the actual pronunciation of the people than any other system met with (Bronson 1867). The biggest advocate of this system was Reverend Dr. Nathan Brown. In his *Grammatical Notices of the Assamese language* (1848) Brown upheld the same principles. As the written form of words inserted in the dictionary correspond with the actual pronunciation of the people, separate pronunciation was not indicated. The dictionary aims to equally serve the purpose of the speakers of Assamese language and speakers of English language (Bronson 1867). It was prepared for native speakers to learn English and English speakers to learn Assamese. For the convenience of the English speakers who desire to learn Assamese, pronunciation guide is included in the introduction of the letters. For instance -

অ, the first vowel in the Alphabet. In Assamese the sound fluctuates between long and short o, as in the two syllables of the word morrow. It is inherent in every consonant; but the mark () placed underneath suppresses the vowel sound. Native writers denote the long sound of অ, by a circumflex, as কলা *black* মঁহ a *buffalo*.

ই, ঈ, …. These two vowels are used indiscriminately to express the sound of *i* in *pique, pin, pity*. The Assamese language knows no distinction between them except what is produced by accent, to which the Sanscrit and Bengali distinction of long and short denoted by those two characters have no reference.

ঔ, this vowel is generally considered as a compound of *o* and *u*, but the sound in Assamese is that of long *o* in *more*.

য, In Assamese this letter is usually pronounced like the soft or French *j*… (Bronson1867).

2.2.4 Grammatical Information

In the dictionary, English abbreviations are used for indication related to grammar, e.g.; *a.* (adjective), *interj.* (interjection), *ad.* (adverb), *v* .(verb), *pron. (*pronoun), *conj.*

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(conjunction), *part.* (participle). It is not clear about the form of abbreviation *s* in respect of noun words which is included in the grammatical information.

2.2.5 Presentation of Meaning

Word-meanings are presented both in Assamese and English. Meanings of the words are given with definition and their synonymous words. For polysemous word, the approximate meaning is placed first.

2.2.6 Examples, Etymology, etc.

The dictionary does not give illustrative examples, illustrative pictures, glosses and usage of the words. Etymological information and notes regarding the origin of the words are also not traced in the dictionary.

2.3 Appendices

The appendices contain two parts. The first part added supplement of 337 entries and in the second part it includes errata and emendation of 540 words.

3. Lexicographic Potential

The title of the dictionary (*A Dictionary in Assamese and English*) suggests that it is a bilingual dictionary. In the Assamese Introduction of the dictionary, Bronson states that, *Many English long to learn Assamese, and many Assamese too are making an effort to learn the English language. For the benefit of everyone I bring out this Assamese dictionary.* From the above quote it can be said that it aims equally to serve the purpose of the speakers of both the source language and the target language. However, it is not easy to pay equal attention to the speakers of both languages in one and the same work. So, it is difficult to decide whether the work was intended primarily for the speakers of Assamese language or the speakers of English language. Though the meanings of the entry words have been given both in Assamese and in

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English, other information including grammatical ones is presented in English. Therefore, it is considered that stress was put in this compilation to facilitate the English speaking American Missionaries in comprehending the language. It is to be noted that in those days Assamese was used in the missionary schools of Assam. The missionaries had a hope that from among the new learners some regional writers would emerge out who would contribute to the Christian literature in Assamese to fulfill their purpose. Obviously it would be beneficial for them if they hold the knowledge of English together with their mother tongue.

The characteristic of Utility lexicography is observed in the dictionary. Utility lexicography serves two main purposes; one of them is to support communication, either in the user's native language or in a foreign language and the other purpose is to support the learning of language, either one's native language or a foreign language (Svense′n, Bo.2009). The introduction, various information and meanings are given both in the source language and target language. Thus, this work can be categorized among the bidirectional-bilingual dictionaries.

The spellings used in the dictionary are based on the actual pronunciation made by the native people. But, this principle was not strictly followed by the compiler. There is no difference in pronunciation between cerebral ট(ṭ), ঠ(ṭh), ড(ḍ), ঢ(ḍh), ণ(ṇ) and dental ত(t), থ(th), দ(d), ধ(dh), ন(n) in Assamese. Both are pronounced as alveolar sound. But in the dictionary difference has been indicated regarding the spellings of the above alphabet letters. Some errors in the meanings of certain words are also noticed. Absence of explanatory notes for the readers to use the dictionary is another shortcoming of the dictionary.

Concluding Remarks

In view of the foregoing discussion, it can be said that despite having some lapses, this dictionary is an invaluable contribution of Bronson to the Assamese language. He was the first person to introduce modern lexicographic ideas in Assamese dictionary making. As the first full-fledged printed dictionary of Assamese, Bronson's work marked a new era in the history of

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Assamese lexicography. Besides, as a weapon for self-establishment of Assamese language, the role of this dictionary is unique.

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Romancing the Third Gender:
Analysis of the Representation of the Transgender in *Delhi: A Novel*, with Special Reference to the Character of Bhagmati

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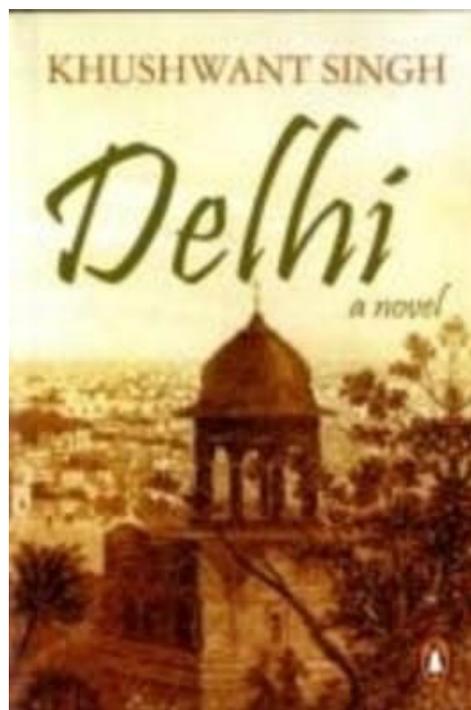
Abstract

In *Delhi : A Novel* Khushwant Singh has represented the history of Delhi through different voices. Various characters from different social milieu are brought together to give a successfully authentic account of the history of an ancient city in India which is now known as Delhi in the world-map. To keep the representation of history unbiased and lively, Singh has introduced the character of Bhagmati, a hermaphrodite, who binds the chapters of the novel together. Apart from the character of Bhagmati there are other transsexual historical characters in the novel who were an integral part of the history of Delhi. In this article I have tried to

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highlight how Bhagmati and the other transsexual characters in the novel deconstruct the West's mythical concept of the celebrated acceptance of the transgenders in the non-Western culture. Characters like Bhagmati, Khusro Khan, Basant Ali Khan and Qutubuddin Mubarak Shah reside at the outskirt of the social periphery or in between the binary opposition of gender roles. But in the corpus of western thinking , it is commonly believed that the preindustrial or non-Western societies are more accepting or accommodating of erotic diversity and gender variation in comparison to the West. But this is only a romanticised myth which gets subverted in the novel.

Singh goes beyond stereotypes when he gives agency to Bhagmati at the end of the novel by giving her the power to save the life of the Sikh journalist during the time of communal riot of 1984. She turns out to be the most sane and humane human being who is ready to risk her life to save the person she loves . In the novel she is neither deified nor dehumanised ; she is presented as a "normal" human being who knows how to express her views boldly.

Delhi and Bhagmati in Co-existence

> ''...although I detect living in Delhi and am ashamed of my liaision
> with Bhagmati , I cannot keep away from either for too long. In these
> pages I will explain the strange paradox of my lifelong, love-hate
> affair with the city and the woman.''(Singh, 2)

Thus begins Khushwant Singh's description in ***Delhi : A Novel***, and the "woman'' in the above lines is a hermaphrodite or hijra whom the narrator prefers to call "she''. The character of Bhagmati has been paralleled with the dying city of Delhi which is no less uglier than her. But both of them have an appeal which is hard to ignore, and to realise it one has to "cultivate a sense of belonging to Delhi and an attachment to someone like Bhagmati'' (Singh,1) .

In this novel we find that Delhi and Bhagmati exist side by side, and both of them are strongly craved for by their admirers, like the ageing Sikh journalist of the novel. Apparently we may wonder how an old city like Delhi, having a great historical value, can be compared with a transgender who spits out slangs every now

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and then. But they are bound by one similarity – both of them have been long misused by rough people and so "they have learnt to conceal their seductive charms under a mask of repulsive ugliness'' (Singh,1). Their worn-out condition parallels to the existence of Tiresius, the Greek mythical character who was cursed to bear the burden of a long tell-tale life in which he had to live as a man, as well as a woman.

Transgenders – Twin-Souled

In *True Selves*, Mildred L. Brown and Chloe Ann Rounsley assert that "transsexualism exists and has always existed". Transgenders were considered 'twin-souled', with "knowledge of both male and female secrets ". Bhagmati in Khushwant Singh's novel has been wittily presented to signify the structural unity of the novel. She is the binding force, and the spirit of the novel which entwines with the history of Delhi that has been narrated in the novel from different points of view. To avoid biased representations, Singh has introduced the character of a transgender who resides 'in-between' the binary gender roles and outside the social periphery, and therefore cannot be sullied by prejudice.

Demystifying Gender Roles

In the article, **Romancing the Transgender Native : Rethinking the Use of the "Third Gender" Concept**, Evan. B. Towle and Lynn. M. Morgan say, "The transgender native is portrayed not as a normal, fallible human being living within the gender constraints of his or her own society but as an appealing, exalted, transcendant being . . ." (Towle and Morgan,672). But Khushwant Singh has gone beyond that utopian representation. He presents Bhagmati as she really is – a 'normal' human being, living at the outskirt of the vortex of gender roles. *Delhi : A Novel* demystifies the West's romanticised concept of the deification of the transgender in non-Western countries.

The Third Gender

The Transgenders in India have been the butt of ridicule and the 'worth' of their very existence is itself a big question mark! Though recently the transgenders have been given the recognition of the 'third gender', but still people do not spare

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them a thought or two except when they use the word "*hijra*" for badmouthing. In the month of April, 2014, Justice K. S. Radhakrishnan declared the transgenders to be the third gender in Indian law. The ruling says :

> "Seldom, our society realises or cares to realise the trauma, agony and pain which the members of Transgender community undergo, nor appreciates the innate feelings of the members of the Transgender community, especially of those whose mind and body disown their biological sex. Our society often ridicules and abuses the Transgender community and in public places like railway stations, bus stands, schools, workplaces, malls, theatres, hospitals, they are sidelined and treated as untouchables, forgetting the fact that the moral failure lies in the society's unwillingness to contain or embrace different gender identities and expressions, a mindset which we have to change."

Hijra and *Delhi: A Novel*

The word ''hijra", an Urdu- Hindustani word, had been derived from the Semitic Arabic root 'hjr' which means "leaving one's tribe". The meaning gets reinforced when we find that the transgenders do not exist in the binary opposition; their existence is liminal or in-between. If we follow Indian history , we can find that the *hijdas* were considered eligible only to be pimps or the guards of the harems of the kings and nawabs. In *Delhi : A Novel*, there are snatches of examples of the transgenders here and there. But the way Singh has presented Bhagmati with her loving heart and honest expressions ,is quite different from the other historical representations of transgenders.

In this article I will try to highlight the representation of transgenders in *Delhi : A Novel* with special reference to Bhagmati who can also be regarded as the sutradhar of the novel who connects all the twenty-one chapters like a thread. Along with that we will also discuss how Bhagmati and the other transsexual characters in the novel deconstruct the West's mythical concept of the celebrated acceptance of the transgenders in the non-Western culture.

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"*In this novel''*, says Khushwant Singh, ''I have tried to tell the story of Delhi from its earliest beginnings to the present times''. It is primarily a historical novel which has tried to highlight the major historical forces that have helped in shaping up Delhi. While going through the history of kingship, wars, mutinies, communal riots, *jihad*s , sexual violence and lusty encounters, we also come to know about the existence of the eunuchs within the palaces who also had their meagre share in initiating the power game. But none of them had been at the centre of the power structure . They were at the periphery, except one Khusro Khan who became the centre of power for a very short period of time.

