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Contents

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Language in India www.languageinindia.com ISSN 1930-2940 **20:2 February 2020**

1. Dr. Edwin Jeevaraj A. and Aswathy V., M.Phil. Scholar Expressing the Marginalised Self: Manifestation of Dalit Consciousness in the Poems of Vijila Chirappad	1-9
2. Dr. S. Latha Venkateswari Resilience of Women: Shashi Deshpande's <i>The Dark Holds No Terror</i> and Bharati Mukherjee's <i>Desirable Daughters</i>	10-17
3. Dr Saidalavi Cheerangote Semantic Analysis of the Suffixed Verbs and Postpositions in Expressing Politeness With Special Reference to Eranad Dialect of Malayalam	18-27
4. Hilal Ahmad Dar, Ph. D Scholar and Zargar Adil Ahmad, Ph.D. Scholar Kashmiri and Bhaderwahi: A Phonological Comparison	28-35
5. Vahid Norouzi Larsari (PhD) An Enquiry into Learners' Feedback Seeking Behavior (FSB) and Writing Ability	36-51
6. Rinku Rani, Ph.D. Scholar Motherhood is Womanhood: Myth or Reality? A Study of Buchi Emecheta's <i>The Joys of Motherhood</i>	52-57
7. Pradeep Kumar Sahoo, M.Phil. and Dr. Smita Sinha, PhD Role of Anxiety in Speaking Skills: An Exploratory Study	58-61
8. Ms. Shanmathi. S. Victimhood of Harassment in the Selected Poems of Confessional Writers	62-65
9. Sunitha Sendhilnathan, MASLP, M.A. (Psychology) & Shyamala K. Chengappa, Ph.D. Effect of Language Intervention on Mean Length of Utterance in Monolingual and Bilingual Children with Autism Spectrum Disorders in a Multi-Ethnic-Lingual Context	66-85
10. Sabaripriyan. M Voice of Ecocriticism in Shanmathi Sriramulu's <i>The Speaking Breeze</i>	86-90
11. Sumitra Dahiya 'Seim' Themes, Symbols and Metaphors of Partition in Indian Literature: A Critical Analysis of Bhisham Sahni's Novel <i>Tamas</i>	91-100

12. Dr. A. Rasakumaran Natural Approach and Second Language Acquisition: A Critical Review	101-112
13. Shaheen Perween and Dr. Sadia. H. Hasan The Impact of Cartoons on Toddlers' Language Acquisition	113-121
14. Prof. B. Mallikarjun Multilingualism in North-East India	122-145
15. Ho Thi Lai, M.TESOL Vietnamese Learners' Two Biggest Problems with English Phonology	146-148

Expressing the Marginalised Self: Manifestation of Dalit Consciousness in the Poems of Vijila Chirappad

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Abstract

This paper examines the manifestation of Dalit consciousness in the poems of Malayalam Dalit litterateur Vijila Chirappad. A close reading of her poems reveals a series of serious discriminations and disparities meted out to the lower castes by the ideologies upheld by the dominant castes. The canonical tradition of Malayalam literary discourse never bothered to give a realistic representation of the sensibilities of the marginalized sections of Kerala society. For example, the literature produced by upper-caste Malayalam poets was the result of a torpid lifestyle, detached from the world of sweat and toil. The long silenced and neglected voices of Malayali Dalit writers, especially women writers, have now amassed noteworthy recognition and accolades from literary spheres across India as well as academia devoted to Dalit literary studies. One of the chief traits visible in their texts is a strong note of resentment and resistance, which is the manifestation of their long-suppressed anguish and rebellion. Their use of linguistic structures and thematic content might sound too raw and painfully honest. We come across these tenets in the poems of Vijila Chirappad, who had struggled severely to come to the fore through the medium of literature. This paper tries to provide insights into the different forms of discriminations confronted by Dalit women of Kerala society and how Vijila Chirappad, who hails from this community has given expression to it through the frankness of her poems.

Keywords: Vijila Chirappad, Dalit consciousness, Dalit literary studies, Kerala society, Malayalam literature, Resistance, Resentment.

Introduction

Dalit literature or the literature of the former untouchable castes of Indian Hindu society is the new talk of literary and academic scenario. The popularity of this body of writing is so widespread that it has now come to occupy as an area of serious intellectual discussions in the academia devoted to South Asian literary studies. Dalit literature is a body of writing which gives strong voice to the resisting nature of the long-silenced Dalit community. A number of authors, critical evaluators, scholars and other experts from the academic community have repeatedly worked upon the politics encircling Dalit resistance. In the Indian context, the term was first used by Jyotiba Phule, a lower caste social reformer and revolutionary to delineate the miserable conditions confronted by the untouchables and outcastes of a caste-driven Indian society. Dalits have been denigrated on a systematic basis to live in dejection and penury as they are labeled as the 'atishudras'-the ones excluded from the chaturvarna system of Hinduism and therefore deliberately deprived of any human dignity or mettle.

Though the term 'Dalit' was pervasive in parts of India like Maharashtra, as early as the 1920s, it appeared in the social and cultural backdrop of Kerala society in the late 1970s only. It was during the 1980s that Dalits in Kerala started realizing they had been exploited cleverly by the dominant political and caste ideologies. The upper caste reformers of the times were hypocritical to the core- they appeared progressive within the community while reactionary outside it, particularly in terms of caste relations. The wave of colonial modernity made them insecure about the loss of those privileges they took for granted. Just as the colonizer needed the presence of the colonized to impose their superiority, so too the upper castes needed the presence of the lower castes to thrust their commanding dictates upon. Dalits, during this period, started organizing themselves to fight for their equal rights. One of the prominent movements of the lower castes was the Sadhujana Paripalana Sangam (Organization for the Welfare of the Marginalized), which envisioned an equal political space within the emerging liberal scenario of colonial modernity. The political struggles focused on the right to education and the right to wear clean clothes and access to clean water to wash in.

Sharankumar Limbale, a renowned Dalit literary critic is of the opinion that, "Dalit literature is precisely that literature which artistically portrays the sorrows, tribulations, slavery, degradation, ridicule and poverty endured by Dalits"(2004). It comes under the category of protest literature as it protests against the injustice suffered by Dalits. It could also be considered as falling under the category of dislocating literature as it dislocates caste hegemony of the popular literature that prioritize upper-class people and their mindsets. In his magnum opus *Towards an Aesthetic of Dalit Literature: History, Controversies and Considerations* (2004), Limbale states that Dalit literature lacks a yardstick through which the emerging Dalit texts could be analysed and evaluated. The texts of criticism available are penned down by non-Dalits, which do not honestly reflect the Dalit sensibilities. Limbale has made a sincere endeavor by analyzing works both in the mainstream and in the peripheries and this has indeed made a significant contribution to the Dalit literary realm, when taking into prior consideration the fact that he himself is a Dalit and has manifested first-hand Dalit sensibilities and consciousness in his critical spirit. Limbale traces the position of Dalits from the past literary

Language in India www.languageinindia.com ISSN 1930-2940 20:2 February 2020

Dr. Edwin Jeevaraj A. and Aswathy V., M.Phil. Scholar

Expressing the Marginalised Self: Manifestation of Dalit Consciousness in the Poems of
Vijila Chirappad

texts to the present. He has honestly substantiated that upper caste literary figures like Mulk Raj Anand has denigrated a Dalit as a silent sufferer, which finds a role reversal in the later depiction of assertive Dalit characters by Dalit writers themselves. This is clearly manifested in the Dalit characters portrayed by many Marathi, Telugu and Malayalee Dalit writers including Vijila Chirappad, whose select poems are analysed in this study.

Malayalam Dalit Writing

Malayalam has a history of writing that dates back to the 12th century. The development of Malayalam literature was mainly through epics and legends. Hindu spirituality was regarded as the only solution to the complexities of human existence and many upper caste poets produced literary texts which are far removed from the lived realities of toiling human beings. A typical example of such a Malayali poet is Balamani Amma, who is indeed a reputed figure in the realm of Malayalam literature, but whose poems center mostly around spirituality and her own standpoints on mundane events of life rather than ones voicing a social cause. Not only literature, but other art forms in Kerala also did not relate to any regional, caste-specific, and everyday life experiences of the laboring lot. For example, the life experience of the spectator of a Kathakali or Koodiyattam is not conditioned by any turmoils regarding day to day survival. Mainstream Malayalam literature, as well as art forms have produced a world that is totally alienating to the subaltern individuals. The life experiences of these people didn't find a realistic representation in mainstream literary endeavors. Despite its long literary tradition, Malayalam literature couldn't incorporate Dalits and their actual sensibilities for such a prolonged period.

However, this clear-cut invisibility of Dalits in the written realm was strongly compensated by a powerful Dalit oral tradition, which is still concerned with an experience that is not merely individualistic but rather collective. As times passed we could find Dalit male writers stepping into the literary scenario giving voice to their harsh and humiliating life conditions through their own writings. We perceive a Dalit consciousness which is skeptical of upper-caste consciousness and historiography. To quote Poikayil Kumaragurudevan, "I do not see a single word about my people/ I see the histories of many races/ There was no one in the past to record the story of my race!" (Dasan xxix).

Many Dalit male writers have come to the fore giving expression to the miserable predicament they (in the larger sense the Dalit community as such) have been forced into since time immemorial. Though their literary texts lack the sophistication or refinement that is generally expected of a literary creation, there is a strange beauty in these works which depict the painfully honest and raw narratives of Dalit sensibilities. Though we find profuse texts in the name of Dalit male writers, female writers from this community are quite a few, especially in Malayalam literature. Even in translated anthologies of Malayalam Dalit writing, we find the texts of only a handful of female writers. One among them is Vijila Chirappad, the daring writer noted for her audacious spirit to openly mock and challenge all those conventions which

hinder the progress of Dalit community as a whole and depict a frank expression of their sensibilities.

Purpose of the Research

This paper aims to explore three poems penned by Vijila Chirappad and analyse the elements of Dalit consciousness in it. Her poems are sharp reactions to the unjust predicaments forced upon Dalits for satisfying age-old conventions and prejudices. For no fault of their own, Dalits still have to live in penury, confront social discriminations, stay deprived of educational and job opportunities and moreover denied an equal status with respect to other human beings living amidst them. Compared to the status quo of their plight over the centuries, Dalits have dared to come ahead with their revolutionary zeal. They, who were supposed to stoop before upper caste /class people have now begun to stand firm looking into the eyes of the former. They, who were supposed to remain silent in the face of any humiliations have now amassed the courage to retort overtly. Such a sensibility is evidently seen throughout the poems of Vijila Chirappad. The poems selected for this study offer a wide representation of experiences of Dalit women, especially in rural Kerala, focusing on caste, class and gender-based discrimination. Chirappad's varying tones, ranging from ironic to serious and didactic informs the reader much vividly on the sensibilities she aims to depict before the readers. The feminism that informs Chirappad's poetry is directed to Dalit women's concerns.

Vijila Chirappad and Dalit Consciousness

Born at Perambra in Kozhikode district of Kerala, Vijila has confronted many difficulties as a Dalit woman. She herself has asserted that she has never thought of accepting defeat. Despite the several hardships meted out to her by the hypocritical society, she has never ceased to fight for her rights and it is this indefatigable strength of spirit that has bestowed her a prominent stature in Malayalam Dalit literature. Vijila has three poetry collections to her name: *Adukala Illatha Veedu (A Home Without a Kitchen, 2006)*, *Amma Oru Kalpanika Kavitha Alla (Mother is Not a Poetic Figment of our Imagination, 2009)* and *Pakarathi Ezhuthu (Copied Notes, 2015)*. Some of her poems are prescribed for reading at the Kerala, MG and Calicut Universities in Kerala, which itself is a welcome step as the academia has now become more broadminded to bring forth a shift in the canonical tradition while formulating syllabi for UG and PG courses. Moreover, her poems have also found its position in *The Oxford Anthology of Malayalam Dalit Writing* published in 2012, which is the first English translated anthology of its kind.

Recalling her initial struggles to get her poems published, Vijila says, "You see publishing in itself is an arduous process. And since I'm not even an adopted child of mainstream society, you can guess how hard it has been for me. Yet not even once did I think of giving up. I have had to literally fight to get to wherever I find myself now in the poetic sphere" (Anil). Though her poems might seem unrefined to elite readers accustomed to savor the sophistication of classical literature, they are extremely forthright in its thematic concerns. A look through her poems would make one understand her sincere depiction of Dalit

Language in India www.languageinindia.com ISSN 1930-2940 20:2 February 2020

Dr. Edwin Jeevaraj A. and Aswathy V., M.Phil. Scholar

Expressing the Marginalised Self: Manifestation of Dalit Consciousness in the Poems of Vijila Chirappad

consciousness- both male and female- and the everyday realities they have to deal with in order to survive in a society plagued by the caste system.

Ruth Manorama's perception of Dalit women is in the following manner:

Referring to their plight she said, Dalit women are at the bottom in our community. Within the women's movement, Dalit issues have not been taken seriously ... Caste, class, and gender need to be looked at together. Women's labor is already undervalued; when she is a Dalit, it is nil ..." (P. D. Matthew 10).

There is a heartfelt rendering of Dalit predicament in the poem "A Place for Me", in which Chirappad speaks about the comradeship or sense togetherness of her community. Though, as an outcaste individual having nothing but poverty and debts to be repaid, the speaker of the poem positively speaks about, "the plentiful bowl of relationships" (Dasan 38) which are like eternal friendships that help her to "hide thoughts of death in forgetfulness" (37). Taking with her the memory she has of her land and the small house, now forfeited to the creditors, the speaker of the poem leaves everything behind, for nothing but these memories remain with her. The creditors- the rich ones, the privileged ones- could deprive her of her scanty possessions but they could never deprive her of the alphabets she is educated with and the friendships she is gifted with. Through this poem, Chirappad tries to fearlessly articulate that though the Dalits are deprived of immense opulence, though they might live in deprived conditions, still, no one could deprive them of the wealth provided by their education. This is a bold statement directed towards the dominant suppressive communities, who have, earlier, bereaved them of the opportunity to learn letters, to get educated and thereby earn a life of dignity. Here, in this poem, one is reminded of the collective spirit the Dalit communities hold. One of the striking characteristics that distinguish between a Dalit text and the text penned by a mainstream writer rests in this regard. A Dalit text voices largely about the problems, issues, resentments, joys or sensibilities of the whole community whereas such a sense of communal unity is rarely found in mainstream writing. Though this is not a general statement, yet one could draw in a number of examples to prove the same.

In her poem "The Autobiography of a Bitch", we discern the blatant outburst of a Dalit woman educating her fellow womenfolk, the "We in the street/ amidst garbage/ hungry, hungry" (Dasan 39), to be strong-willed and determined. The poem speaks about the pathetic conditions in which most of the Dalit women have to survive by confronting individuals who in the poet's words sound like this, "Before us/ No human/ Appears to be great at all!". The women don't seem to possess the valor to bark these inhuman strangers away. These women have internalized the fact that they do not have, "...enough beauty to/ Display either/ Or bargain" (40). The poet might have penned this poem to lay bare before the Dalit women that the mentality they possess should be changed. She tries to educate her fellow dalit women through her daring revelation of the existing status-quo, not to treat themselves as inferior to anyone and stop degrading themselves the way others do.

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Dr. Edwin Jeevaraj A. and Aswathy V., M.Phil. Scholar

Expressing the Marginalised Self: Manifestation of Dalit Consciousness in the Poems of
Vijila Chirappad

Oh world, world
Our kind
Hides in the backyards
Eyes fixed on leftovers
Lies curled up in back-verandas
Finds solace in darkness. (40)

The poem ends like this. We see a strong impact of social beliefs and norms upon Dalit women regarding their beauty and worth as individuals. They have sort of assimilated the stature and disposition expected of them by the society. By penning down this poem, the poet tries to awaken the Dalit women from the slumber they are in and prove themselves as worthy as any other human beings.

In her poem “She Who Flew Afore” she subverts our notion of a traditional Malayali mother who wears tulsi sprig in her wet hair and sandalwood paste on her forehead. The mothers known to her are the ones who practically go about their lives struggling to make both ends meet. They are far removed from the mothers portrayed on screen, heavily decked in silk sarees and heavy ornaments. The mothers known to Vijila, who herself has tasted bitter realities of life, are depicted in this poem.

In our home
There is no TV
No fridge
Neither mixer
Nor grinder
No LPG
Not even an iron-box.

Yet my mother knew
How to operate these
Much before I did.

Because
Like in Madhavikutty’s stories
And the novels of MT
She is Janu-
The servant. (U Shiji 603)

This poem not only throws light into the monotonous and deprived conditions most Dalit women live through but also throws light into the representation of these women in the literary texts of upper caste litterateurs. If we closely analyze the literary productions of the above-mentioned writers- Madhavikutty and M.T. Vasudevan Nair- we wouldn’t come across

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Dr. Edwin Jeevaraj A. and Aswathy V., M.Phil. Scholar

Expressing the Marginalised Self: Manifestation of Dalit Consciousness in the Poems of
Vijila Chirappad

a well-educated or well-settled Dalit. He/She would either be a servant of the upper caste household or an uneducated individual doing menial tasks for low wages in a prejudiced society. Through this poem, Vijila portrays the sensibilities of a poor Dalit woman, unable to climb the social ladder and remain a slave to the dictates of privileged ones. It also mocks the deeply entrenched caste ideologies held by upper caste literary figures, who merely portray Dalits as people hailing from a lower caste group and as people destined to do certain jobs only which wouldn't help them climb the social ladder.

Conclusion

Vijila Chirappad has emerged as a prominent literary figure speaking for the cause of Dalits. Through the honesty and frankness of her poems, she tries to liberate Dalits, especially Dalit women from the agonies they go through on a daily basis. She uses the tone of irony and sarcasm as literary tools to challenge the age-old conventions which consider Dalits as unworthy beings, thereby denying them even a human status. Her poems analysed in this paper hold true of Sharan Kumar Limbale's opinion that unlike upper-caste litterateurs' dishonest portrayal of Dalit lives, Dalit writers themselves penned down their lived realities in a candid and fearless manner. Such a representation subverts the existing status quo of the depiction of Dalit consciousness. In the poems analysed in this paper, it could be discerned that Chirappad's poems give strong representation of the voice of such a woman, who is not relegated to the background by any oppressive forces. In the poem "A Place for Me", Chirappad provides a picture of solidarity manifested by Dalits as a community. The speaker of the poem is a penniless Dalit in the material sense, yet one who holds "the plentiful bowl of relationships".