Khusro Khan

Khusro Khan was a Hindu Pawar boy who became the beloved of Sultan Qutubuddin Mubarak Shah and in the course of time became the ruler himself after slaying off the Sultan while they were engaged in a lusty love-making. Though Khusro Khan was not an eunuch, he can be put under the umbrella term of 'transgender'. He was a boy of fair complexion, ''gazelle-eyed with eyebrows curving like scimitars and buttocks as large as a woman's" (Singh,76). The sultan took fancy in him and Khusro Khan started to colour his lips and to dress up like a woman. Qutubuddin Mubarak Shah who was his paramour gradually started to prefer to play the role of the beloved, and their roles began to get reversed very often. They became transvestites. But it was not morally acceptable; it resulted in death. In the corpus of western thinking, it is commonly believed that the preindustrial or non-Western societies are more accepting or accommodating of erotic diversity and gender variation in comparison to the West; but there is no doubt that it is romanticised to a certain extent, and the episode of Khusro Khan proves that.

Basant Ali Khan

Characters like the eunuch Basant Ali Khan align themselves with the power structure, by shifting their support from the powerful of the yesteryears to the upsurging waves of change. The *hijda* in Alice Aldwell's narration is treacherous and sexually frustrated . In the narrative Aldwell has used the pronoun 'he' to refer to the eunuch, may be because 'he' was successful in exerting power over her. He acts like a pervert. Alice Aldwell comments :

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"What the hijdas lack in the real stuff they make up for by doing lots of other things" (Singh, 256).

But we must not forget that such behavioural pattern gets an impetus during riots or '*jihad*'. When everyone was busy extracting something or the other from the victims, the *hijra* had his fill of sexual gratification. The collective behavioural pattern decided his mode of behaviour. He was a small cog in the power structure; nevertheless he knew how to take advantage of the situation. He threatened Alice,

"If you breathe a word to the Mirza, I'll slit the throats of your girls" (Singh, 256).

It seems villainous at one hand, but on the other we realise that everyone is struggling within his/her own periphery to come to the centre which is denied to him/her. In between 'his' and 'her' lies the slash in which lies someone's existence and identity which we are intentionally and perpetually oblivious about.

A Bit of Both

The Lal Kuan is the fixed abode of the eunuchs of Delhi. This is the only place where Bhagmati used to return after the day's work . This is where she found her identity. To earn her living she had to take up the profession of a prostitute. But Bhagmati too belonged to a family. When she was born in Victoria Zenana Hospital, her father was eager to know whether the infant was a boy or a girl. But he did not get any answer. When Bhagmati became four years old , the doctor told her father,

" I am not sure; it is a bit of both" (Singh,29).

Though she was named Bhagmati, the pronoun 'it' was thought to be suitable for her. Her twilight existence was not accepted in the respectable society. She was handed over to a troupe of *hijra*s; her father told them -

"Now , I have three sons and two daughters , you can take this one. It is one of you" (Singh, 29).

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Bhagmati's identity was announced thus, and, she began her journey within this peripheral bound. In Chapter three of the novel , while discussing the various types of *hijda*s Singh puts forth some poignant lines about such peripheral presence --

" The reason why they prefer to wear women's clothes is because it being a man's world every deviation from accepted standards of masculinity are regarded as unmanly. Women are more generous" (Singh, 29).

How lucidly in these two lines the writer has voiced the reality of the working of sexual politics ! Anyone who doesn't resemble the subject at the centre becomes the 'other'. Wearing women's clothes has at least qualified Bhagmati to be referred to as 'she' which is a much 'privileged' pronoun than " it " .

The Bonding

In the novel, the narrator says that he is ashamed of his liaison with Bhagmati, but the readers know very well that the bonding between them is something beyond explanation. Bhagmati was once saved by the Sikh journalist who found her lying on the Ridge Road; she had an epileptic fit and was taken care of by the journalist. From then onwards, they came very close to each other. In spite of the fact that Bhagmati was   "the plainest–looking whore in Delhi" (Singh, 28), they developed a relationship which initially may seem to be based on perverse physical appetite , but with further insight we can realise that their relationship was quite natural and devoid of any complexities. Bhagmati, apparently a self-possessed prostitute, did care for the well-being of her saviour. She has a keen understanding of humanity; and we find in the novel that it is   Bhagmati who saves the narrator's life at the end. When everyone in Delhi was busy killing each other, it seems that Bhagmati was the only person in the whole city who was able to preserve her sanity. She could not see any reason behind such murderous tortures that the people were inflicting on each other. During the anti-Sikh riot in 1984, Bhagmati rushes in the flat of the Sikh journalist to save him --

"*Toba*! *Toba*! What I have seen with my own eyes, may no one ever behold! They are killing every Sikh they see on the road, burning their taxis, trucks, scooters . . . I am going to take you to

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Lal Kuan. Nobody will bend a hair on a *hijda*'s head. *Chalo*." (Singh, 387)

Prefer to Die in Delhi

Bhagmati who had been the butt of jokes in the society, takes the lead here. If we read between the lines, her declaration that nobody would bend a hair on a hijda's head echoes the disarming acceptance of her exclusion from the social circle. But Bhagmati loves Delhi ; she and the narrator are bound by their love for Delhi. If they want to go far away from the din and bustle of Delhi at one moment, on the other they feel a much greater pull towards the city. Bhagmati wishes to die in Delhi, and tells the narrator,

"I hope you will take my ashes and throw them to Ganga." (Singh, 380)

Gone Beyond the Stereotypes

We hardly prefer to accept that transgenders like Bhagmati are 'normal' human beings with emotions, but Khushwant Singh has gone beyond the stereotypes to present the character of Bhagmati with different contours and colours. Bhagmati is outspoken, plain-looking with worst dressing style, dominant and yet docile, caring and above all humane, and the readers are surely to develop a 'liaison' with her once they know her inside out.

At the end of the novel we find that Bhagmati has grown old like the worn-out city of Delhi. Sans teeth, she is the exact personification of Delhi which has witnessed many power politics and violence; but both of them are 'sterile'. They are unable to gain power over their own existence and identity; but unlike Delhi , Bhagmati can exert her will to save the person whom she loves. Armed with her sexuality and common sense, she is perfectly 'normal' . She is neither deified nor dehumanised. Thus the representation of her character has subverted the West's romanticised concept of the third gender utopia in the East, and along with that Khushwant Singh has also proved that co-existence doesn't necessarily depend on any sort of exoticism or romanticism ; rather, it comes from mutual respect ,acceptance and understanding .

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Gender in Anal: A Preliminary Investigation

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Abstract

Anal is a language as well as name of a community inhabiting the South Eastern, North and Western parts of Manipur and in the border areas of neighboring country like Myanmar. Anal is one of the thirty-three recognized scheduled tribes of Manipur with a total population of 13,853 according to the 2001 Census of India. The present paper attempts to describe the gender marking systems in Anal, a Kuki-Chin language mainly spoken in Chandel district of Manipur.

Key words: Anal language, Kuki-Chin languages, Manipur

1. Introduction

Anal is the name of a language, the group of people who speak the language. It is one of the undocumented endangered languages of Manipur (Moseley, 2009). Linguistically, Anal belongs to Mizo-Kuki-Chin of the Tibeto-Burman language family (Burling, 2003). It has close affinities with Laizoand Malsom languages (Gordon, 2005). It is mainly spoken in the Chandel, Churachandpur and Thoubal districts of Manipur with a total population of 13,853 according to the 2001 census of India. Like many other Kuki-Chin languages, it has no indigenous script. However Roman script has been adopted to write their language with some modifications. Similarly, the language is not being taught in schools as a medium of instruction or a subject.

2. Theoretical Background

Gender is not a universal feature in the structure of the languages of the world. Therefore Corbett (1991) rightly pointed out that in some languages gender is central and pervasive, while in others it is totally absent. Furthermore, modern linguistic theory distinguishes between

languages having grammatical and natural gender, regarding the former as structural or formal phenomena, and the latter as semantic or content phenomena. Stanley (1977) explains the distinction between the two kinds of gender in linguistics. Grammatical gender refers to the three main noun classes, as recognized in Greek and Latin, namely, "feminine", "neuter" and "masculine." Classification of nouns into three genders accounts for pronominal reference and adjectival concord. Theoretically, it is independent of sex. Natural gender, in contrast, "refers to the classification of nouns on the basis of biological sex, as female or male, or animate and inanimate (Stanley, 1977). It is worth mentioning here that most of the Tibeto-Burman languages lack grammatical gender, rather natural gender is certainly widespread in the family.

3. Typological Features of Anal

(i) Like most of the Tibeto-Burman languages, Anal is a tonal language.

(ii) The basic structure of syllable in Anal is (V)CV.

(iii) As in many other Kuki-Chin languages, Anal has a system of particles, particularly prefixes accompanying verbs which show agreement with the subject and the object.

(iv) Anal,being a Tibeto-Burman language has nominal pronominalization, i.e., the pronominal markers are attached to the nominal root in the form of prefixes and as a result it expresses the sense of possession.

(v) As in many other Kuki-Chin languages, tense is not prominent in Anal, rather the aspect is frequently expressed by the verbal suffixes.

(v) Like many other Tibeto-Burman languages, negation in Anal is expressed by means of affixation.

(vi) As many other south Asian Languages, the preferred order of clausal constituents in Anal is SOV. However we find OSV order in clauses with special focus.

4. Gender in Anal

Like many other Kuki-Chin languages, Gender in Anal has no role in showing grammatical relationship between the nouns and other categories in the sentences except in the case of noun and nominal modifiers. In other words, Anal has no grammatical gender, it has only

natural gender, i.e., all the male comes under the masculine and all the female comes under the feminine. However, as mentioned earlier, in Anal noun phrase, there is a grammatical relationship between noun and nominal modifiers as found in Manipuri and other Tibeto-Burman languages. In Anal, gender of animate nouns is marked morphologically except in some kinship terms which are absolute forms. All the inanimate nouns are considered as neuter gender, which are morphologically unmarked. Like many other Kuki-Chin languages, gender in Anal is expressed by postposing a word or suffix to a noun stem. Moreover, the language also possesses the lexical opposition features used to express gender. Unlike English or Sylheti, a dialect of Bengali language, the third person pronoun in Anal does not distinguish for gender.

The Anal gender-marking system distinguishes female versus male in human and non-human beings including animals, birds, plants, etc., as described below:

4.1. Gender-marking with Human Nouns

In Anal, different strategies are used to express gender distinction in the case of human nouns asillustrated below:

4.1.1. By Using Opposite Lexical Items

In Anal, some of the opposite lexical items are used to denote male or female nouns. It is observed that some of the nouns in the language are lexically marked as masculine and feminine as evidenced by the use of kinship terms such as the following:

pa 'father'	*nu* 'mother'
cəpə 'son'	*cələ* 'daughter'
ələl 'bachelor'	*nəlha* 'maid'
əma 'son-in-law'	*əmi* 'daughter-in-law'
pu 'grandfather'	*pi* 'grandmother'

4.2. By Adding *pa/pu* and *nu*

Gender distinction for human beings is also made by adding the morpheme ***pa/pu*** for 'male' and ***nu*** for 'female'. It is interesting to note that these gender markers are quite likely derived from the lexical items ***pa*** 'father', ***pu*** 'grandfather' and ***nu*** 'mother'. However, the further investigation is required to ascertain the issue.

Male	Female
im-pu 'husband'	*sin-nu* 'wife'
u-pa 'elder brother'	*u-nu* 'elder sister'
sin-pa 'man'	*sin-nu* 'woman'
cənəsel-pa 'bridegroom'	*cənədoŋ-nu* 'bride'
hmikʰu-pa 'widower'	*hmikʰu-nu* 'widow'
ətʰim-pa 'priest'	*ətʰim-nu* 'priestess'
ne-pa 'younger brother'	*ne-nu* 'younger sister'
ne-pa 'uncle'	*ne-nu* 'aunt'

It is observed that the root ***u*** in Anal basically means elder kin who may be either male or female as illustrated above. Similarly, ***ne*** is used to denote the younger kin who may be either male or female as stated above.