Though her land is forfeited to the creditors, she is opulent with the weapon of education, which could direct her forward in life. This, indeed, is a bold statement, especially when it emanates from a Dalit woman. Dalits, who were formerly rejected the opportunity to learn letters, now gained access to it and notwithstanding any sort of material depravity they still have hope to build a prosperous future through their knowledge and the self-worth built out of this knowledge. In "The Autobiography of a Bitch", Chirappad gives audacious expression to how a Dalit woman should perceive of herself. By picturing the former as dirty individuals living in penury, by bringing into life the actual existence of a Dalit woman in a caste-driven society, Chirappad tries to achieve a counter-effect. Instead of demeaning them, she educates Dalits to shake off an existence in want of dignity and cultivate a strong sense of volition and self-esteem. In the poem "She Flew Afore", the poet keeps bare the casteist notion of upper caste literary figures, in their depiction of Dalit characters. The texts penned by Madhavikutty and M.T. Vasudevan Nair do not figure, a Dalit character who is educated or who attains any sort of progress in their lives. A Dalit woman, in their texts, is usually "Janu, the servant". Janu is not merely an individual hailing from a working-class Dalit background. She is the representative of the illiterate, unworthy Dalit community as is pictured in the texts of the above mentioned literary figures. Through the sarcastic tone of the poem, Chirappad manifests the consciousness of an educated Dalit, who indirectly hints that despite their lack of basic amenities, they are individuals of self-worth and self-esteem. Now, they have gained a

Language in India www.languageinindia.com ISSN 1930-2940 20:2 February 2020

Dr. Edwin Jeevaraj A. and Aswathy V., M.Phil. Scholar

Expressing the Marginalised Self: Manifestation of Dalit Consciousness in the Poems of Vijila Chirappad

voice and Janu would no longer remain as a representative of Dalit community. Based on the observations made above, it is evident that Vijila Chirappad's poems are a sharp commentary on the unjust treatment meted out to Dalits, especially the Dalit women by the ones in hold of dominant caste ideologies and power. "Dalit women are referred to as "Dalit among the Dalits" or downtrodden among the downtrodden because they are thrice alienated on the basis of their class(poor), caste(outcaste) and gender" (Channa and Mencher 258). She has succeeded in portraying the sensibilities of Dalit women through her poetic creations. The revolutionary zeal of her poems is noteworthy, and it has now begun to draw the attention of a large number of readers, outside Kerala too. The depth of experiences portrayed by Vijila in her poems is too profound that it could move the hearts of any reader instilled with a sense of justice and egalitarianism.

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Resilience of Women:
Shashi Deshpande's *The Dark Holds No Terror* and
Bharati Mukherjee's *Desirable Daughters*

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Abstract

Patriarchal society makes women undergo mental traumas right from their birth. While few women survive the odds, others end up in losing their lives. Women who endure sufferings either become mentally deranged or lose their traditional values. The two women writers, Shashi Deshpande in *The Dark Holds No Terror* and Bharati Mukherjee in *Desirable Daughters*, focus on how the patriarchal society forces the women protagonists Sarita and Tara respectively to lose their psyche as a consequence of their attempt to survive. Yet, the urge to endure agony makes them empowered and brings them back to life. Besides, the writers portray how the power of Indian roots strengthens the women characters to resolve the crisis in their married lives.

Keywords: Shashi Deshpande, *The Dark Holds No Terror*, Bharati Mukherjee, *Desirable Daughters*, Subaltern, Patriarchal society, Myth, Psyche, Empowerment, Trauma, Indian roots

Introduction

Women writers generally share a same mental framework when it comes to the portrayal of women's sufferings. Their aim is to alert the society about the threats surrounding the human lives, which people can overcome easily when there is understanding, cooperation and respect between men and women. Women writers analyse a variety of issues in the lives of women to highlight the fact that societal practices should do away with the practice of oppression and suppression of women.

A comparative study of two women writers always throws a fresh insight into handling women related issues effectively. Shashi Deshpande in *The Dark Holds No Terror* and Bharati Mukherjee in *Desirable Daughters* have dealt with how a woman's psyche breaks down in the

event of subjugation at different phases of her lifetime. Shashi's Sarita and Bharati's Tara emerge successful despite the odds that they face in their lives. This in turn, proves the fact that the sufferings make women strive hard to get empowerment. Interestingly, the two women writers have overcome the barriers of women by excelling in their chosen fields.

Shashi Deshpande

Shashi Deshpande, one of the eminent novelists of the contemporary Indian Literature in English, writes about the issues related to women such as love, marriage, relationships and gender discrimination. Her characters are educated middle class women, who do not voice their pain, but work towards liberating themselves from the restraints. In *The Dark Holds No Terror*, Sarita, the protagonist “undergoes great humiliation and neglect, as a child, and after marriage, as a wife” (Sharma P.14). Though Sarita endures sufferings silently, she emerges from the predicaments successful.

Bharati Mukherjee

Bharati Mukherjee, an Indian immigrant writer, writes about the issues related to immigrants. According to Myles, “Mukherjee places her protagonists in a cross-cultural scenario and the nodal point of her focus is the immigrant population” (12) Bharati's characters experience the clash between the two cultures. In *Desirable Daughters*, Bharati analyses the problems of Tara Chatterjee, an immigrant who encounters dangers while trying to solve the mystery of a stranger - an alleged son of her elder sister. The author uses the character Tara to express her pride for Indian heritage and acknowledges the alien culture for giving strength to women to resolve the issues.

Shashi and Bharati, through their novels project the idea that the patriarchal society subjects women to physical and mental tortures, which push women to experience suffocation and sufferings. The writers analyse in detail the institution of marriage, which forces women to transform themselves according to the whims and fancies of their husbands. The protagonists Sarita and Tara are no exception to this subaltern treatment. Yet, they find their own ways to tackle the issues. Finally, both emerge empowered. This proves that beneath women's fragility underlies their intrinsic power.

Early Life of Sarita and Tara

Sarita and Tara experience mental sufferings in their girl hood days. They do not get freedom to express their views, which makes them feel chained. This instigates them to take revenge on their parents. Unfortunately, social practices subject men and women to overlook moral values. When our society frees itself from gender discrimination, a healthy living atmosphere will prevail.

Sarita gets sense of loneliness as a girl because her parents attach themselves more to her brother Dhruva than her. Sarita feels neglected at every point of her lifetime, which subjects her to mental trauma. As a girl, she determines to get success in order to turn the attention of her parents towards her: “I had to work hard, to be a success, to show them --- I had to make myself secure” (DHNT, 50). In fact, the hostile attitude of Sarita’s parents puts her on the sail to empowerment.

Societal practices condition women to a great extent. Indian women give more importance to male children than female ones. Sarita’s mother also follows this practice. Shashi refers to this situation in her “Writing from the Margin” thus “a mother whose partiality for her son coloured the daughter’s life” (13). A mother’s attachment to her son and detachment to her daughter ruin the lives of both mother and daughter.

Sarita and her mother experience strain in their relationship till the death of the latter. Strain between mother and daughter intensifies with the death of Dhruva, Sarita’s brother. Sarita’s mother believes that her daughter is responsible for her son’s death, but the truth is otherwise. In Sarita’s words, “I loved him, my little brother. I tried to save him. But I couldn’t” (DHNT, 146). After this incident, Sarita undergoes severe mental trauma for no fault of hers. She feels, “Now, I am a skeleton in my own cupboard” (DHNT, 60). It is an irony that a daughter gets subaltern treatment from her mother. Hence, Sarita does not express grief even when her mother dies. Gender discrimination is more pronounced in *The Dark Holds No Terror* than in *Desirable Daughters*.

Sarita’s only goal in her life is to “show her mother, to make her realize” that she is a person with determination and ambition. She trusts that succeeding in life alone could be a panacea for her to be relieved from her mother’s words: “Why didn’t you die? Why are you alive and he dead?” (DHNT, 95)

Sarita’s second phase of life starts when her father supports her in pursuing medical course. She observes, “It had been not just relief but a kind of rebirth to get away from home to the hostel, so feminine with its cheerful feminine jangle” (DHNT, 95) In this phase, Sarita meets Manohar, a young and handsome poet, with whom she falls in love and decides to marry him. Her decision to go against her parents’ wish proves that Sarita wants to take revenge on her parents, for neglecting her as a child: “If you hadn’t fought me bitterly, if you hadn’t been so against him, perhaps I would never have married him” (DHNT, 96)

Unlike Sarita, Tara is exposed to conservative childhood, which was filled with love and affection. The atmosphere infuses her with the feel that obedience and duty reflect love in one's life. Having been brought up in a traditional lifestyle, Tara starts her life as a submissive daughter. So, when her father says, "There is a boy and we have found him suitable. Here is his picture. The marriage will be in three weeks" (DD, 23), Tara accepts her father's decision without second thoughts. Through this incident, Bharati subtly exposes the Indian tradition and its custom.

Married Life of Sarita and Tara

Sarita and Tara get into the institution of marriage with the hope that it will bring them happiness and fulfillment. Both experience happiness in their early phase of married life. Sarita says, "if there is heaven on earth, it is this..." (DHNT, 40) and to Tara, "This is the life I've been waiting for..." (DD, 81) The women protagonists experience happiness without any kind of reservations.

Happiness of the women characters do not last long when Sarita starts earning more than her husband. On the other hand, Tara's husband Bish becomes a multi-millionaire, who gives prime importance to his work and neglects his wife. Money ruins the contented life of Sarita and Tara. While Manohar's insufficiency drags Sarita to misery, Bish's abundance drives Tara to loneliness.

Contrary to the traditional setup, Sarita's husband relies on her for the luxuries in life. Sarita's determination to establish an identity of her own makes her adopt immoral means of pleasing her professor. The desire to get away from subaltern treatment makes Sarita violate moral codes. Once she achieves status, Sarita disregards her professor. Sarita's temperament stands proof for her yearning to become empowered at any cost. Contrary to her expectations, Sarita's empowerment brings in a gap between her and her husband.

Empowerment of women makes men feel inferior. Humiliated by his inefficiency, Manohar tries to throw an air of supremacy over his wife. Hence, he starts behaving brutally towards Sarita at nights, turning the darkness into a frightening experience. A quote from Collard explains the mentality of men in such a situation:

"In patriarchy, nature, animals and women are objectified, hunted, invaded, colonized, owned, consumed, and forced to yield and to produce (or not). This violation of the integrity of the wild spontaneous being is rape. It is motivated by a fear and rejection of life and it allows the oppressor, the illusion of control of power of being alive".

Sarita feels that love cannot exist between man and woman when she sees her husband's sadistic approach towards her.

Similar to Sarita, Tara experiences falsehood of love when her husband Bish starts spending "fifteen hours a day in the office, sometimes longer" (DD, 82). With a view to expanding his status, Bish concentrates on travelling quite often ignoring his wife and child. Bish trusts that love happens to be "the residue of providing for parents and family, contributing to good causes and charities, earning professional respect, and being recognized for hard work and honesty" (DD, 82)

Despite professional commitments, Bish adopts every means to keep his wife in the conservative framework. Once in a year, Bish takes Tara to India only to project her as a good cook, wife and daughter-in-law. Bish gives his mother the pride that she is responsible for bringing up a 'bright and obedient boy'. However, this practice of visiting India does not make any impact on Tara, thanks to her life on the American soil over a decade.