In case of the professional terms as well, the male and female gender are indicated by adding morphemes ***pa*** and ***nu*** respectively as shown below.

idamca sin-pa 'male dancer'	*idamca sin-nu* 'female dancer'
pisumcasin-pa 'male robber'	*pisumcasin-nu* 'female robber'
hlaisacasinpa 'male singer'	*hlaisacasin-nu* 'female singer'
buithucasinpa 'male cook'	*buithucasin-nu* 'female cook'
pijosinpa 'male writer'	*pijosin-nu* 'female writer'
idonsinpa 'male hunter'	*idonsin-nu* 'female hunter'

The proper names of first to fifth male child can be addressed by using the morpheme ***pu*** except in the case of first son as it is marked by ***te*** as can be seen in the following examples:

mo-te	'first son'
ko-pu	'second son'
be-pu	'third son'
əŋ-pu	'fourth son'
tʰim-pu	'fifth son'

Similarly, the proper names of first to fifth female child can be addressed by using the morpheme *nu* as can be seen in the following examples:

kʰi-nu	'first daughter'
to-nu	'second daughter'
səŋ-nu	'third daughter'
pe-nu	'fourth daughter'
tʰum-nu	'fifth daughter'

4.1.4. By Adding *pu* and *pi*

The name of the occupation particularly the teaching profession is made male and female distinction by adding morphemes *pu* and *pi* respectively. Interestingly, the female marker *pi* is not very productive as it is rarely used to express female gender in the language. It is observed that the female marker *pi* may be borrowed from Manipuri as can be seen in the following example:

Male	**Female**
tʰimpu 'teacher'	*tʰimpi*

4. 2.Gender-marking with Non-human Nouns

With all the non-human nounsin Anal, female gender is usually marked by the morpheme *nu* probably derived from the lexical item 'mother'; however, the male gender is marked by different morphemes such as *pa*, *kuŋ* and *pətəl* as discussed below.

4. 2.1. By Adding *pa* and *nu*

In non-human animate nouns as well, the morphemes ***pa*** and ***nu*** are used to indicate male and female gender respectively as can be seen in the following examples:

Generic name	Male	Female
humpi 'lion'	*humpi-pa*	*humpi-nu*
kisin 'fox'	*kisin-pa*	*kisin-nu*

It is observed that the strong or wise wild animals like lion and fox are considered as superior animals. Therefore, the same markers for human being, i.e., ***pa*** and ***nu*** are used to express male and female gender in the case of above non-human animate nouns.

4. 2.2. By Postposing *pətəl* and *nu*

With almost all the non-human nouns both animate and inanimate nouns including animals, birds, insects, trees etc., the morphemes ***pətəl*** and ***nu*** are used to express male and female gender as can be seen in the following examples:

Generic name	Male	Female
pəse 'elephant'	*pəse-pətəl*	*pəse-nu*
kel 'goat'	*kel-pətəl*	*kel-nu*
vi 'dog'	*vi-pətəl*	*vi-nu*
nəse 'sparrow'	*nəse-pətəl*	*nəse-nu*
pəthru 'pigeon'	*pəthru-pətəl*	*pəthru-nu*
pək^{h}u 'bee'	*pək^{h}u-pətəl*	*pək^{h}u-nu*
pət^{h}i 'house fly'	*pət^{h}i-pətəl*	*pət^{h}i-nu*

Another important feature prevalent in Anal is that the plants bearing fruits are treated as feminine gender indicated by the morpheme ***nu*** whereas the plants which are not bearing fruits

are treated as masculine gender by adding ***pətəl*** to the generic name of the plants. A similar case is found in Tibeto-Burman languages like Manipuri, Kokborok, and Chothe, etc.

<div align="center">

əvat^həbi 'papaya'   *əvat^həbi-pətəl*   *əvat^həbi-nu*

thihe 'mango'   *thihe-pətəl*   *thihe-nu*

</div>

It is to be noted that the gender morphemes ***pətəl*** and ***nu*** are productive as they are used to mark male and female gender for the non-human nouns irrespective of their status as animate or inanimate ones as illustrated in the above examples.

4. 2.3. By Postposing *kuŋ* and *nu*

Unlike the gender distinctions of other birds, the domesticated birds like hen and duck are made male and female by adding the morphemes ***kuŋ*** for male gender and ***nu*** for female gender instead of ***pətəl*** and ***nu*** as described below. It is worth mentioning here that the marker ***kuŋ i***s not productive as it is used only with the specific birds as mentioned above.

Generic name	Male	Female
həl 'fowl'	*həl-kuŋ*	*həl-nu*
ŋanu 'duck'	*ŋanu-kuŋ*	*ŋanu*

It can be stated from the above example such as ***ŋanu*** 'female duck', the female indicator *nu* is being dropped evadingthe repetition of ***nu***, in the underlying form ***ŋanu-(nu)***.

5. Lack of Gender Distinction in Pronouns

Indo-European languages like English, and Sylheti, a dialect of Bengali language, etc., make use of gender distinction in third person personal pronoun. Conversely most of the Tibeto-Burman languages typically lack gender distinction in pronouns. Likewise, Anal pronouns do not show gender distinction as can be seen in the following table.

<div align="center">

ni 'I'   *nihin/ənihin* 'we'

</div>

nəŋ 'you'   *nəŋhin* 'you (Pl.)'

əma 'she/he'   *əmahin* 'they'

6. Noun-Nominal Modifier Agreement in Noun Phrase

One of the interesting phenomena in Anal is that some human nouns agree in gender with nominal modifiers in a Noun Phrase as in (1a) and (2a), However, non-human nouns do not show gender agreement with nominal modifier as in (3a) and (3b). It is important to note that similar case is found in Manipuri as well (Yashawanta, 1985). Furthermore, it is found that Anal modifiers can precede or follow the noun.

(1a) *ruŋcin-tʰrə*   *sinpa-cərə*   *əkʰe-uŋ-ka*

      beautiful   man-DIMN   one-sit-ASP

      'A handsome boy is sitting.'

(1b) **ruŋcinni*   *sinpa-cərə*   *əkʰe-uŋ-ka*

      beautiful   man-DIMN   one-sit-ASP

      'A handsome boy is sitting.'

(2a) *ruŋcin-ni*   *sinnu-cərə*   *əkʰe-uŋ-ka*

      beautiful-FEM   woman-DIMN   one-sit-ASP

      'A beautiful girl is sitting.'

(2b) **ruŋcintʰrə*   *sinnu-cərə*   *əkʰe-uŋ-ka*

      beautiful   woman-DIMNone-sit-ASP

      'A beautiful girl is sitting.'

(3a) *vi-pətəl*   *pihol-he*   *pəriŋ-ka*

      Dog-MALE   big-DET   bark-ASP

      'The big dog (MAL) is barking.'

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(3b)   *vi-nu*   *pihol-he*   *pəriŋ-ka*

 Dog-FEM   big-DET   bark-ASP

 'The big dog (FEM) is barking'

In the above examples, the noun ***sinpa-cərə*** 'boy' agrees with the modifier ***ruɲcin-tʰrə*** 'beautiful' particularly with the male marker ***tʰrə*** and the noun ***sinnu-cərə*** 'girl' agrees with modifier ***ruɲcin-ni*** particularly with the female marker ***ni.*** Thus the interchange of modifiers causes ungrammatical forms as in (1b) and (2b).

7. Conclusions

Like many other Tibeto-Burman languages, Gender in Anal is not grammatically marked. However, gender agreement is maintained in the case of human nouns and nominal modifiers. Gender in Anal is mainly expressed by postposing a word or morpheme to a noun stem. Moreover, the language also possesses the lexical opposition features used to express gender. It is also observed that as in many other Tibeto-Burman languages, Anal typically lacks gender distinction in pronouns.

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Abbreviations

ASP   Aspect

C   Consonant

DIMN   Diminutive

FEM   Female

MAL   Male

PL   Plural

V   Vowel

FEM   Feminine

DET   Determiner

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Christianity and Social Change among the Naga Tribes of Manipur

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Abstract

Manipur state is a border state in the North Eastern corner of India. The Nagas are a group of people who belong to the Mongoloid stock. The Naga is a generic name for the group of tribes inhabiting Nagaland, Northern Manipur and the bordering districts of Assam and Arunachal Pradesh in Indian and Somra tract in Myanmar. There are fifteen (15) Naga tribes in Manipur. Here the writer specially refers to the Naga Tribes of Manipur.

This work discusses how social change occurs in Naga Society of Manipur State of North East India. It specially emphasize on the impact of Christianity in the social life of the Naga tribes of Manipur State. In this context, the study of the impact of Christianity means the social change that has been brought about in the Naga Society, not only because of accepting and following the Christian doctrines and principles but also because of the activities of Christian missionaries. The missionaries made it a condition that if an individual had to worship God, he must be able to read. Therefore, the involvement of the missionaries in educational programmes was to be viewed as supplementary to the primary task of communicating the spiritual message to the people.

This work discusses how the advent of Christianity into Manipur marks the beginning of a new life and how its introduction into the hills is pregnant with many effects of far reaching importance.

It discusses some of the most important ways such as church polity, education and literature through which Christianity helped to shape the new culture in the tribal society. They enabled the tribes to adjust to the situation that had been forced upon them without losing their sense of distinct identity. Through church polity, new structures of tribal identity were created through education and literature. Christianity provided the people with the skill necessary to function by themselves within the new order.

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This work also discusses how when the animists were converted into Christianity, their live were transformed into a newer and richer life. How the new culture taught them about personnel cleanliness.

It is also pointed out how the introduction of common language through education by the missionary brought wider social relations involving different villagers living in the region. Again my discussion also includes how the process of modernization and growth of education brought about consciousness in the mind of the people and how a Naga tribe like Tangkhul (one of the Naga tribes of Manipur) came to know that they belonged to a Naga tribe thus promoting solidarity.

Key words: Naga tribes, Tangkhul Naga, Christianity, social change

Religion as an Important Part of Life and Identity

In every part of the world, religion is an all-pervading phenomenon in man's life. Religion has exercised the most profound influence over man's thought and behaviour. Among tribal people, religion is interwoven in their entire social life and shapes most of their social behaviour.[i] In any society social change may be brought about through several processes, viz., the natural environment, demographic situation, technological innovations, economic development, ideas and ideology (religion, political ideology and social philosophy). etc. Gangmumei Kamei mentions W.F. Ogburn's observation that "all social change takes place through the medium of ideas" giving primacy to the ideological factor of social change. Ideas and ideology are powerful motivating factors in the society taken as one as they are closely interlinked. Religious beliefs, political ideology, social philosophy are subsumed in the ideas and political ideology.[ii] (M. Horam, 1970:12)

Social Change in Manipur through Christianity

Social change occurred in Manipur in an extended time frame since the beginning of the 18th century due to several factors. The social change was brought about in Manipur by the process of ideas and ideology in the form of religious changes, conversion into Hinduism, Christianity. Meitei-Sanamahi movements have greatly contributed to the social change among the people of Manipur. Secondly, war, conquest, insurgency has been the frequent phenomenon in the history of Manipur.

The Burmese wars, the British conquest, and participation in the First and Second World Wars have produced tremendous impact on the outlook of the people and in social and economic life of the people. Thirdly, western education is a vehicle of social change.[iii]

In our context, impact of Christianity means the social change that has been brought in our society not only because of accepting and following the Christian doctrine and principle but also because of the activities of Christian missionaries. Like in other tribal regions of India, in

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the tribal areas of Manipur, western education was brought by the Christian missionaries. The missionaries made it a condition that if an individual has to worship God, he must be able to read. Therefore, the involvement of missionaries in educational programme was to be viewed as supplementary to the primary task of communicating the spiritual message to the people.[iv]

K.P. Guite writes: Had not Christianity been introduced in the hill areas of Manipur, the condition of the tribals would be very much otherwise and would be all the more an uphill and colossal task for their development. But now owing to their conversion to Christianity any of them had been enlightened to the unfailing teaching of the Lord Jesus Christ. With the vehement forces of teachings found in their Bible, the tribals had been virtually transformed traditionally, culturally, socially, educationally, economically and religiously.[v]

In the words of L. Jeyaseelan, it is also an acknowledged fact that a society does not possess that energy or the potential to change by itself. An external element, a force, an individual, a religion all have been factors responsible for change of all types. That's why many scholars overwhelmingly rate impact of missionary endeavor as one of the main agents of cultural, political, social and economic changes brought about in Manipur.[vi]

Change in Civilizational Mode

The advent of Christianity into Manipur marks the beginning of a new life and its introduction into the hills is pregnant with many effects of far-reaching importance. It has brought civilization to those head-hunting people who enthralled themselves with blood feuds between village and village. Our forefathers were naked and their knowledge was limited. They were fighting each other and their life and property were insecure. But with the introduction of modern education by the Missionaries, the tribal people were brought from that stage to the present more civilized stage.[vii]

The development or the change has occurred because Missionary movements are often based on a zeal that is very much philanthropic. It is true that most of the tribals are still poor, devoid of formal education and oppressed by fears which arise out of lack of modern knowledge. Christian Missionaries worked upon this for more than a century.