The impact of American lifestyle brings in a perplexing change in Tara. Confrontation with her husband's real nature and her assimilation into the American culture gives Tara the strength to self-explore. When Tara understands that she can't cope with the selfishness of her husband, she dares to get divorce from him. Even she gets the courage to bring her teenage son up. She gets a job in a school and starts raising her son.

Tara takes pride in her empowerment. However, sense of alienation overpowers her. Naturally, she gets attracted towards Andy, a Hungarian Buddhist contractor and yoga teacher. Tara falls in love with him and violates the moral codes through her cohabitation with him. Tara's new lifestyle satisfies her ego. She feels that she has got freedom from the traditional lifestyle, which reduced her to the status of a slave to the family.

Like Tara, Sarita gets into relationship with her professor 'Boozie'. She does that only to survive and get success in her professional life. Sarita observes, "He was a fairy godfather who could, with a wave of his magic wand, make things easier ... if only I could please him. I knew I could if I tried. I did" (DHNT, 92). Initially, Sarita pleases her professor to elevate herself to the level of a Registrar, becomes Doctor of Medicine and starts working as an Assistant Honorary in a suburban hospital. Alongside, she opens a clinic of her own with the support of her professor. After fulfilling her dreams, Sarita stops flirting with the professor.

Sarita and Tara, the poor women in their attempt to break the shackles of the patriarchal society, voluntarily violate moral codes. In fact, distress leads them to immoral behavior. While

Sarita adopts immorality to achieve professional status, Tara wants to enjoy freedom, “which touches the woman like the kite though flying, yet, being stringed into the manipulative and manoeuvring hands of men” (Singh, 8).

Complexities in Life

Sarita experiences humiliation through her husband and her misplaced sense of guilt that she is responsible for her brother’s death. Though her brother Dhruva drowns accidentally, her mother blames Sarita. Her agony aggravates as nightmares haunt Sarita continuously. Nevertheless, physical and mental traumas awoke her inner self, which tries to cull out the reasons for her troubles.

Tara gets the feel of a subaltern, when complexities surround her life. She lands in troubles when Christopher makes an entry as the illegal son of Tara’s sister and the consequent attempts of hers to save her sister’s reputation. Her happy life with Andy comes to an end, when Tara disapproves of Andy’s advice against Christopher. Tara realizes that she has failed in judging men. This crisis makes Tara delve deep into her psyche. She understands that her emotional fulfillment through her cohabitation with Andy lacks substantial strength. While she tries to come out of this, she learns that her son Rabi is a gay. She blames herself for failing in her role as a mother.

Having left alone, Tara suffers a lot as she does not have people around her to share her grief with. She reminisces about her early days thus: ‘We are sisters three as alike as three blossoms on flowering tree’ (DD, 16). Tara feels that the three sisters are not as close to one another as they seem to be. They hide their family secrets from one another. They remained silent in the midst of their sufferings only to preserve peace, which otherwise may lead to emotional disturbance. Thus, it becomes clear that women lead a life of suffocation throughout their lifetime.

Catharsis

Though Sarita accomplishes her desire of being an empowered woman, the tortures and torments of her sadistic husband Manohar puts her on the verge of losing her sanity. At this juncture, her mother’s death paves way for her to get into the parental home, where she does a thorough self-analysis. This gives Sarita a fresh insight into her life. She understands that her husband’s cruelty is the manifestation of the sense of supremacy that he has nurtured within himself.

She cleanses herself of the guilty conscience and the other complexities that life offered her. The change in her perception of life helps Sarita get rid of the terror, which darkness offered

her through the death of Dhruva and her husband's terrorizing behavior. Consequently, nightmares stop tormenting her. When she feels that the terrors are nurtured within her, she gains the required strength to exorcise them. Sarita's struggles continued, as long as she considered her body to be the ultimate reality. But when she understands that the mind has complete control over the body, she heals herself.

The strength of women is that they struggle within themselves and try to find solutions to problems. With renewed energy and understanding, Sarita gets ready to take up her roles of a dutiful wife to her sadistic husband, mother to her children and a good doctor to her patients.

Tara's failure in her married life induces her to see her sister leads an untroubled life. Therefore, Tara tries to resolve the mystery encompassing the life of her sister. She travels to India to trace the whereabouts of Christopher and gets frightened by the truth that he is a criminal. Sensing threat to the lives of her husband and son, she tries every means to protect them, but in vain. Criminals set her house on fire, which gives Tara a chance to understand the importance of the bond between husband and wife. As a caring husband, Bish dares to save his wife ignoring his safety and gets severe injuries in the fire accident. Tara gives respect to the age old customs and unites with her husband, leaving behind her miseries.

Indian roots in Tara bring her back to her culture, though she was misguided by American lifestyle initially. Bharati Mukherjee, through this character ensures that Indian women respect Indian culture. Besides, this culture offers women the necessary strength to undergo torments and face the challenges boldly. In fact, the author projects her view that the Indian women take up the blame on themselves and try to adjust with their men, giving value to them. When patriarchal society understands and considers the value of women, there will be hardly any chance for breach of morality and peace will prevail in the lives of men and women.

Summation

Sarita and Tara face a lot of ordeals in a patriarchal society. Yet, they survive the odds and bounce back with vigour and vitality. Struggles do not hinder them from accepting their role as wife and mother. Both exhibit dignity in accepting their misfortunes and sorrows as the essential ingredients of life. Their struggles and sufferings elevate them to this magnitude. Indeed, the journey of ordeals gives them a true perception of their identity.

Shashi Deshpande and Bharati Mukherjee through their novels portray the social conventions and attitudes that victimize women. However, the women characters exhibit strength and resilience through their struggle for survival. Their encounter with tragedy wakes them up to

reality. The strength of Sarita and Tara is quite obvious through their intrinsic capability for compassion, sacrifice and acceptance of the inevitable.

In Indian society, a woman is considered to be a peripheral member of the family both in the homes of her parents and in-laws. She may be assigned a place on the margin, but she can become the center of her own life: this is the proposition of both the writers taken for study.

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Semantic Analysis of the Suffixed Verbs and Postpositions in Expressing Politeness With Special Reference to Eranad Dialect of Malayalam

Dr Saidalavi Cheerangote

Abstract

Though the phonological and morphological features of Eranad Dialect have been well documented (Panikkar, G, K 1978, Sreenathan, M. et al 2015), the semantic value of the words, phrases, and particles peculiar to this dialect has been little explored. This paper is based on the semantic analysis of the suffixed verbs and post positions for expressing politeness in Eranad Dialect of Malayalam. The data for the study was collected as part of the Dialect Survey conducted by Thunchath Ezhuthachan Malayalam University. The study evaluates the peculiarities of the suffixed verbs and postposition (eg /koṇḍōri/ (bring IMP-honorific and polite) v/s /koṇḍa/ (bring IMP - impolite)) used as a politeness strategy and compares them with the equivalent linguistic forms in Standard Malayalam. The contextual analysis of such linguistic forms was done to elicit its semantic value. The study also explored whether such suffixed verbs or postpositions alien to Standard Malayalam and other dialect of Malayalam was formed independently or as a result of phonological modifications in the existing root words (Eg. /poikkō[ʃi]/ < /pōykkō[viin]/ (may go) = /pōy/ + /ko[ʃ]/ + -iin with honorific plural marker). The also study identifies the lexical options of the speakers for polite/impolite strategy (Eg. The verb roots like /koṇḍə/ (give), /kāṭṭə/ (give) are impolite than /tarə/ (give)). The analysis reveals that the Eranad dialect of Malappuram has devised its own linguistic pattern in expressing politeness. This paper also concludes that it is as a result of peculiar phonological and morphophonemic processes, drastic changes occurred in the surface structure of many of these linguistic forms and the root of such forms of suffixed verbs and postpositions are difficult to be identified. In the present study such linguistic forms are termed as ‘Metamorphic Expressions’. The phonological process in the formation of these linguistic forms and its contextual semantic values are analysed in order to bring new lights in understanding linguistic features of Eranad dialect in general and the politeness strategy of this dialect.

Keywords: Malayalam, Eranad Dialect, Politeness, suffixed verbs, post positions, metamorphic expressions, small quantity quantifiers

Politeness theories proposed by Goffman (1967), Lakoff (1973), Brown and Levinson (1978), Fraser (1980), and Leach (1983) generally focus on the way people choose the linguistic forms to protect their faces during conversations. Most of the theories on politeness

- B: *ante pe:na inkkə koŋʃa* (impolite)
2SG.POS pen 1SG.DAT give IMP
'Give me your pen'
- C: *iŋŋa[ə pe:na inkkə tari* (polite)
2SG.HON.POS pen 1SG.DAT give IMP.POL
'Give me your pen'
- D: *ninte pe:na enikkə taru:* (polite neutral in Standard Malayalam)
2SG.POS pen 1SG.DAT give IMP.POL
'Give me your pen'
- E: *niŋŋa[ə pe:na enikkə taru-mo:~tara: mo?*(more polite)
2SG.POS pen 1SG.DAT give IMP INT.POL
'Could you please give me your pen'
2. A: *ni: po:* (impolite)
2.SG go
'you go'
- B: *niŋŋa[ə poj-kko:li* (polite)
2.SG.HON go IMP may POL
3. A: *o:lə doctor a:ŋə* (impolite and less honour)
3.SIG.F doctor is
'she is a doctor'
- B: *o:n doctor a:ŋə* (impolite and less honour)
3.SIG.M doctor is
'he is a doctor'
- C: *o:lə doctor a:ŋə* (Polite and honour)
she/he POL doctor is
's/he is a doctor'

At lexical level, a few lexemes have semantic role in expressing politeness and impoliteness. Among them the role of honorific pronouns, pronouns for address and reference like *niŋŋa[~iŋŋa]*, *avar>o:rə~o:lə*, *mu:pparə*, *mu:ppatti* are important. Some of them are common in other dialects of Malayalam as well. The honorific pronoun *ta:nka[* the most formal usage in Standard Malayalam, is absent in this dialect.