In the initial stage, there was much confusion and bitterness over the native religion. Missionaries were often beaten up, chased by villagers and in some cases they were not even permitted to enter villages. The Missionaries used the persuasive power to win over the people gradually. Once the Gospel message spread far and wide, hundreds of people who heard the new Gospel embraced Christian religion. In a short span of time, there were startling changes in different spheres of life.

At the beginning stage, there was no clear distinction between Sunday school and Christian Endeavour Society. But later on a clear distinct function was established for the two organizations. Sunday school teaches Bible whereas Christian Endeavour Society went a step

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further in imparting Christian character and morality especially to the young people. It provides leadership training for the young people in the churches because of their participation in various youth programmes which they themselves planned under the supervision of the church leaders. They also organized so many other activities like temperance movement, gospel teams, social work, choir and so on. All these activities gave them opportunities to develop and mould their Christian lives. So, the Christian Endeavour Society has played an important role in the transformation of the social life of the young people in the society and in church.

N. B. Bose points out that Christianity has undoubtedly brought the message of a richer life, a wider companionship, and a new sense of dignity to converts. But it is interesting to note that the Christian religion has always been trying to get near the belief of modern civilization. And this was particularly so during the British rule when the converts felt closer to the British rulers than to their benighted countrymen. It is only after independence that allegiance to one's native culture is being encouraged. It is now gaining acceptance that there can be a Christian religion which does not necessarily draw men and women away from their own culture and civilization. Yet up to now, the Christian Missionary enterprise has been the principal agent of westernization among the Nagas.[viii]

Cultural Change and Development

The advent of Christianity seems to have made the people dependent on institution, whether it is educational or social. Joseph Athickal in his work mentions the words of Thomas Odea that "Religion often plays the role of institutionalizing immaturity and develops in its adherent's dependence upon religious institution and leads to assume individual responsibility and self-direction".[ix]

When Christian Missionaries normally approach a people to evangelize, a definite interaction of each other's culture takes place. Whatever be the package one may offer, people do get interested when they came to be convinced that what was offered was good enough to enrich their life. They are not worried whether what they are assimilating or taking in as part of their life has anything to do with their culture or in any way underscoring their own way of life for generations. There is no other way of introducing new Christian belief and practices or new socio-economic ideas than by effectively persuading individuals to deviate from their traditional ways.[x]

Church Polity, Education and Literature

There were many ways in which Christianity helped to shape the new culture that developed but some of the most important were church polity, education and literature.[xi] They enabled the tribes to adjust to the situation that had been forced upon them without losing their sense of distinct identity. Church polity developed new structures of tribal identity through

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education and literature. Christianity provided the people with the skill necessary to function by themselves within the new order.

Ecclesiastical Organization

At the time of the introduction of Christianity, the only polity in most areas was that of independent and isolated village-states. There was no organization or council that brought together all the members of a single tribe, let alone members of different neighbouring tribes. It was the church organization - the association, presbyteries, Synods, councils, convention, assemblies and dioceses - which provided the first forum in which representatives of an entire tribe and, in due course, of different tribes to come together for any purpose whatsoever. Church polity provided the basis for a new politics of identity. In this sense it was Christianity that created self-consciousness of different tribal cultural identity.

Education

The schools, particularly the central station school where the members of different villages and tribes studied together, made an important contribution to the development of the new tribal polity and identity. Christianity played a central role because the British Government turned over to the mission almost complete responsibility for education thus providing them with an instrument of influence especially in the early days when their numbers were small.

Literature

Literature also played a central role in creating a new tribal culture. Before the coming of Christianity, the dialects of different villages were unintelligible to members of other villages of the same tribe. When reducing a language to writing the missionaries had to choose one of the dialects for the purpose of communication. The dialect of the area where the first mission was located was chosen to represent the group of dialects that formed a language. This in effect gave a single language to the entire tribe giving a sense of common identity to groups that had been previously dialectically divided.

Change from Animism to Christianity and Consequent Changes

Christianity, indeed, had brought about a radical social change by broadening world view from particularism to universalism. It cemented the traditionally hostile tribe groups speaking different languages into a broad group of related tribes. It brought a change in their way of life. Forgetting their own cultural way of life they adopted the western culture of life.[xii]

Cultural change among the Tangkhul occurred through contacts with other cultures, invention and internal adjustment of its culture. In the traditional Tangkhul society, the people frankly believed in the philosophy of head-hunting and indulged in that venture. To them it was partly religious, partly as a means to show social maturity, partly as a proof of success, and partly

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for fertility and agricultural prosperity. It was the mainspring of their life and social activities and behavior that were inextricably woven round the practice. With the disappearance of head-hunting, many elements in their culture had been changed.

When the Tangkhul animists converted into Christianity, they started asking openly why they should honour their formal religious function and observe their traditional or cultural festivals. Today many of the children of the old head-hunters are working as Christian missionaries and evangelists converting others. In this connection, R.R. Shimray observes that from head-hunting to heart-hunting is a matter of life and death to them".[xiii]

Function of Traditional and Modern Festivals

Traditional Tangkhuls celebrated their festivals with great gusto. Dancing and drinking form an important feature of the celebration. The joy of life was sustained by the successive festivals among them. Their festivals undoubtedly possessed religious characters intimately connected with their way of life.

There were quite a number of festivals celebrated during the year. Luira Phanit (sowing festival), Mangkhap (completion of harvest), Dharkhat (offering of the harvest), Chumphut (opening of granary after harvest), and Thisham (festival for the death) were prominent. With the conversion of the people into Christianity, some of the traditional festivals like the Thisham and Chumphut festivals have been sealed off. The rest of the festivals though celebrated ceased to have their formal glory and are greatly Christianized in their celebration. Christmas and other Christian festivals have become more and more prominent.

Living Space

Generally, a Tangkhul house contains three rooms. The front room is called "*Yamkup*" which is meant for the domestic animals and served as the grinding room. The middle room is the living room and kitchen as well. The third room is their bed room-cum-stall room. In the olden days, common people covered their roofs with thatch whereas, the wealthy ones covered with '*lengcheng*' (wood plank).[xiv] In front of the main door, two curved beams were added to the cable by persons who could perform requisite *gennas*.[xv] The house of those who were better off was decorated with skulls, carvings and paintings. Tangkhuls' use of planks and shingle in their houses shows the appearance of great durability.[xvi] In course of time the majestically decorated traditional buildings have almost disappeared. Lengcheng (wood plank) has been replaced by C.I Sheets, skulls and carvings were replaced by flowers, and other pieces of art.

Traditionally, rough log planks, *thingpamkhong* (stools) hewn from solid log, neatly plaited cane and *mathira polang* (bamboo baskets), and some hampai (earthen pots), a row of *kazei* (spears), a mat or two, consisted of the furniture of Naga house. The very changes are those of acquiring materials such as lamps, shoes, umbrellas, matches, battery torches, guns, and other modern utensils, implements and weapons replacing the old ones.

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Scantily Dressed

The Nagas have been described by many writers as 'naked' or 'savage'. Certainly Tangkhuls had scanty dress or clothing for working in the fields. But on the days of social functions and holidays, both men and women wore much elaborate costumes. They had a variety of clothes and ornaments worn on different occasions, different clothes for different sexes and age-groups. A man's wealth or prowess or his status indicated the cloth he was allowed to wear. In the process of modernization, use of tailored and readymade and often ultra-modern garments is on the increase. The colourful Tangkhul shawls are no longer a must with the younger generation.

Oral Traditions

The oral tradition of Tangkhul contains past economic understandings, war and victories and historical incidents. Storytelling, recitations of poems and singing songs animated the leisure hour of the Tangkhul. Musically, as a tribe, they have a rich heritage of songs and dances. The Tangkhul Naga Christians today have gone for Christian hymns in western tunes and youngsters have gone for western pop music in a big way. Except for a few tradition-conscious young people they have a very small repertoire of their own tribal songs.[xvii]

Change in Health and Hygiene Conditions

The impact of Christianity on Tangkhul culture is tremendous on individuals and society. When the animists were converted into Christianity, their lives were transformed into a newer and richer life. Health and hygiene among them were marvelously improved. The new culture taught them about personnel cleanliness. They became more hygienic.

The first symbolic change was seen in the adoption of western styles of haircut from *haokuirat* (traditional coiffure) by the Christian students. They learned a new standard of clothing instead of scanty dress. Divorce and polygamy faded. People no more took pride in drinking *leiyu* (rice beer). War and head-hunting between the villages disappeared. Instead, people searched souls. Their fatalistic attitude towards life has turned to be a life of faith and hope. Christianity brought a new meaning to their life.

The impact of Christianity has brought about drastic changes in the life style of those who have embraced the religion. Due to Christianization, the colourful tribes are utilizing the best development programmes.[xviii] The Christian religion has provided them the benefit of modern civilization. And this was particularly so during the period of British rule when the converts felt closer to the British rulers than to their benighted countrymen. The western way of life spread among those who could afford to do so, while education improved living style and reliance upon modern medicine got introduced whenever Christianity was to enter. Yet it might be worthwhile asking the question whether Christianity and westernization in India are necessarily identical with each other. They are not. For there can be a Christian religion which

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does not necessarily draw men and women away from their own civilization. Yet up to now, principal agent of westernization among the tribal groups has been Christian missionary enterprise. It is after independence that Christianity among the Nagas has been encouraging the native culture.[xix]

On converting into Christianity people separated themselves from the traditional way of life. The separation became inevitable as the Christians no longer subscribed to the animistic presupposition basis of the festivals involving rituals in spirit worship. Since the inception of the Ukhrul church in 1902, the Missionaries listed a number of church rules that were to be faithfully observed. If a Christian participated a *genna* or other observances he or she was disciplined by the church.

Christians rejected the animal sacrifices and various rites intended to propitiate the malevolent spirit or pleasing the great gods. These involved a multitude of rituals performed for the good of the whole village, as in time of war or planting or harvesting or for the good of the clan or family or individual in time of illness and other calamity. The practice of stone and deity worship, paganism and the occult gave way to Christianity which resulted in many changes in attitude toward worship of native gods.[xx] The native converts changed their master from the village chief and elders to the Missionary and Evangelist and it became impossible for the Christians and the animistic villager to live side by side as a community in a village.

Another important contribution that Christianity made in the general area of the life style among the tribal people of the hills was in providing a basis for the new relationship among villagers and tribes as Christians emphasise upon the love for neighbour and enemy alike.[xxi] It was the church organization which brought members of different villages and tribe within common structure for the first time. Villages of the same tribe that had previously been at war with each other were brought together in association and Presbyteries. Different tribes were brought together in convention, council, and assemblies. Thus, evangelism and church polity brought togetherness among the people of different tribes.

One of the most remarkable social changes among the Tangkhul was the process of transition from village level organization to another level displaying a more advanced social organisation. The process of moving from one level to another level involves not merely a reshaping of the social order but restructuring of social relationships and development of a new social norm.

In traditional Tangkhul society, the social relations among the individuals are on the basis of kinship, clan and villages. The village society functions within one language area. The only possible exception is where members of the same tribe but speaking different languages enter into marriage relationship, probably often in the bilingual tracts where the two linguistically different villages meet. Thus in many villages social relationship is essentially at the kinship level which is limited to a narrow region.

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The introduction of a common language through education by Pettigrew brought wider social relations involving different villages living in the region. All the Tangkhul villages now speaking a common language felt a new sense of identity. The whole Tangkhul villages became a single linguistic group and tribe.

With urbanization, there is an increase in the involvement of church organization and rationality of action. For, a man who comes under the influence of town life, his religious attitude and practices are greatly influenced by the variety of contacts and experiences in the urban market. Old values are questioned and new needs are conceived, the traditional form of religious expression fall into disuse.[xxii]

Modernization

When we say modernization, it involves several factors, like introduction of cash economy, availability and use of unknown commodities, modern education, medicine, newspaper, books, model for new life-style and new judicial and political system. Christianity has definitely given some of these items. Hence, modernization is definitely not non-Christian. It, in fact, paves a way for further development. The development may reach out to many existential angles.[xxiii]

The process of modernization and growth of education bring about political consciousness in the minds of the people. The Tangkhuls like the other Naga tribes came to know that they are part of a group of Naga tribes. Time and again, some Tangkhul leaders in collaboration with other leaders from other Naga tribes of Manipur have been demanding to form a united Naga homeland under the Union of India.

The British government introduced all round change in Tangkhul traditional lives. M.K. Shimray stated that "*Bora Saheb* Higgin (P.M.S.) stopped the practice of extracting tribute by bigger and stronger villages from smaller villages prevalent among the Tangkhul.[xxiv] The village no longer acted as the main organization socially and politically. Village became the smallest unit of political administration within the British domination.

With the arrival of Christianity, the floodgate of a new world vision was opened to the tribal world by the Missionary activities. Apart from the day of Labour Corps, the Missionary played a great role in providing even physical opportunities for the tribal people to come in contact with the rest of the world. Foreign Missionaries, as they were keen on the local church, facilitated opportunities for the Nagas to go out of the country to study the Bible and to get other necessary training.[xxv]

Evangelization and Role of Indigenous Leadership

After the First World War, the missionaries created a well organized and thorough plan for better administration and gave wider scope for native church leaders in the mission work. The

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native converts became enthusiastic in evangelism. The zeal of the early Christian is abundantly testified by their beliefs, their readiness to endure all things, dangerous journey by land and rivers, personal obloquy and abuse, scourging in the service of what they conceived to be eternal truth.

The early 1920s mark the beginning of involvement of the native workers who were trained and recruited in mission station which inculcated new habits and customs in mass evangelization among their own tribes. In May 1921 a revival began among the Tangkhul Nagas, led by two young men, one the headmaster of the school at Ukhrul, Miksha Shimray, and the other by the pastor of the church T. Luikham.[xxvi] R. Ruichumhao who was the first member of the tribe to receive high school education was the most outstanding church leader. He took up evangelist work and served as the superintendent pastor of the western circle till his death in 1933. Ruichumhao's life became the most effective instrument in those days for conversion through preaching.[xxvii] The number of converts grew like wildfire, and there were instances of mass conversion. A church record shows that within a period of one decade beginning from 1920, more than twenty local churches were organized in the Tangkhul hills.

In the village of Somdal and Serarakhong the Christian groups made a public demonstration against the evil of rice beer. They gathered rice beer pots and all utensils or articles associated with animistic worship and smashed them and burned them all.[xxviii]

Social Role of Christianity

Christianity among the Nagas helps to knit the ultimate source of social cohesion. Social values emanate from religious faith. For the Tangkhuls, Christianity is the foundation upon which social values rest. Children should obey their parents, should not tell lie or cheat, women should be faithful to men, people should be honest and virtuous. These social values maintain social cohesion. It is religion that asks men to renounce unsocial activities and requires him to accept limitation upon his wants and desires.

Besides, Christianity shapes domestic, economic and political institutions. Religious rites are performed on many occasions as in relation to vital events and dominant interests, birth, initiation, marriage, sickness, death and so on, and they are intimately concerned with family and kinship interests and with political institutions. In Tangkhul society Christianity is the central element of its life.

Conclusion

Cultural and social change was brought by Christian education in the tribal area of Manipur. With Christian education the massage of love and forgiveness were instilled upon the minds of the people. With the introduction of Christian education a feeling of love and peace was aroused in the area where this was lacking. Secondly, a common language and written literature were given to the people by the Christian missionaries, which brought about a sense of

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togetherness and common understanding through the medium of language and literature. Language is always a cementing factor that brings people of the same tongue together. With the introduction of modern education Tangkhuls came into contact with the civilized world and they came under the influence of other people. So, changes took place in their social, cultural, ideological, religious and many other aspects of life. Their attitude toward life, morality and day to day living are affected. Their material culture, habits, dress and customs, profession and all style of life are greatly affected by the Christian culture. Their old village cultural ways of life were disintegrated, defused and displaced by new ideas and practices. Christianity has transformed the life-style of the tribal society. Intellectually, they have been transformed from universal illiteracy to literacy. Political consciousness is another remarkable contribution of Christianity to the tribal people. The rapid and radical changes in their social life from a primitive and unsophisticated life to a high standard modern life style are all the impact of Christianity. Christianity provided an ideology that helps the tribal people maintain their identity in the face of serious erosion of their traditional religion, social and political institution. Christianity also brought the tribal skill necessary to function effectively within the new society that modernization was bringing.

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Development of Speech Audiometry Material in Goan Konkani Language

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Abstract

In the audiological test battery, speech audiometry plays an important role. It measures an individual's sensitivity to speech stimuli and higher level linguistic activities. In a standardized audiometric procedure, speech awareness threshold, speech recognition threshold and speech identification scores are measured using different speech stimuli such as consonants, spondees, phonetically balanced words and sentences. To enhance the accuracy of speech audiometry, speech stimuli should be developed and standardized in the native language of an individual.

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Considering this, speech audiometry materials have been developed in several Indian languages and standardized. Konkani is one of the national languages of India and is official language and mother tongue of the Goa state (Southern State of India) which consists of two dialectal variations (Christian & Hindu). With reference to Konkani language, speech stimuli to assess speech audiometry scores are not available. The purpose of this study was to develop speech audiometry material (phonetically balance word list) in Goan Konkani language (common to both dialects) which can be used to assess speech identification performance in individuals with hearing impairment. Two lists of phonetically balanced words (20 words in each list) were prepared based on the frequencies of occurrence of different phonemes in Konkani language (common to both dialects). Using these two word list, Speech Identification Scores (SIS) were measured for normal hearing and sensori-neural hearing loss individuals. The two word lists developed were found to be effective in discriminating normal hearing from hearing impaired individuals. Test-retest reliability was found to be high. This indicates that the Phonetically Balanced (PB) words developed in this study are consistent enough to be used routinely when establishing SIS in the clinical population.

Key words: Speech audiometry, Konkani Language, Speech Identification Scores

Introduction

Pure tone audiometry serves as a primary procedure to evaluate the type and quantify the extent of an individual's hearing loss. But it cannot represent an individual's speech perception ability. Speech perception refers to an individual's ability to perceive the acoustic waveforms produced by a speaker (Goldinger, Pisonic & Logan, 1991). Thus, our communication is dependent on hearing system and difficulty in understanding speech is the greatest complaints from hearing impaired individuals. The hearing impairment inferred from a pure tone audiogram cannot depict accurately the degree of handicap in speech communication caused by a hearing impairment. Thus, the need for audiological test procedures that could test an individual's hearing sensitivity to speech stimuli surfaced and speech audiometry is being used widely as a part of routine audiological evaluation. Speech audiometry is a simple measurement of an individual's response to speech stimuli under controlled conditions. It validates the pure tone thresholds and provides an index for the hearing sensitivity for speech (Carhart, 1952; Chaiklin & Ventry, 1964). Speech detection/awareness threshold, speech recognoition threshold and speech discrimination /identification score are the most commonly used test procedures in a standard audiometric

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procedure. Speech stimuli used in speech audiometry vary from consonants, phonetically balanced words, spondee words, digits, nonsense syllables and sentences.

Speech detection/awareness threshold is the lowest hearing threshold level at which an individual can correctly detect the presence of speech stimuli 50% of the time. Speech recognition threshold indicates, the lowest hearing level at which an individual correctly repeats speech stimuli 50% of the time (Carhart, 1946). Speech discrimination/identification scores (SIS) involves a procedure of establishing the percentage of correctly perceived phonetically balanced monosyllabic words (PB words) presented at a comfortable supra threshold level (Hood & Poole, 1980). Phonetically balanced words are selected depending on the frequency of occurrence of speech sounds in a language. According to Wang, Mannell, Newall, Zhang & Han (2007), speech sounds are more meaningful in assessing the function of auditory system because they involve the assessment of higher level linguistic activities and the effects of contextual constraints in processing auditory information. Clinically speech identification scores are used to; describe the extent of hearing impairment and how it affects speech understanding, identify the site of lesion, identify the benefits of hearing aids and monitoring patient performance over time for either diagnostic or rehabilitative purpose (Gelfand, 2007).

High quality, standardized speech audiometry materials have been developed and used extensively in English. However, for many of the world's languages, such materials are more limited or non-existent. In order to enhance the validity and accuracy of speech audiometry, speech tests should be administered in the patient's native language/dialect (Lehiste & Peterson, 1959; Ramkissoon, 2001). Test materials, in every language, should be developed and standardized in an experimental setting (Carhart, 1965). Therefore, speech stimuli should consist of words that are considered "familiar" in that language and accuracy of speech audiometry relies heavily on the subject's knowledge of the test material (Zubick, 1983). In other words, testing a patient in their non-native language may yield inaccurately low scores because the utilization of foreign words may appear as nonsense stimuli (Weisleder & Hodgson, 1989).

India being a land of diversity, constituting a multilingual & multicultural population comprises of nearly 29 independent languages. Many Indian researchers and audiologists have recognized this need and have developed speech audiometry stimuli in few languages like; Hindi (Abrol, 1972), Indian English (Swarnalatha, 1972), Kannada (Nagaraja, 1973), Tamil (Dayalan, 1976),

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picture SRT for children and adults in Kannada (Rajashekhar, 1976), Gujarathi (Mallikarjun, 1984), Tulu (Samuel, 1998). Konkani is an Indo-European independent and literary language. In India, it was added to the list of National languages in 1992. Konkani language is widely used in the Western Coastal region of India known as Konkan i.e., Karnataka, Goa and Maharashtra. The number of Konkani speakers in India is around 7.6 million making up 0.245 of India's population. However, there are very high number of dialects exists in Konkani due to the influence of religion and local languages. Broadly the dialects of Konkani language are classified into three groups: Northern Konkani, spoken in the Ratnagiri district of Maharashtra with strong cultural ties to Marathi; Central Konkani, spoken in Goa influenced by Portuguese language; Southern Konkani, spoken in coastal region of Karnataka influenced by Tulu and Kannada languages. Among these states, Konkani is the predominant language (70% of the population) for the auditory texture of the Goan linguistic environment with two dialectal variations depending on Hindu and Christian population.

Konkani was accepted as official language of Goa state since 1987 with Devanagari script. It has 16 basic vowels, 36 consonants, 5 semivowels, 3 sibilants, 1 aspirate and many diphthongs. Different types of nasal vowels are a special feature of the Konkani language (Bhat & Sunita, 2004). However, till date with reference to Konkani language no test material available for measuring speech identification performance for Goan population. Hence there is a need to develop material for assessing speech identification score which includes words which are familiar and commonly used in two dialects (Hindu & Christian) of Goan Konkani. Thus, the purpose of the study was to develop and evaluate word lists in Konkani (common to both Goan dialects) for assessing speech identification performance.

Method and Materials

In order to fulfill the aim of the study, the following method was adopted. The study was conducted in three phases:

Phase 1: Development of PB word lists in Goan Konkani as a test material for assessing speech identification performance.

Phase 2: Assessing the validity of word list

Phase 3: Assessing the reliability of the word list

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Phase 1: Development of PB word lists in Konkani as a test material for assessing speech identification performance.

The following steps were involved while developing the word lists in Konkani for assessing speech identification performance: 1) Collection of words 2) Familiarity assessment of collected words 3) Construction of final word lists

1. Collection of words in Konkani

The monosyllabic words were collected from different sources like consulting linguists having good knowledge in Konkani language, Goa Konkani-English Dictionary (Borkar, Thali & Ghanekar, 2004) & from a fairly recent publication entitled "Konkani Utravoll" (Goeant challant gholpi) which consisted of the most frequent occurrence of phonemes and frequently used words in spoken & written Konkani, compiled by Mahale (1995). With the help of a linguist, approximately 75 words were selected based on frequency of occurrence of phonemes and words which are common to both dialects.

2. Familiarity check.

The collected 75 monosyllabic words were assessed for familiarity in order to ensure that the selected words were known to native speakers of Konkani and were commonly used in both dialects (Hindu & Christian Konkani). To assess the familiarity, the monosyllabic words were presented to one hundred normal native Konkani speaking individuals above the age of 16yrs belonging to the general Goan population. The subjects were instructed to rate the monosyllabic words on a 3 point rating scale as; unfamiliar, familiar, or very familiar. Out of 75 words, 8 words were rated as unfamiliar, 19 were rated as familiar & 48 were rated as very familiar. The words rated as familiar and most familiar were considered for constructing the final word lists.

3. Construction of final word lists

The 67 words which were rated as familiar and very familiar were presented to 10 normal hearing individuals at 40 dB SL to assess whether the normal hearing individuals can identify these words without difficulty. All the listeners identified all 67 words at 40 dB SL with 100% accuracy. Finally, two word lists of 20 words (Appendix I & II) each were prepared from these 67 words based on the frequencies of occurrence of different phonemes in Konkani language. Further, 10 words were selected as practice items.

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Phase 2: Assessing the validity of word list

A formal study was carried out to evaluate the validity of the word lists by comparing the performances of two groups of subjects: normal hearing and sensori-neural hearing impaired using the following method.