The 1 to 3 sets of sentences show the role pronouns in politeness strategy. *ante*, *ni:* are generally used in the context when the degree of formality is zero and the degree of familiarity is higher. However, it is sometimes used as 'angry words' even when the degree of formality is higher, and the degree of familiarity is lesser. Consequently, it leads to Face Threatening Act (FTA). As Brown and Levinson pointed out Social Distance (SD), Power (P), and Rank of Position (R) determines the linguistic behaviour in expressing politeness. It is evident in Eranad dialect as well as -ante, and -ni: are less polite than *niŋŋa[* and *niŋŋa[ə* and its choice depends on SD, P, and R factors. In the set 3 *olə* is an honorific and gender neuter pronoun that shows speaker's respect towards the one who is referred.

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Dr Saidalavi Cheerangote

Semantic Analysis of the Suffixed Verbs and Postpositions in Expressing Politeness With Special Reference to Eranad Dialect of Malayalam

There some lexeme other than pronouns that subtly express the degree of politeness. In the set 1, the contextual meaning of *ka:ttə*, *konʃa*, and *tarə* are same. However *tarə* sounds more polite to native speakers and they prefer it to the other two while converse with elders and strangers.

onnə, ittiri, oəittiri, kuraccə, le:ʃam, orə

4. A: *onnə ni:ŋa:mo?* (more polite)
one INT. move could
'Could you move a bit?'
B: *ni:ŋa:mo?* (polite)
move can
'Can you move?'
5. A: *ittiri ni:ŋa:mo?* (more polite)
a little. INT move could
'Could you please move a little?'
B: *ni:ŋi irikka:mo?* (polite)
move sit can
'Can you move?'
6. A: *orittiri ni:ŋi irikka:mo?* (more polite)
a little.INT move sit could
'Could you please move a little?'
B: *ni:ŋi irikka:mo?* (polite)
move sit can
'Can you move?'
7. A: *kuraccə ni:ŋuo?* (more polite)
A little INT. move sit can
'Can you move?'
B: *aŋŋo:ttə ni:ŋuo?* (polite)
there move can
'Can you move there'
8. A: *le:ʃam ni:ŋi nilkkuo?* (more polite)
Some.INT move stand can
'Can you move a little?'
B: *aŋŋo:ttə ni:ŋi nilkkuo?* (polite)
there move
'Can you move there'
9. A: *orə ma:ŋa taruo?* (more polite)
One.INT mango give
'Can you give a mango?'
B: *a: ma:ŋa taru* (polite)
mango give

‘give me a mango’

Among the pairs of sentence from 4 to 9 that express polite requests, the one with quantifiers like *onnə* (one), *ittiri* (some), *orittiri* (a little), *kuraccə* (some), *le:ʃʌm* (a small amount), *orə* (one) are more polite than the one without them. All these quantifiers are ‘quantifiers to express small quantity’ that reflect humbleness in politeness contexts.

10. *iŋŋa|e* *pe:na onnə* *inkkə tarumo:~tara:mo?* (highly polite)

2SG.HON.POS pen one INT me give could you please

‘Could you please give me your pen?’

11. *iŋŋa|e* *pe:na inkkə onnə tarumo:~tara:mo?* (highly polite)

2SG.HON.POS pen me one INT give could you please

‘Could you please give me your pen?’

In 10 and 11 *-onnə* is added either with the pronoun or verb as an intensifier of the politeness.

Based on the above analysis it is found that the lexical choice at paradigmatic level in Eranad dialect of Kerala determines an utterance polite or impolite or the degree of politeness. The ‘quantifiers to express small quantity’ used at syntagmatic level of the sentences constructed for request, increase the degree of politeness.

Bound Morphemes and Politeness

Though the lexeme-politeness correspondence is limited to the type of pronouns used, the morphological choices in verbs clearly indicate the degree of politeness and impoliteness. In the sentences 1 to 3, the root form of verbs are used (*ka:ttə*, *va (konṭə+va)*, *ta:*) as ‘the bald on record’ (see Brown and Levinson) strategy. In the extremely informal situations like the conversation among close friends, siblings, between parents and children, elder and younger close relatives; it does not result in FTA. The same morphological choice was in practice in the earlier caste based social hierarchy prevailed in the area which is now absent at the surface social structure. Age was not a variable in that system and the notion of elder-younger was irrelevant when a higher caste address the lower caste. Now in formal social situations, standardized neutral forms are preferred and the verb forms used in 1 to 3 are treated abusive and lead to FTA.

In 5 to 6, the verbs and post positions are suffixed with the morpheme *-u:* that make the usage more polite and acceptable in formal situations where people tend to use standard form of Malayalam. The sentence 1E is more formal and polite and is more or less similar to the construction ‘could you please.....’ 1D, 1E are frequent only in Standard Malayalam used in formal situations.

Polite and Impolite Morphemes

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Language in India www.languageinindia.com ISSN 1930-2940 20:2 February 2020

Dr Soidalavi Cheerangote

Semantic Analysis of the Suffixed Verbs and Postpositions in Expressing Politeness With Special Reference to Eranad Dialect of Malayalam

-ə and -i

In Eranad dialect, one of the ways to express politeness is the morphological choice of verb forms as find in the sentence C. The bound morpheme –i suffixed with the verb *tarə* clearly indicates politeness in this dialect. Unlike 1A, and 1B, the sentence 1C is used when a younger converse with an elder and one happened to talk with a stranger.

Actually, the morpheme –i could be the contracted form of the imperative marker –*in* ~ *i:n* ~ *vi:n* which is now less frequent in Standard Malayalam and rarely appear in literature.

taruvi:n (*taru + i:n*) > *tari:n* > *tari:* > *tari* (give IMP – polite)

kodukkuvu:n (*kodukku + i:n*) > *kodukkin* > *kodukki* (give IMP – polite)

12. A: *atə aviṭe vekkə* (impolite)

That there put

‘Keep/put it there.’

B: *atə aviṭe vekki* (polite)

That there put POL

‘Keep/put it there.’

13. A: *citrattile:kkə nokkə* (impolite)

To picture look

‘Look at the picture’

B: *citrattile:kkə no:kki* (polite)

To picture look POL

‘Look at the picture’

The degree of politeness in the pairs of 12 and 13 is determined by the bound morphemes suffixed with the verb. A contrast can be identified between vowel morpheme –i and –ə in the pairs. –ə is preferred in the extremely informal situations like the conversation among close friends, siblings, between parents and children, elder and younger close relatives and –i is preferred in the situations where more honour and politeness have to be expressed.

In Eranad dialect the suffixed –ə could be the variant form of –u: (*koṭukku:* > *koṭukku*), the neuter imperative marker and –i could be the variant form of the polite imperative marker –i:n. However in Eranad dialect –ə suffixed verb is –polite and –i suffixed verb is +polite.

-a and –i

14. A: *a: bukkə eṭutta:* (impolite)

That book take (for me)

‘Get that book (for me)’

B: *a: bukkə eṭukki* (polite)

That book take POL (for me)

Language in India www.languageinindia.com ISSN 1930-2940 20:2 February 2020

Dr Saidalavi Cheerangote

Semantic Analysis of the Suffixed Verbs and Postpositions in Expressing Politeness With Special Reference to Eranad Dialect of Malayalam

- ‘take that book’
15. A: *a: cittram ka:ttij-a:* (impolite)
That picture show POL
‘Show that picture’
- B: *a: cittram onnə ka:ɳikki* (polite)
That picture one show POL
‘please show that picture’
16. A: *itə piɳicca:* (impolite)
this keep
‘keep this’
- B: *itə onnə piɳikki* (polite)
this one keep POL
‘please keep this’

In the above pairs of sentences –ə or –i are added with the verbs ending with the link morphemes –kkə and –ccə. In these contexts the –ə and –i have semantic value of politeness. –a is –polite and –u: is +polite.

-o:/i and -a:/a

17. A: *niɳɳa[pojkko:/i* (polite)
you go POL
‘you may go’
- B: *ni: pojkkə:/a* (impolite)
you go
‘you go’
18. A: *atə eɳutto:/i* (polite)
That take may (you)
‘you may take POL’
- B: *atə eɳutta:/a* (impolite)
that take (you)
‘you take that’.
19. A: *itə koɳutto:/i* (polite)
This give POL
‘you may give this.’
- B: *itə koɳutta:/a* (impolite)
This give (you)
‘you give this.’
20. A: *niɳɳa[pojkko:/i* (polite)
You go POL
‘you may go.’
- B: *ni: pojkkə:/a* (impolite)
You go

‘you go.’

In the 17 to 20 pairs of sentences the suffixed morphemes with the verbs are either –*o:/i* or –*a:/a*. –*o:/i* is +polite and *a:/a* is –polite. Like other morpheme the choice is depended on SD, P, and R variables.

–*o:/i* and –*a:/a* might be derived in the following way.

a) –*ko/vi:n* (*ko/+i:n*)>*ko//in*>*ko:/in*>*o:/i* (From the marker for imperative mood)

b) –*ka/a>a/a>a:/a* (–*ka/a* has several other semantic function in both Standard Malayalam and Eranad dialect of Malayalam)

Semantically –*ko/* and *ka/a* are the highly productive suffixed verbs that contribute subtle meaning differences in different contexts. Since –*o:/i* might be derived from –*ko/vi:n*, the politeness part of this morphemic cluster is –*i:n~in~vi:n*, for they are historically honorific markers that are not frequent in standard Malayalam and other dialects of Malayalam. Hence, it can be treated as the retention of an old linguistic feature in Eranad dialect. The sentences in 1D generally used in Standard Malayalam and in formal contexts. The politeness element in that sentence is neutral and has zero degree of politeness i.e. neither polite nor impolite.