Subjects:

A total of 20 subjects (group I) in the age group of 18-30 (M = 23.08 yrs) years with normal hearing and no speech disorders and 20 subjects (group II) in the age range of 45-70($M = 60.06$ yrs) years of age having bilateral mild to moderately severe SN hearing loss served as subjects. All the subjects were native speakers of Goan Konkani (equal number in both the social dialect groups).

Audiometric testing

The audiometric assessments including otoscopic examination, pure-tone audiometry, speech audiometry and tympanometry were conducted to ensure that suitable subjects with normal hearing and sensori-neural hearing loss were selected for the experimental procedures. The pure-tone average threshold (PTA) and speech recognition threshold (SRT) was obtained for all the subjects using Arphi Diagnostic Audiometer 2001diagnostic clinical audiometer with TDH 39 headphones. Tympanometry was carried out using Madson Zodiac 901 middle-ear analyzer.

Administration procedure

The subjects were tested in a sound-treated audiometric room. The examiner presented the speech stimuli using monitored live voice, ensuring that the deflection of the VU meter was zero. The stimuli were presented using live voice by a native female speaker of Goan Konkani through a microphone positioned approximately 5 cm from the mouth of the talker at 0° azimuth. Prior to the speech identification score testing, each subject's Speech Recognition Threshold was obtained using Konkani Spondees developed & standardized by Saldanha (2008). Before the assessment of the speech identification performance, each subject was given following instructions in Konkani "You will hear a list of words, through your earphones. Listen carefully and when you hear a word repeat the words". Initially ten practice items were presented in order to familiarize the subjects about the test procedure. All the words obtained were presented at presentation level of SRT+40 dB SL as reported that, normal hearing individuals obtain maximum SIS scores at 40 dB SL relative to SRT (Eldert & Davis, 1951; Silman & Silverman,

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1991). Each correct response was given a score of 1 and an incorrect response was given a score of 0. The raw score was then converted to percentage as follows:

Total number of correct response x 100

Test score % = ---

Total number of words presented

Phase 3: Assessing the reliability of the word list

Test Retest reliability of the word list was verified by administering the same PB word list to the same group of 20 normal hearing subjects (40 ears) after a gap of one week, at the same intensity level (40 dB above the SRT). The number of correct responses given by each subject for the list tested was carefully noted for both administrations. The data obtained was subjected to statistical analysis, where their means and standard deviations were obtained.

Results

Speech identification scores are represented as the percentage of words correctly identified or recognized by an individual at a comfortable supra threshold level (40 dB SL). The mean and standard deviation values for each Konkani PB word list for two groups are summarized in table 1.

Table1. Mean speech identification scores (%) of each list for two groups

Word list	Presentation level	Group I (Normal hearing)		Group II (SN hearing Loss)	
		Mean	SD	Mean	SD
1	40 dB SL	100	0.00	89.3	4.95
2	40dB SL	100	0.00	88.2	4.35

It can be noted from the above table that, at 40 dB SL (above the SRT) level, normal hearing subjects attained maximum speech identification scores when compared to SN hearing impaired subjects using both word lists and was statistically significant (p = 0.001). Hence, it can be concluded that, the two PB word list developed in Konkani language equally capable in differentiating normal hearing subjects from that of hearing impaired subjects.

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Test Retest reliability of the word list was verified by administering the two word lists to the same group of 20 (40 ears) normal hearing subjects after a gap of one week, at the same intensity level (40 dB above the SRT). The subjects obtained 100% speech identification scores for both word lists. This clearly indicates a high test retest reliability of the Konkani word list developed.

Discussion

It is a well-established fact that, speech audiometry testing assesses the higher level linguistic functions and hence, is clinically more acceptable than pure tone audiometry. Despite its widely accredited applications, the accuracy of Speech audiometry is often marred by the utilization of foreign/unfamiliar words due to the limited or non-existent speech material in many of the world's languages. Speech audiometry to be a valid and accurate evaluation, individuals should be tested in their native language (Ramkissoon, 2001).

The present study intended to develop Speech Audiometry material (phonetically balanced words) in Goan Konkani. Following the selection of the most familiar monosyllabic words in the Konkani language, a list of PB words was created. A vital phase in this study was the determination of the Speech Identification Scores in normal hearing native Goan Konkani speakers. As reported by Eldert & Davis (1951), at intensity levels 35 to 40 dB above the SRT normal hearing individuals obtain a maximum SIS score of 95 to 100%. Taking this into account, phonetically balanced familiar words were presented to 20 normal hearing individuals (40 ears) at 40 dBSL. All the subjects with normal hearing thresholds attained maximum (100%) SIS scores when presented at 40 dB SL. This indicates that the PB words developed in this study are consistent enough to be used routinely when establishing SIS in the clinical population.

The next logical and important step was to test the same material (PB words) on individuals who have sensory neural hearing impairments, as eventually the materials created were to be used with individuals with possible hearing impairment. Jerger (2006) suggested that the word lists need to be tested on the population for which the test is intended in order to establish a more accurate test. Goetzinger (1978) found that the Speech Identification Scores can vary from 90 - 100% in normal hearing individuals to 80 – 95% in individuals with varied degree of sensory deafness. McArdle and Wilson (2006) reported that there is a significant difference in the performance of individuals with normal hearing and those with hearing impairment. Similarly, the results of the present study also indicated a prominent difference in the SIS scores between

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normal hearing subjects and individuals with hearing loss (100% and 89.3% respectively). Hence it can be inferred that the SIS obtained using the Konkani PB words developed in this study can be used consistently to discriminate between an individual with normal hearing & one with hearing loss.

Conclusion

Speech audiometry is very essential component of audiological test battery. It gives information about an individual's sensitivity to speech stimuli and understanding speech. Routine assessment of speech perception skills is necessary using reliable and valid clinical assessment tools in specific native languages. In India there are nearly 29 independent languages and very few languages have speech audiometric test materials. Many Indian researchers and audiologists have recognized this need and have begun to develop speech audiometry material across different Indian languages in an attempt to enhance the validity & accuracy of the speech audiometry procedure & thereby boosting the precision of audiological testing in the diagnosis of hearing impairment. Considering this, the current study developed 2 word lists (20 words each) in Goan Konkani language for assessing speech identification performance in adults. The word lists developed in Goan Konkani language were found to be reliable and was able to differentiate the performance of normal hearing and hearing impaired individuals.

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APPENDIX – I

P.B. WORD LIST 1

1. भूक /bʰuːk/
2. घाण /gʰaːɳ/
3. तीख /t̪iːkʰ/
4. दोन /ɖon/
5. धा /d̪ʰaː/
6. पोट /poʈ/
7. मास /maːs/
8. लांब /laːmb/
9. शेत /ʃet̪/
10. वेळ /veɭ/

11. ढोल /ɖʰol/
12. थय /t̪ʰəj/
13. घर /gʰər/
14. गांठ /gaːnʈʰ/
15. चोर /tsor/
16. छाप /cʰaːp/
17. जीब /ɟiːb/
18. झाड /zʰaːɖ/
19. वाट /ˈvaːʈ/
20. फोड /ˈfoɖ/

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APPENDIX – II
P.B. WORD LIST 2

1. झेत /ɟʰeʈ/
2. कांय /kã:j/
3. जाप /za:p/
4. फळ /fəl/
5. तेल /ʈel/
6. ढग /ɖʰəg/
7. णव /ŋəʋ/
8. धर /dʰ̪ər/
9. सुख /sukʰ/
10. पांच /pã:ts/

11. चड /tsəɖ/
12. हय /həj/
13. भाव /bʰaʋ/
14. शीत /ʃi:ʈ/
15. बस /bəs/
16. छा /cʰa:/
17. माड /ma:ɖ/
18. देव /deʋ/
19. मीठ /mi:ʈʰ/
20. बोट /boʈ/

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Language in India www.languageinindia.com **ISSN 1930-2940 15:2 February 2015**
Marissa. A. Dias, MASLP Student, Usha Devadas, Ph.D. (Corresponding author) and
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Development of Speech Audiometry Material in Goan Konkani Language

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Second Language Listening –
Investigating Self-supporting Needs

M. Saravanapava Iyer, Ph.D.
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Abstract

In most of the ESL classrooms in Sri Lanka among four basic language skills, Listening Comprehension (LC) is almost neglected due to many practical reasons;   in some classrooms LC is conducted; but the achievement rate is not satisfactory; to recognize part of the solution for this problem, the primary objective of this investigation was to recognize the peculiar listening comprehension (LC) issues encountered by the Tamil medium first year undergraduates in the Faculty of Arts during transactional listening and suggest feasible and effective recommendations for the stakeholders based on classroom investigation. In order to accomplish this objective, 27 Tamil medium ESL first year listeners were randomly selected as sample population in the Faculty of Arts and a classroom investigation employing an intervention programme for one complete semester was conducted; the intervention programme incorporated some specially selected LC texts/activities, participant observation and verbal report.

Having employed qualitative methodology with the questionnaire, participant observation and retrospective report, this study, at the end, found out that the ESL listeners' comprehension level progressed dramatically when training was provided with specially selected texts with appropriate support needs to match our listeners' requirements.

Keywords: Listening Comprehension, Bottom-up, Top-down, Learning Style, Brain Dominance

1. Introduction

Basically second language classroom research relevant to four basic skills has evolved due to the influences of researches from many different fields, for example, education, psychology, anthropology, sociology, linguistics, and applied linguistics. At the outset, in the field of second language research, four conventions were accommodated according to Nunan (2005):

01. Psychometric research- It is mainly based on comparison of – pre-test and post test.

02. Interaction studies   - It was based on classroom interactions; classroom interactions between the teacher and the learners and among learners are cautiously observed and recorded and analysis is carried out.

03. Discourse analysis   - This type of research evolved from socio – linguistic perspective analysis.

04. Ethnographic conventions - This type of investigation developed from the field of anthropology and sociology. In this investigation the behaviour of classroom participants were minutely observed and described. (Nunan, 2005)

In a language classroom research, chiefly L1 acquisition/learning or L2 acquisition/learning situation, language pathology, speech and hearing and language use in social/professional contexts are considered as the main areas of investigations.

This paper attempts to present a research design on English as a Second Language (ESL) listening comprehension. Therefore, in the next section, I present adequate information pertinent to listening comprehension because a researcher must have sufficient understanding on the nature of listening comprehension and the research design. It is supposed this model can be followed by any researchers on listening comprehension.

2. Listening Comprehension (LC)

Before discussing the details of research designing, it is better to understand briefly about the concept and nature of second language Listening Comprehension (LC), since the main focus of this research design is on second language LC.

LC is an active process of constructing meaning, and that this is done by applying knowledge to the incoming sound and signals. Listeners can receive messages conveyed to their ears as sound waves pass through the medium of auditory organs. Therefore, nowadays language scholars view listening comprehension process happens in a highly complex and active situation, which involves lot of internal neurological network and processes within listeners' brain and this high level network, cannot be understood by human beings.

For instance Anderson and Lynch (1988) consider listeners are "active model builders" and Rost (1990) believes that LC process employs not only "comprehension" process but also "interpretation;" Quoting Rost (1990), Ellis (2003) also advocates, "because listeners are involved in hypothesis-testing and inferencing, not just decoding what is said"(2003, p. 39). In the sense, hypothesis – testing and inferencing are considered very high level process related to LC. From the discussion of these scholars it is clear that LC is an active and dynamic process and understanding this process is not easy because it is internal.

Generally speaking, the speculation and guesswork of a Language Understanding System (LUS) in human beings incorporates a large number of language processors and a General Problem Solver (GPS) according to language scholars. Further, most of the leading researchers (for example, Foster, 1979; Marslen-Wilson & Tyler, 1980; Anderson, 1995; Garnham, 1985; Aitchison, 1989) in the field of psychology of language and in artificial intelligence have the same opinion on it.

During LC process, linguistic knowledge incorporates from the minimal unit to semantic information of the language, for instance, phonological, lexical, syntactic and semantic knowledge of language (Bransford & McCarrell, 1977, p. 389 – quoted in Wu Yi'an, 1998). On the other hand non-linguistic knowledge is considered as linguistic background knowledge which is supposed to gain by

previous relevant experience by listeners from varieties sources like library reading, travelling, interacting in English with different types of experienced people, watching English movies, and so on. They can also be obtained from the field of science and technology, socio-religious culture, history, etc. The generally accepted tendency of the scholars is that the linguistic knowledge is activated from bottom up way and non-linguistic knowledge is triggered from top-down way to interpret and process the input data by listeners in collaboration with his general/world knowledge (Clark & Clark, 1977).