–*a: v/s -a:ŋi*

21. A: *atə eʃutta:*

That take
‘Take that.’

B: *atə eʃutta:ŋi* (polite)

That take POL
‘please take that.’

22. A: *iviʃe va:*

Here come
‘come here’

B: *iviʃe vanna:ŋi* (polite)

here come POL
‘please come here.’

23. A: *ni: po:*

you go
‘go’

B: *niŋŋa/ poja:ŋi* (polite)

you go POL
‘please go’

In the 21 to 23 pairs of sentences the suffixed morpheme with verb is –*a:ŋi*. It is the morpheme peculiar to this dialect that has the sole semantic function to express politeness. It is used to tone down the imperative mood while a younger converse with an elder. As found

Language in India www.languageinindia.com ISSN 1930-2940 20:2 February 2020

Dr Saidalavi Cheerangote

Semantic Analysis of the Suffixed Verbs and Postpositions in Expressing Politeness With Special Reference to Eranad Dialect of Malayalam

in other morphemes for politeness, the use of -a:ŋi is also depended on SD, P, and R variables.

-a:ŋi might be the contracted form of imperative marker ka:ŋin~ka:ŋmin~kanvi:n. It could have been formed in the way when /k/ and /n/ are dropped from the initial and final positions respectively.

vaikkə, kajjə, pattə

The question form framed with the suffixed verbs *vaikkə*, *kajjə*, *pattə* are used in this dialect for extremely polite request.

24. A: *atə onnə koŋto:ra:n vaikkə*? (highly polite)

That one INT to bring able to POL

Could you please bring that?

B: *atə onnə koŋto:ruo*? (polite)

That one bring POL (can you)

Can you bring that?

25. A: *atə onnə koŋto:ra:n kajjuo*? (highly polite)

That one to bring able to POL (you)

Could you please bring that?

B: *atə onnə koŋto:ruo*? (polite)

That one bring POL (can you)

Can you bring that?

26. A: *atə onnə koŋto:ra:n pattə*? (highly polite)

That one to bring able to POL (you)

Could you please bring that?

B: *atə onnə koŋto:ruo*? (polite)

That one bring POL (can you)

Can you bring that?

In the 24 to 26 pairs of sentences the word set *vaikkə*, *kajjə*, *pattə*, that denote ‘able to’ are added with verb + a:n forms and it makes such utterances more polite. When those lexemes become the part of this particular syntactic structure attain additional semantic value of politeness.

Conclusion

The study identified that Eranad Dialect of Malayalam has peculiar linguistic behaviour to express polite imperatives. The unique lexical strategies, bound morphemes, suffixed verbs, and post positions used for politeness can be considered as a major identity marker of this dialect. In addition to honorific marker this dialect makes use of near synonymous lexical set for politeness and impoliteness. Though the imperatives are levelled as neutral polite form (-u:) in standard Malayalam, the Eranad dialect of Malayalam still

Language in India www.languageinindia.com ISSN 1930-2940 20:2 February 2020

Dr Saidalavi Cheerangote

Semantic Analysis of the Suffixed Verbs and Postpositions in Expressing Politeness With Special Reference to Eranad Dialect of Malayalam

maintain + & - polite forms at lexical and morphological levels. Though the morphemic structure of the polite expressions at surface level are felt to be distinct and completely alien to other dialect of Malayalam, while exploring the deep structure they can be identified as metamorphic expressions of old Malayalam forms or less frequent morphemes in the present Malayalam. Another feature identified in this study is the semantic value of 'small quantity quantifiers' in increasing the degree of politeness. This feature probably be prevailed in other dialect as well. The study also presents this feature for a further in-depth cross dialectal enquiry.

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Dr Saidalavi Cheerangote
Semantic Analysis of the Suffixed Verbs and Postpositions in Expressing Politeness With Special Reference to Eranad Dialect of Malayalam

Kashmiri and Bhaderwahi: A Phonological Comparison

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Abstract

The Union Territory of Jammu and Kashmir is divided into two regions, Kashmir and Jammu. The division makes it the region of diverse ethnicities which vary on the basis of language and culture. These differences make it a divergent region both linguistically and culturally and provides a great scope for researchers to know about linguistic and cultural variations. The present paper aims to study one of the linguistic aspects, that is, phonological comparison of two different languages, Kashmiri and Bhaderwahi. In this paper the researchers have provided the phonological description of both languages and attempted to find the similarities and differences in the sound system of both languages.

Keywords: Kashmiri, Bhaderwahi, Linguistic divergence, Comparative study, Phonology, Vowels and Consonants, Phonological comparison

1. Introduction

1.1 Kashmiri Language

Kashmiri language belongs to Dardic sub-group of Indo-Aryan languages. It is locally called as *Koshur*. The Kashmir language is mostly written in Perso-Arabic and Devanagiri scripts. Earlier it was written in Sharda Script. The Kashmiri language is primarily spoken in Kashmir valley and some areas of Chenab valley of Jammu and Kashmir. The variety of Kashmir language spoken in and around Srinagar city is considered as the standard variety. Kashmir language has a rich folk literature and is used in Mass media and education institutions. Kashmiri language has two regional dialects, Poguli and Kishtawari. It has also three regional varieties that are Maraz (Spoken in southern and south eastern region), Kamraz (Spoken in Northern and North-western regions) and Yamraz (Spoken in central part of the valley). These three variations are quite homogeneous and

mutually intelligible. Kashmiri language has the influence of Persian and Sanskrit languages. Linguistically, Kashmiri language holds a peculiar position as it has some features showing Dardic characteristics and other features are similar to other Indo-Aryan Languages.

1.2. Bhaderwahi Language

Bhaderwahi language belongs to Pahari group of Indo-Aryan languages. It is primarily spoken in the Bhaderwah Tehsil of Doda District in the State of Jammu and Kashmir. Doda district has a mixed culture due to its connectivity with Jammu, Kashmir Valley, Himachal Pradesh, and Ladakh. Bhaderwah is a multilingual area with Bhaderwahi being the main language of people. The other languages spoken in Bahderwah area are Kashmiri, Gaddi, Dogri etc. G.A. Grierson (1919) has classified Bhaderwahi as Pahari language that belongs to Indo-Aryan language family. “The word "Pahari" applies to the group of languages spoken in the Sub-Himalayan hills extending from Bhaderwah, north of the Panjab, to the eastern parts of Nepal. To its north and east, various Himalayan Tibeto-Burman languages are spoken. To its west, there are Aryan languages connected with Kashmiri and western Panjabi, and to its south, it has Aryan languages of the Panjab.” (Grierson 1919: IX:IV:2). Bhaderwahi has many common linguistic features with the other dialects of western Pahari group of Jammu region as well as outside it.

2. Methodology

An intensive fieldwork was carried in Srinagar city of Kashmir region and Bhaderwah town of Jammu region for collection of data for Kashmiri and Bhaderwahi phonology. The researchers prepared a questionnaire containing optimal numbers of words and sentences. The data was collected from the native speakers of Kashmiri and Bhaderwahi languages. The informants were chosen from different social backgrounds varied in age and gender. The data was then transcribed and analysed following proper principles and procedures of phonemic analysis.

3. Analysis

Phonology is the study of the sounds in a particular language and it explains the sound system of a particular language and how these sounds are combined to form different words. Every language has its own phonology which comprises its whole sound system explaining in detail the consonants and the vowels of that language. Kashmiri and Bhaderwahi are two different language that belong to two different sub-groups of Indo-Aryan language family. The Phonological description of both the languages and their comparison are discussed below.

3.1. Vowels of Kashmiri Language

Kashmiri language has sixteen vowels both oral and nasal. It has two short and two long central vowels which is particular to Kashmir language and are not found in any other South Asian language.

	Front	Central	Back
High	i, i:	ɨ, ɨ:	u, u:
mid	e, e:	ə, ə:	o, o:
Low		a, a:	ɔ, ɔ:

Table 1: Vowel Chart of Kashmiri Language

Nasal		m		n						ŋ		
Trill				r								
Lateral				l								
Semi-vowels		w						j				

Table 3: Consonant Chart of Kashmiri Language

3.4. Consonants of Bhaderwahi Language

Bhaderwahi has thirty-four consonant phonemes comprising of sixteen plosives, five affricates, five fricatives, four nasals, two glides, one lateral and one trill.

	Bilabial		labio-dental		Alveolar		Retroflex		Palatal		Velar		Glottal	
	VL	VD	VL	VD	VL	VD	VL	VD	VL	VD	VL	VD	VL	VD
Plosives	p	b			t	d	ʈ	ɖ			k	g		
	p ^h	b ^h			t ^h	d ^h	ʈ ^h	ɖ ^h			k ^h	g ^h		
Affricates					ts				tʃ	dʒ				
					ts ^h				tʃ ^h					
Fricatives				v	s	z			ʃ				h	
Nasal	m					n		ɳ				ŋ		
Trill						r								
Lateral						l								
Semi-vowels		w								j				

Table 4: Consonant Chart of Bhaderwahi Language

On comparing the consonants of both languages, it is found that most of the consonants are common in both languages. The consonants which are common in both languages are p, p^h, b, t, t^h, d, ʈ, ʈ^h, ɖ, k, k^h, g, ts, ts^h, tʃ, tʃ^h, dʒ, s, z, ʃ, h, m, n, ŋ, r, l, w, and j. Bhaderwahi language has aspirated counterpart for voiced plosives b^h, d^h, ɖ^h and g^h as well but these sounds do not occur in Kashmiri language. Bhaderwahi has labial fricative /v/ and nasal retroflex voiced consonant /ɳ/ which are not present in Kashmir language. These sounds and their distribution in Bhaderwahi language are:

/b^h/	(Voiced aspirated bilabial stop)
	/b ^h agnu:/ 'to flow'
	/sib ^h e/ 'all'
/ɖ^h/	(Voiced aspirated retroflex stop)
	/ɖ ^h uk ^h / 'hunger'
	/und ^h on/ 'slope'
	/baɖ ^h / 'head shave'

/d ^h /	(Voiced aspirated dental stop)	
	/d ^h up /	‘sunshine’
	/sid ^h o:/	‘straight’
	/bad ^h /	‘clever’
/g ^h /	(Voiced aspirated velar stop)	
	/g ^h o:d/	‘stone’
	/mag ^h ar/	‘if’
	/ma:g ^h /	‘february’
/ŋ/	(Voiced retroflex nasal)	
	/pa:ŋi:/	‘water’
/v/	(Voiceless labio-dental fricative)	
	/va:di:/	‘valley’
	/tʃ ^h a:vli:/	‘shade’
	/aɖla:v/	‘bachelor’

Table 5: Distribution of Consonants in Bhaderwahi

3.5. Palatalization:

Palatalization is seen in Bhaderwahi, but it is not as distinct as in Kashmiri. In Kashmiri all the non-palatal consonants can be palatalized but in Bhaderwahi hardly some examples of palatalization are found. Palatalization is phonemic in Kashmiri language while it is not phonemic in Bhaderwahi. The examples of palatalization in both languages are given below:

Kashmiri

/kul/	‘tree’	/kiul	‘nail’
/nu:l/	‘mongoose’	/n ^h u:l/	‘blue’
/hət/	‘a piece of wood’	/hət ^h i/	‘throats’
/bon/	‘heap’	/b ^h on/	‘separate’
/tsal/	‘run’	/ts ^h jal/	‘pressure’
/mə:l/	‘appetite’	/mə:l ^h i/	‘fathers’

Bhaderwahi

/bun ^h o: o:t ^h /	‘lower lip’
/sun ^h a:r/	‘goldsmith’
/h ^h e:ɖo:/	‘pale’

3.6. Nasalization

In Bhaderwahi, except for i, e and i vowels, all the vowels have nasal counterpart. Nasalization is not phonemic in Bhaderwahi.

Nasal Vowels	Word	Gloss
ĩ:	/zo:rãjsĩ:/	‘loudly’
ẽ	/bẽjõ:/	‘upper’
ẽ:	/ẽ:k ^h ũ:/	‘tear’
ã	/dãv/	‘village’
ã:	/ã:gan /	‘courtyard’
ũ	/mũᅇa:/	‘coral’
ũ:	/bũ:zal /	‘earthquake’
õ	/tsõvar/	‘yak’
õ:	/õ:ᅇi:/	‘ring’

Table 6: Nasalized Sounds in Bhandarwahi

Nasalization is phonemic in Kashmiri language and all the vowels except for /i/, /ɔ/, /ɔ:/ and /i/ have nasal counterparts.

Nasal Vowels	Word	Gloss
ĩ:	/pĩ:ts/	‘a little’
ẽ	/kẽh/	‘some’
ẽ:	/ᅇnk/	‘tank’
ĩ:	/kĩ:nts ^h /	‘youngest’
ũ	/kũz/	‘key’
ũ:	/kũ:n/	‘corner’
õ	/õz/	‘goose’
õ:	/bõ:s/	‘bamboo’
õ	/kõd/	‘thorn’
õ:	/wõ:t/	‘depth’
ã	/kãh/	‘someone’
ã:	/ã:gun/	‘compound’

Table 7: Nasalized Sounds in Kashmiri

3.7. Consonant Clusters

In Bhandarwahi the consonant clusters occur at word initial and final positions only. Examples are given below:

Word initial consonant cluster (CC---)

	Word	Gloss
/dʎ/	/dʎa:/	‘marriage’
/tʎ/	/tʎa:j/	‘three’
/tr/	/trebi:/	‘twenty-three’
/dʎr/	/dʎra:mo:/	‘drama’
/tr/	/travzar/	‘trouser’
/gr/	/gravund/	‘ground’

Word final consonant Cluster (---CC)

	Word	Gloss
/nts/	/tsunts/	‘beak’
/nt/	/da:nt/	‘bull’
/nd/	/k ^h and/	‘sugar’
/nd/	/pand/	‘mat’
/nt ^h /	/kant ^h /	‘wall’
/mb/	/t ^h u:mb/	‘garlic’
/nts/	/pants/	‘five’
/mb/	/amb/	‘mango’

In Kashmiri also initial and final consonant clusters are found:

Word initial Consonant cluster (CC—)

	Word	Gloss
/tr/	/tre/	‘three’
/dr/	/drog/	‘expensive’
/ṭr/	/ṭrak/	‘truck’
/kr/	/krak ^h /	‘cry’
/k ^h r/	/k ^h ra:v/	‘a wooden footwear’

Word final Consonant cluster (—CC)

	Word	Gloss
/mp/	/lamp/	‘lamp’
/mb/	/amb	‘mango’
/nd/	/dand/	‘teeth’
/nd/	/khand/	‘sugar’

4. Conclusion

Kashmiri and Bhaderwahi belong to Indo-Aryan language family. However, Kashmiri is a Dardic language as some of its features resemble with other languages that belong to Dardic sub-group, and Bhaderwahi belongs to Western Pahari sub-group. In this paper the researchers have given the phonological description of both the languages and highlighted the similarities and differences in phonological features of both the languages. It has been found that Kashmiri language has long counterparts for /i/ and /ə/ vowels which are peculiar to Kashmiri language only. Kashmiri has low back vowel /ɔ/ and its long counterpart /ɔ:/ as well. But these vowels are not found in Bhaderwahi language. Bhaderwahi has aspirated voiced plosives, labial fricative /v/ and nasal retroflex /ŋ/. But these sounds are not present in Kashmiri language. Apart from the phonemic inventory of both the languages the process of Palatalization and Nasalization are found in both the languages. While Palatalization and Nasalization are phonemic in Kashmiri, the same is not found in Bhaderwahi. In both the languages consonant clusters occur at word initial and final positions.

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An Inquiry into Learners' Feedback Seeking Behavior (FSB) and Writing Ability

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Abstract

The present study examined the relationship between Learners' Feedback Seeking Behavior (FSB) and writing Developments. The study sought to gain an better comprehending of the extent to which feedback seeking behaviour affects their writing developments. In order to conduct the present study and collect the required data, the researcher selected 60 learners from the faculties of Education at Charles University, Pragu. The selected participants were all from the intermediate category. A writing test (Longman Complete Course TOEFL Test) was administered to the 60 selected students. Both groups were given the same two topics to choose one of them to write in 70 minutes and the tests were scored by 2 raters which were corrected analytically. The test of feedback seeking behaviour was given to the students the same day. The participants were supposed to answer the test in 90 minutes. The results were calculated in SPSS version 22 and then analyzed and reported. The findings of the study demonstrated that feedback seeking behaviour has a statistically significant effect on learners' writing developments.

Keywords: Feedback Seeking Behaviour, Feedack, Motivation, Writing

1.1 Introduction

Written corrective feedback (WCF) has been considered as an important issue of empirical and theoretical interest in the scope of writing performance among second language (L2) writing students over the last two decades (e.g., Chandler, 2003; Ferris, 1999, 2010; Krashen, 1984; Truscott, 1996). Research has provided various evidence for the relative effectiveness of WCF in improving second language writing performance (Kang & Han, 2015; Russell & Spada, 2006). Generally speaking, research have shown that WCF is viewed as a useful process when it is *explicit* (e.g., Ferris, 2006), *direct* (e.g., Bitchener & Knoch, 2010; Manchôn, 2011), and *focused* on specific linguistic features (e.g., Bitchener & Knoch, 2009; Sheen, 2007).

However, research on WCF remains inconclusive and controversies over the topic linger to date (e.g., Liu & Brown, 2015; Truscott & Hsu, 2008). Because of inconsistent findings in the literature, scholars have attributed them to methodological problems (Hyland & Hyland, 2006; Liu & Brown, 2015) or mediating factors such as second language proficiency or the genre of writing (Kang & Han, 2015). Nevertheless, there is another remarkable issue which might have contributed equally, if not more strongly, to the current state of research on WCF. This gap is the lack of careful consideration of individual learner characteristics as they perceive, process, and apply WCF (Ferris, Liu, Sinha, & Senna, 2013). Shortage of attention to the learner's role in the feedback process in second language writing can be devoted to researchers' preoccupation with investigating how teachers' application of various kinds of WCF (e.g., direct vs. indirect; explicit vs. implicit) affects the accuracy of written products. This key concept of WCF as a teaching resource has overshadowed research in this area at the expense of attention to learners'

Language in India www.languageinindia.com ISSN 1930-2940 20:2
February 2020

Vahid Norouzi Larsari (PhD)
An Enquiry into Learners' Feedback Seeking Behavior (FSB) and Writing
Ability 37

engagement in the feedback process, casting second language writers as passive recipients of various kinds of feedback in terms of proactive agents in learners' learning (Bitchener, 2017; Ferris, 2010; Ferris et al., 2013; Hyland, 2011; Kormos, 2012). In order to bridge this significant gap in our comprehending of the process of feedback, a basic change in perspective is required. Such a shift would recast feedback as a *learning resource*, the value of which is driven by its instrumentality in learners' pursuit of their goals. Therefore, the aim of the study is to explore the relationship between second language writers' feedback seeking behavior (FSB) and students' writing ability. The following research question was posed:

RQ1: Is there any statistically significant relationship between Learners' Feedback Seeking Behavior (FSB) and wwriting developments?

2. Review of Related Literature

2.1 Definition of Corrective Feedback

According to Schachter's (1991), the most common terms for feedback are corrective feedback, negative evidence, and negative feedback. Schachter (1991) maintains that corrective feedback is the term most often used instead of feedback in the scope of second language teaching and learning. It is broadly defined as "information following an error produced by the learner and is part of the learnability problem of language acquisition" (p.25). Lightbown and Spada (1999) considered CF as any indication to the learners which their use of target language is incorrect. It includes different responses which the learners receive after making errors. As Ellis (2006) notes, CF involves an attempt to supply negative evidence which draws the learner's attention to the errors they have made.