Anderson (1995) and Bialystok (1990) categorize two different major types of processes: 1) automatic process and 2) controlled process. The automatic process is desirable because it happens very quickly with little effort of a smart listener, whereas controlled process needs a lot of concentration and attention of the listeners. This situation generally delays the LC processing and leads to less process of a particular language.

Richards (1983) explains that when listeners listen to some utterances they make use of two kinds of information/knowledge to comprehend the meaning of those utterances: (1) linguistic knowledge and (2) prior knowledge. Listeners, while they process information signals from bottom up way exploit linguistic schemata from their Long-Term Memory (LTM). These information include grammatical or syntactic rules according to Richards' (1983) view. The main advantages of the schemata are, helping listeners to accelerate the comprehension processes from top-down employing non-linguistic knowledge; it also helps listeners to anticipate and guess the next incoming utterance while processing top-down approach.

To interpret this nature of bottom-up and top-down processes many models have been established by several scholars. For instance, bottom – up model, top – down model and the interactive model are some important models to mention. Brief discussion on these models is supposed to help the researchers, curriculum designers and teachers to understand the basic frames and dimensions of each model.

2.1 The Bottom-up Model

In this model the process begins with smallest linguistic unit (sounds), words, and then identifying the syntactical level. For this kind of linguistic processes a listener has to pay very sharp attention to every single detail of the linguistic units from bottom to top. Usually it is said, that this model was developed from the communication process (Shannon & Weaver, 1949 – quoted in Flowerdew & Miller, 2005).

2.2 The Top-down Model

The LC process of this model mainly processes the incoming signal/message by drawing appropriate background knowledge and contextual situation; if appropriate background knowledge is not available there will be a breakdown in comprehension. A listener during this LC process applies his background knowledge for prediction and inferencing.

2.3. The Interactive Model

In interactive model process a listener is supposed to employ two ways simultaneously (bottom-up and top-down) to comprehend the incoming messages. This theory was built up by Rumelhart (1980) to explain reading comprehension but it is suggested that it can be equally applied to LC also. According to this model, the processes occur concurrently at all the levels; anyhow no researches are available to explain how this process happens. This is also called as parallel distributed processing (McClelland, Rumelhart & PDP Research Group, 1986).

3. Aims

In the previous section I have explained briefly about three major models pertaining to LC. Now the aims of this research can be summarized. The main aims of the present research are:

(1) Recognizing varieties of learners' self-supporting requirements in LC process employing appropriate tool

(2) Helping the unsuccessful listeners to identify their own potentialities and encourage them to apply whenever necessary independently to become a successful learners.

To achieve these aims, at the initial stage, the following are some tentative outline questions, which are expected to guide the researcher to frame the research questions in future. Generally, for qualitative method research questions are not formed; however, in this context I employed these questions as my research guidelines.

a) Are there any self-supporting systems, which play important role for the successful learners in LC?

b) Is there any possibility of identifying the self-supporting systems? If so, how?

c) Practically are there any possibilities to provide training in self-supporting systems with the day-to-day LC tasks?

d) Will that kind of collaborative training programme with the task provide fruitful result for the less successful learners in LC?

I attempted to find answers to the above question via a classroom research.

4. Subjects

With those aims, I planned to conduct the research in my working place (The University of Jaffna, Sri Lanka). The research population was first year first semester Arts Tamil medium 27 mixed ability undergraduates.

5. Problem

It has been casually observed for a long time that whatever efforts have been made to improve the LC level of the university students have not yielded the expected results. With the 26th years teaching of LC experience with the university students it has been noticed by me that the students are unable to perform satisfactorily in the classroom and in the final semester LC examinations in four basic skills; in

this research I attempted to find some solutions relevant to LC only; this research does not focus on other skills.

6. Research Design

The whole research was planned to conduct in two stages (preliminary investigation - stage I and main investigation - stage II). Preliminary investigation stage was expected to support to gain basic information like current entry proficiency level of the subjects, background information about the subjects, recognizing the basic research issues, and some fundamental clues pertaining to learners' self-supporting needs which were anticipated to facilitate to construct the research questions for the primary enquiry. With those evidences it was planned to build up many LC tasks for the main study, primary investigation stage II. These LC tasks were planned to implement for one semester by the researcher. Since a large number of factors have to be observed in the class pertaining to listeners' behaviour during tasks sessions it was determined that the researcher took the responsibility of teaching and observing the classroom as participant observant. During this session it was aimed that many more (in addition to information those obtained in the preliminary study) self-supporting systems would be recognized by the researcher and they would be introduced to the learners who have problems in LC in the class.

In the middle of the session an examination was planned to be conducted in LC to check what type of self-supporting trends, facilitated them in comprehending listening very successfully, and how these trends assisted the low and average level learners to process effectively. As soon as the test was over (within fifteen minutes) retrospective report was obtained from the students. From that report, many constructive data pertinent to learners' self supporting tendencies were recognized. At the end of the session also a LC posttest was planned to administer to check the effectiveness of the self-supporting system in LC especially with the less successful learners. The following research tools were planned to use for the preliminary investigation apart from the LC tasks.

a) Biographic questionnaire:

Biographic questionnaire was hoped to provide necessary information to the researcher about the subjects. For example, details about the socio-economic cultural background, biographic information, family education level, parents' support, information regarding to motivation/attitude, previous language exposure/history and so on.

b) Participatory observation:

During and after the LC initial test, test takers will be observed by the researcher to get some preliminary data. This observation will be mainly focused on their tendencies during LC test, their anxiety level, feedback in the form of opinions, their interests, to some degree about their motivational level, etc. These factors are also expected to support the researcher to design the main study.

c) Initial listening comprehension test/pre-test:

The chief purposes of the initial LC test in this context was to recognize the current entry level of the subjects only in terms of LC, identifying some of the learners' self-supporting systems from the successful test takers and some of the self-supporting needs of the less successful test takers. For these purposes a LC test was developed incorporating bottom up (for 50%) and top down (for 50%) tasks equally. And this initial LC test was based on non-interactive listening tasks using transactional language. It is suggested by the scholars that these types of tasks are enough to gauge reasonable key aspects of the second language listening capacity of a test taker (Buck, 2001).

d) Retrospection verbal report:

Immediately after (within 15 minutes) completing the pre test researcher met the test takers to have an informal discussion. From this relaxed tension free conversation researcher gathered some basic, rich and useful data for the main study associated to learners self supporting needs and pattern, difficult areas of test tasks, and reasons for the difficulties.

e) Brain Dominance inventory:

This inventory revealed some useful information about the learners' brain dominating behaviours. Further, through this inventory the researcher was able to make out individual differences in learners, which were expected to help the researcher to plan tasks in such a manner. This again helped to reduce mismatching activities in the classroom.

f) Learning style inventory:

Every student has his/her own learning style and these learning styles differ from learners to learners. For example, some students like to learn by looking at things (visual learners) or some will prefer to hear (auditory learners); some others like to learn by doing things or involve themselves (kinaesthetic or tactile learners); some learners enjoy learning only when they do something by themselves (individual work), meanwhile some others prefer to study in groups/pairs (group/combine/cooperative/pair work). These information assisted the researcher to design the LC activities according to the learners' learning styles.

7. Summary of Self-supporting System

During preliminary investigation as mentioned above, I employed six instruments to elicit varieties of relevant information. Biographic questionnaire provided ample data relevant to our subjects; for example, their English language learning experience, school teaching method and text, motivational level with attitude, parental/teachers' encouragements, needs, type of tasks, pronunciation type, speech delivery rate, appropriate visual supports, pre-task familiarization support and so on. With these data main investigation started.

8. Main Investigation – Stage – II

The preliminary investigation facilitated the investigator to build up a viable research structure through which the investigator discovered more salient insights pertinent to self-supporting systems required by the listeners as mentioned previously.

With those data classroom LC tasks/stimuli were implemented by the researcher and carefully observed as participant observant. While LC tasks were realized, observation techniques were employed by the researcher as one of the central tools. Because while doing the tasks learners engage in many activities internally and externally; some of the tactics may help them to learn the tasks successfully whereas some of the tactics will not. It would be wrong to make an assumption that less successful learners do not apply any self-supporting system or they don't have the ability to apply those systems. Since LC tasks played a key role for the main investigation in combination with the tools, the rationale and descriptions of the tasks are specified here.

8.1 Rationale of the Task Types

Approximately thirty LC tasks/stimuli were presented including ten bottom-up models, ten top-down models – (Vanderplank terms as "following" and "understanding," 1988, quoted in Macaro, 2003), and ten interactive (assorted) models (bottom-up + top-down); these tasks were all fine-tuned with the current proficiency level of the subjects; the preliminary investigation confirmed that our subjects' proficiency level is novice – high listeners according to the American Council of Testing Foreign Languages (ACTFL, 1986) guideline descriptors. In recent times, in the case of LC tasks, more emphasis is laid on top-down process. However, many current studies (for example, Ross, 1997; Tsui & Fullilove, 1998; Wu, 1998) suggest that although top-down processing is vital, bottom-up processing cannot be ignored and it is believed that bottom-up processing is a better indicator of LC style of a student than top-down processing (Macaro, 2003). To heed separate account of both bottom-up processings and top-down processing, it was intended to implement tasks separately on both styles and to examine the effect on mixed tasks (both bottom-up and top-down); it was decided to employ equal numbers of mixed tasks in the class.

Buck (1990) reports from his study a successful learner needs to "check and monitor" his own interpretation and comprehension. In order to achieve this, bottom-up and top-down processing happen at

the same time (Buck, 1990). Therefore, researcher accommodated all three models; while LC stimuli were prepared for the main investigation, texts types accommodated following the "oral-literate continuum", explained by Tannen (1982) (quoted in Shohamy & Inbar, 1991). Buck (1997) also explains more or less the same view as "listening situations can be arranged on a continuum, based on the amount of interaction, or collaboration, between the listener and the speaker: from non-interactive monologue at one end to completely interactive discussion at the other" (Buck, 1997, pp. 65-74).

While preparing the tasks researcher accommodated information which were obtained from the preliminary study. These tasks were considered to encourage the subjects,

- to process linguistic knowledge (bottom – up)
- to process non-linguistic knowledge (top-down)
- to process both linguistic and non-linguistic knowledge (interactive model)
- the subjects' individual needs/interests (reasonably by grouping the needs as three/four)

Further, tasks were designed to
- avoid subjects' cultural conflicts/contradictions as much as possible
- include non-interactive/interactive text type – reasonably authentic
- incorporate some self-supporting schemes, which were supposed to obtain from the preliminary investigation, to lead the subjects for a successful LC independently
- promote learners' autonomy by recognizing their own self-supporting systems in LC

Table – 6.2.1.1 - Tasks implementation plan

1.**Pre-listening session**

01.	Objectives – bottom-up/interactive/top-down process (Introduction of keywords/activating background knowledge) and learning strategies
02.	Introducing themes.
03.	Introduction of knowledge of learning strategies /benefits.
04.	Tracing classroom strategies if any.
05.	Introducing tasks and objectives (If necessary sub-tasks)
06.	Previewing tasks
07.	Group/pair discussions
08.	Objective setting on par with proficiency level
09.	Teaching tools – audio player/blackboard/pictures
10.	Rechecking their understanding in what they have to do during listening and imme listening.
11.	Observation
2. While – listening session	
01.	LC text presentation (first listening)
02.	Individual work (second listening)
03.	Small group work (with limited support)
04.	The subjects were requested to note their problems.
05.	Immediate protocol verbal report. (to recognize the learning strategy use)
06.	Observation
3. Post – listening session – Extension of collaborative activities	
01.	Analysing individual LC issues
02.	Self-evaluation/peer correction
03.	Group work – extensive discussion
04.	Rechecking strategy use
05.	Troubleshooting/analysing issues (text and task difficulties)
06.	Casual/unstructured interview
07.	Observation

In this fashion, tasks were prepared and implemented to make out which types of self-supporting systems helped them understanding the LC reasonably better and which was not. During task sessions, learners were given freedom to choose their own style of attempting the tasks such as pair work, individual work, group work and so on. And researcher did not interrupt their independent activities and autonomous functions in the classroom.

a. Participatory Observation

For the present research, participatory observation played central role. However, that does not mean other tools were inferior to this. It was envisaged that participatory observation assisted the

researcher to discover the vital and potential self-supporting systems in LC and sensible reasons for those deployments by the students.

While implementing the LC tasks/stimuli, researcher observed the following systematically. For instance, learners' reactions, interactions types among themselves and the teacher, mood pattern of the learners (happy/unhappy), free movement around the classroom, their intentions, occasions of mother tongue (MT) use, and other peculiar behavioural patterns, are some examples of classroom events, which were noticed in depth by the observer. The researcher changed his personality frequently during observation session. Certainly he/she cannot apply any authoritative action in the classroom. He/she has to create a suitable environment and his/her role cannot affect the classroom events, instead it should stimulate more interactions.

b. Strategy Inventory for Language Learning

The chief purposes of the Strategy Inventory for Language Learning will be mainly to acquire cumulative data to confirm the findings of the study and which are supposed to enhance the final results with other tools.

c. Retrospection Verbal Reports

This report was used to supplement with researcher's own observation about the students' learning supporting needs. Immediately after completing every task trial in the classroom (approximately within 5-10 minutes) retrospective verbal report was generated among subjects. In this short moment very useful rich and reliable data were accumulate from Short Term Memory (STM) of the subjects in relation to cognitive neurological process of trial LC tasks/stimuli. These reports were claimed as rich and authentic because of its true nature of the reflection on learning event (Ericsson & Simon, 1984/1993). To encourage learners to talk about their LC task experiences researcher supplied some guidelines without misleading/distracting/interfering the subjects' real statements/utterances related to his/her thought processes. The researcher's guidelines can be on different aspects (implicitly) of self-support systems, trial

task difficulty, experience/feelings, significant turning points (middle part or final part), confusion, etc. But the researcher has to overtly utter only phrases like "keep on talking", "then …", "well ....proceed" and "Ok ..... what is next" and so on. The obtained array of data was analysed qualitatively. Some major examples of cues are 1) Interlingual – loan words in MT, 2) Intralingual – linguistic knowledge of English and 3) Extra lingual - non-linguistic knowledge or world/global knowledge.

d) Post-test Indicators

From the preliminary investigation, it is found that our subjects were all novice – high proficiency level listeners according to ACTFL (1986) guidelines. For them we provided training for approximately 32 hours to employ self supporting systems and in the end it was proved that appropriate explicit training in self-supporting system would enhance listening ability; this type of training elevated their proficiency level to the intermediate – mid (ACTFL, 1986) level listeners. In the end it was identified that they were able to independently employ different strategies, oversee and manage their own LC processes and apply varieties of self supporting system in their classrooms.

Table – 6.2.1 – LC Pretest score   Table – 6.2.2 – LC Posttest score

Serial No.	Subjects	Pretest s
0	S	7
0	S	4
0	S	5
0	S	3
0	S	6
0	S	6
0	S	A
0	S	5
0	S	6
1	S	4
1	S	2
1	S	2
1	S	2
1	S	3
1	S	2
1	S	2
1	S	3
1	S	2
1	S	3
2	S	1
2	S	2
2	S	2
2	S	3
2	S	2
2	S	2
2	S	3
2	S	2

Seria	Sub	Posttest s
0	S	9
0	S	7
0	S	6
0	S	8
0	S	8
0	S	8
0	S	A
0	S	9
0	S	8
1	S	8
1	S	7
1	S	8
1	S	9
1	S	9
1	S	9
1	S	8
1	S	8
1	S	9
1	S	9
2	S	8
2	S	9
2	S	9
2	S	8
2	S	7
2	S	8
2	S	9
2	S	7

In addition to the tests, their classroom performances and feedback reports provided evidences to suggest that they were able to accommodate executive level metacognitve and other strategies with some new strategies constructively to enhance their LC ability.

9. Discussion and Conclusion

At the beginning of the present research, I formed some guidelines to direct my research even though it is not a convention to form research questions in qualitative approach. The guidelines are as follows:

a) Are there any self-supporting systems, which play important role for the successful learners in LC?

b) Is there any possibility of identifying the self-supporting systems? If so, how?

c) Practically are there any possibilities to provide training in self-supporting systems with the day-to-day LC tasks?

d) Will that kind of collaborative training programme with the task provide fruitful result for the less successful learners in LC?

The findings of this research clearly evidence that appropriate answers emerged for those guidelines. The main purpose of the present research is to discover the LC support requirements of the ESL learners, University of Jaffna, Faculty of Arts Tamil medium undergraduates and to recognize how best these learners could be assisted to become efficient listeners. To achieve this objective, initially I implemented preliminary investigation stage I to discover some major baseline data pertaining to learner related factors, texts/tasks related factors, and factors related to classroom activities to conduct the primary investigation stage II. The intervening period was approximately 32 hrs. and stretched nearly three months.

It is confirmed that there are varieties of features which control how teachers handle their classroom teaching and which particular fashion of method they have to deploy to reach their classroom task. The environments where they employ have an influence on classroom teaching. Most of the institutions do not provide teachers freedom to make decisions with respect to syllabus, materials, teaching methods and methods of assessment. Thus in a situation like this a teacher can only perform the classroom activities within the administrative frame which cannot produce better classroom output.

But in case of LC instruction for the University of Jaffna, Faculty of Arts undergraduates it is very essential that the institution has to offer sufficient freedom to teachers. In case of LC instruction it is felt from our investigation that the teacher has to perform varieties of roles. For example, needs analyst, syllabus designer, material designer, planner, counsellor, mentor, facilitator, team member, investigator, manager, motivator, empowerer, language analyst and professional are a few to mention.

Especially beginners/novice listeners require more guidance from their teacher. Due to their formal educational classroom influence, I believe that the university undergraduates have certain fossilized improper classroom behaviours which have to be eliminated or modified at the outset. The teacher has to understand and take proper measures to make them aware of active role and its benefits in language learning processes. The teacher has to organize varieties of classroom activities which incorporate previewing, keyword introduction, repeat practices, teacher-learner, learner-learner discussion, enjoyably integrating other skills, using L1 for demonstration, modified talking, and reflection session.

The postest confirms that the LC learners improved immeasurably due to the special intervention programme. Therefore, I suggest the following actions have to be implemented in the LC classrooms to yield better output. At the beginning an awareness programme is a must; teachers have to introduce appropriate strategy training; teachers have to request the learners to make self-groups; before introducing the LC programme, teachers have to introduce the theme with keywords, activate background knowledge; learners have to be give practice on guessing, highlighting, attention focussing and associating previous knowledge; using more visual clues with LC text; providing adequate practice on how to focus on selected attention and connect previous event to understand the text; developing the capacity of self-monitoring and analyzing; and preparing LC text using non-native pronunciation

10. Limitations of the Research and Guidelines for Future Investigation

There are some features of this research that may limit its generalizability, but they also offer guidelines for future discovery needs. With respect to the subjects, as the undergraduates were volunteers they might have been highly motivated to perform better than randomly chosen undergraduates. Besides, the number of the subjects was very small. Future researchers are requested to consider these factors to strengthen the current findings.

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Formulas for Effective Teaching and Classroom Management

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Abstract

Teachers need special skills to teach subjects and manage their class. These skills involve the attributes of one's language competence, character, and understanding, helping and loving nature, appropriate style, attitude, intelligence, knowledge and resource. Many may be extraordinary in those skills and still couldn't be successful managers of the students in their classrooms. In this article, I suggest a set of formulas which I practically applied in my classes and thus could be successful in handling the students. The formulas suggested are useful and other teachers may utilize these to enhance the effectiveness of their teaching and the management of their classes.

Key words: Formula for better teaching and management of students and classroom

Introduction

Skills are essential for any job to accomplish it in a better manner. Especially for the professionals in teaching industry it should be on its higher ground, specifying the reasons to emulate and enhance their prominence/performance in classroom and students management. The more the teachers learn, the better they apply, which takes them to eminence in their field. Many may presume that teaching is one of the easiest jobs and to become a teacher it doesn't take any special skills. None of the teachers will agree to this presumption. May be its easy to become a teacher but to survive in that field they need some essential elements. These elements are identified in this article.

Skills Required for Classroom Handling

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"Some teachers command authority through the way the look, their appearance itself makes the students to respect them." (www. Soyouwantedtoteach.com). everyone can easily manage a room with four walls and a roof with nobody sitting in it. But when you get some people inside it, who want to be trained and taught with knowledge and skills, and when the individuals under the roof have mixed ability, then it becomes a complex situation. Different types of schools and colleges provide different environments and learning atmosphere with different types of students. A professional teacher cannot and will not expect the environment and learning atmosphere to be in their favor. But still the teachers must train and motivate themselves to take control over the situation and circumstance. Imagine a classroom with sixty students; all have secured more than 90% of marks in their previous academic class; and they are obedient. Then it's not a big deal for a teacher to manage and maintain the situation and doesn't need to do any extra homework for this cause, since it's said "when the road is smooth and safe anyone can drive fast & furious but the real challenge comes for the driver only when the road is inundated**."** In case the scenario is entirely different, the teachers must need some sort of expertise to handle.

Only to achieve two causes the teachers are projected to enter the classroom: (i) To carry out academic work and (ii) to encourage non-academic work beneficial to the students and their society. Academic work involves teaching, training, counseling, mentoring and conducting seminars and workshops, whereas nonacademic work involves marking attendance, application filling, giving announcements and instructions, and babysitting even as values honoured by the society are imparted. The teachers have to make some distinction between these presentations.

Skills Required for Classroom Handling in Academic Activities

"Not only do good teachers tell students how to act, they demonstrate appropriate behavior in all their daily routines and interactions" (Jones: 2002). Subject knowledge is the essential source for any teacher to handle the classroom, since teaching holds the top priority for teachers. They have to be expert in the subject they teach. For one hour of class they must have enough resource for at least one and half hours, only then the entire session will be utilized fully and even the last minute of the class will not lose its nerve that makes the first impression and

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the biggest impression among students. Once the students have realized that the teacher is resourceful, then they will show their response with respect.

However, resource alone is not the only matter that should be displayed. Ability to make effective presentation also plays a vital role for teachers. In order to make effective presentations of their knowledge one must have relevant skills which include communication, the knowledge and application of grammar rules, sentence formation, pronunciation, rate of speech, voice and accent and fluency of in language use. When someone is good in all the above skills no wonder their presentation in the classroom would be amazing. This will help them with classroom handling. Their skills will be sought after and this would help managing the class better. Teachers should find source materials to improve themselves in the above mentioned skills. When they have these skills they will do effective counselling and mentoring as well. Counselling and monitoring skills are also equally important for teachers. These are prescribed as academic work.

Skills Required for Classroom Handling in Nonacademic Activities

Teachers are often disinclined to carry out nonacademic activities. But they cannot escape from essential nonacademic activities. These are prescribed as part of the duties of teachers. So they need to develop skills to manage the classroom even for nonacademic activities. They would have maintained a unique style of presentation for handling students in academic activities and they have to watch out that they don't lose it in nonacademic activities. The teachers have to carefully manage the situation in a diplomatic manner and maintain a balance in their presentation in both academic and nonacademic activities. The teachers should not attempt to be extremely liberal or accommodative and at the same time not take extreme positions. It is said, "Nothing strengthens authority better than silence" and "speech is sliver and silence is gold." So every teacher must have a good control over themselves which will make them have a good control over others, especially in the activities like babysitting and application filling, etc. In some cases, the teachers have got nothing to do in the classroom and still they are forced to look after that class. In that scenario, the teachers can utilize those hours for the benefit of common good in which they can narrate moral stories, their own experience of overcoming

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difficulties, or they can conduct activities like group discussions, debate on social causes, fun learning games which really make even the poor scorers to participate enthusiastically.

Non-verbal Skills

Non-verbal behavior related to movement either of any part of the body or the whole body makes a remarkable contribution in building relationship among students and teachers. Smile plays a vital role in shaping up the relationship. Through smiles we can acquire an added value in relationship with the people we mingle with. Hence the teachers must acquire this skill to maintain a healthy relationship with their students. Eye contact, gestures, and body language are some of the other essential part of kinetic skills. Teachers must maintain some culture dictated discipline in their eye contact. As human beings, we all would have our personal interests, but must ensure that these don't get reflected in our gestures and body language and that we follow what is proper as practiced in the society.

Personal Identification

The teacher must see every student as an opportunity for them to help and serve them. Students are like clay in the hands of a potter, so the teachers are responsible for the design and the mindset of their students. Knowing more about the students will definitely help them to maintain cordial relationship. Remembering the names of students and identifying their past activities in every approach will also improve the image of the teachers in students' minds.

Conclusion

Even though there is not much difference between the skills in classroom handling and students handling, still one must take some sort of extra effort to maintain consistency in teaching methods they adopt. Teachers have to believe in themselves that they can do well with all the abilities of self-reliance and self-motivation.

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