Language in India www.languageinindia.com ISSN 1930-2940 20:2
February 2020

Vahid Norouzi Larsari (PhD)
An Enquiry into Learners' Feedback Seeking Behavior (FSB) and Writing
Ability 38

Ur (1996) supports this claim and believes that correction is one of the two main components of corrective feedback, another main component is assessment by which the learner is simply informed how well or badly he or she has performed and by means of it some specific information is provided on various dimensions of the learner's performance via explanation, provision of better or other alternatives or through elicitation of them from the learner.

According to Ross-Feldman (2007), there are two main reasons why the researchers in SLA are interested in CF. The first reason is that there is an obvious need for it. Many English teachers are under wide pressure to correct learners' errors with the tacit assumption which the correction will be informed by the learner and subsequently make a difference in the learner's language competence. The second reason, in his words, is the renewed interests in error analysis (EA) in SLA research.

2.1.1 Written Corrective Feedback (WCF)

Written corrective feedback (WCF) can be defined as written feedback given by the teacher on a student paper with the purpose of developing grammatical accuracy (including spelling, capitalization, and punctuation) and written feedback on idiomatic usage such as word order and word choice. Written Corrective Feedback (WCF), which is also called *error correction* or grammar correction, refers to the "correction of grammatical errors for the purpose of improving a student's ability to write accurately" (Truscott, 1996, p. 329).

WCF has been regarded as a normal way of improving students' writing accuracy and a necessary part of the writing curriculum (Hendrickson,

1978, 1980; Truscott, 1996). It originated from the field of second language acquisition (SLA).

2.2 The Concept of Feedback-Seeking Behavior

Ashford and Cummings (1983) defined feedback-seeking behavior as the conscious contribution of endeavour toward determining the correctness and adequacy of actions for obtaining valued end states. Previous research has considered FSB as a useful resource in different fields including job performance (Ashford & Tsui, 1991), learning (Yanagizawa, 2008), and creativity (De Stobbeleir, Ashford, & Buyens, 2011), but has only recently been investigated in the field of second language acquisition (Papi, et al. 2019).

Ashford and Cummings (1983) introduced the concept of FSB as “the conscious devotion of effort toward determining the correctness and adequacy of behaviors for attaining valued end states” (Ashford, 1986, p. 466). Applied to second language writing, FSB can be defined as learners’ intentional, calculated, and strategic attempts to collect feedback information on their second language writing performance. It is worth noting that changing the attention from the quality and quantity of WCF itself to the learner’s FSB can draw the long-needed attention to the learners’ engagement in the feedback process, which is an important element in the success or failure of L2 writing instruction.

Ashford (1983) also believes that when an individual obtains feedback, s/he can decide to devote additional efforts towards the objectives which may earn him or her the greatest probable gains or the goals which seem to be only achievable with an extra effort. Feedback seeking behavior at an early age

Language in India www.languageinindia.com ISSN 1930-2940 20:2
February 2020

Vahid Norouzi Larsari (PhD)
An Enquiry into Learners’ Feedback Seeking Behavior (FSB) and Writing
Ability 40

helps learners to become feedback seekers at the workplace. Feedback seeking students and workers normally performed higher compared to non-feedback seekers. After an assortment of evidence from different researchers that delved into researching about the current topic.

A controversial relationship exists between *feedback-seeking behavior* (FSB) and *writing performance* for language learners. Feedback seeking behavior is a useful tool not only in the learning process but also in workplaces. Students who develop feedback-seeking behavior early in their education processes end up becoming high efficacy employees who use different strategies to seek feedback from not only their educators but also their supervisors (Tayfur, 2012). Therefore, the aim of the present study is to investigate the relationship between feedback seeking behavior and writing performance among writing students.

2.3 Related Studies

Papi et al. (2019) examined feedback-seeking behavior in second language writing: motivational mechanisms. They collected questionnaire data from 128 foreign language writers from a major public university in the United States. Multiple regression and mediation findings demonstrated that a development language mindset predicted the value of feedback, which, in turn, was a positive predictor of both feedback monitoring and feedback inquiry. A fixed language mindset, on the other hand, predicted the cost of feedback seeking, which, in turn, negatively predicted feedback monitoring. The findings of the results provide new venues for language writing research and teaching.

Papi et al. (2019) covered a learning situation in which international learners enrolled for foreign language courses at a university in the United

Language in India www.languageinindia.com ISSN 1930-2940 20:2
February 2020

Vahid Norouzi Larsari (PhD)
An Enquiry into Learners' Feedback Seeking Behavior (FSB) and Writing
Ability 41

States. In particular, 287 students taking courses in foreign languages like Spanish (107), French (113), and Arabic (67) at Florida State University participated in the study (Papi et al., 2019). The questionnaire data from the 287 students studying different languages revealed that learners could make calculated decisions concerning whether to seek feedback and the strategy that they intend to use in seeking feedback, as well as the source of their feedback. Their perceptions about the values and costs associated with different feedback-seeking strategies affect their decisions most (Papi et al., 2019).

3. Methodology

3.1 Participants

The participants of this study were 60 learners from the faculties of Education at Charles University, Pragu, Czech Republic. They were only males with the age range between 19 to 25 and were chosen based on non-random sampling. The students enrolled in second writing courses participated in the present study.

3.3 Instrumentations

3.3.1 Feedback Seeking Behaviour Scale: The scale developed by Tuckey et al. (2002) was used to measure the motives for feedback seeking. This scale is composed of four subscales each measuring different motives that may affect the feedback seeking behaviors of people. More specifically, the subscales are related to desire for useful information, desire to protect one's ego, assertive impression management, and defensive impression management motives, and all items were rated on a 6-point scale (1 = Extremely true, 6 = Extremely untrue).

3.3.2 Writing Scale: It includes two topics which were taken from TOEFL CBT book (2006) and administered to the students. They were required to choose one of the topics and start to write. The writing of students shouldn't be less than 250 words, based on the instructions given and it should be clear, concise and well organized. 70 minutes were given to the students to write the writing.

3.4 Data Collection Procedures

Before administering the questionnaires, permission was obtained by professors to use their class time for the purpose of data collection. Also, before administering the questionnaires, participants were informed that filling the tests are completely optional and were convinced that the purpose, and process of completing the two questionnaires, namely Writing test and feedback seeking Scale, respectively. Then, ambiguities and misunderstanding about the questions were cleared by the researcher, if there was any. Therefore, In order to conduct the present study and collect the required data, the researcher selected 60 learners from the faculties of Education at Charles University, Pragu. The participants were selected non-randomly. The selected participants were all from the intermediate category. A writing test (Longman Complete Course TOEFL Test) was administered to the 60 selected students. Both groups were given the same two topics to choose one of them to write in 70 minutes and the tests were scored by 2 raters which were corrected analytically. The test of feedback seeking behaviour was given to the students the same day. The participants were supposed to answer the test in 90 minutes. The results were calculated in SPSS version 22 and then analyzed and reported.

3.4 Design

Language in India www.languageinindia.com ISSN 1930-2940 20:2
February 2020

Vahid Norouzi Larsari (PhD)
An Enquiry into Learners' Feedback Seeking Behavior (FSB) and Writing
Ability 43

The design of the present research was Ex Post Facto design. In this design the researcher appears on the scene after all the events have occurred. In other words, the researcher has no control over the events. The variables are not manipulated, controlled, or modified (Mackey & Gass, 2005). In the present study, the researcher had no control over whatever the students had learned, and they answered the feedback seeking behaviour tests based on their prior knowledge.

3.5 Data Analysis

The Pearson product correlation was conducted to investigate the performances of two groups in writing ability and feedback seeking behaviour tests. The participants' age was not considered significant in the study, though. All the subjects and their teachers were also informed that the tests were going to be administered.

4 Results and Discussion

This study aimed at exploring the relationship between second language writers' feedback seeking behavior (FSB) and students' writing developments. The data collection procedure was carefully run, and the raw data was entered into SPSS (version 22) to compute the required statistical analyses and deal with the research question and hypothesis of the present study.

4.1. Analysis of the Research Question

Language in India www.languageinindia.com ISSN 1930-2940 20:2
February 2020

Vahid Norouzi Larsari (PhD)
An Enquiry into Learners' Feedback Seeking Behavior (FSB) and Writing
Ability 44

In order to answer this null-hypothesis, two independent sample *t*-tests were conducted on both pre-test and post-test. Before presenting the results of the first *t*-test, the related descriptive statistics are given in Table 1.

4.1: Descriptive Statistics

	Mean	Std. Deviation	N
FSB	73.05	18.407	60
Writing	60.74	13.245	60

As it can be seen, table 1 shows the results of variables of FSB and Writing ability, respectively. The mean and standard deviation of FSB are 73.05 and 18.407, respectively. Also, another variable; the mean and standard deviation of Writing are 60.74 and 13.245, respectively. Therefore, it should be noted that the difference between these two variables was not significant at the beginning of the term. In order to find the difference, the researcher conducted Pearson Correlation Test between these two variables.

Table 2: Pearson Correlation Test between FSB and Writing

		tarjomeh	TA
FSB	Pearson Correlation	1	.327*
	Sig. (2-tailed)		.035
	N	60	60
Writing	Pearson Correlation	.327*	1
	Sig. (2-tailed)	.035	
	N	60	60

*. Correlation is significant at the 0.05 level (2-tailed).

The above table indicates Pearson Correlation Test between these two variables. In fact, in the above table Pearson Correlation Test between these two variables are given. The correlation coefficient may range from -1 to 1 , where -1 or 1 indicates a “perfect” relationship. The further the coefficient is from 0 , regardless of whether it is positive or negative, the stronger the relationship between the two variables. For example, a coefficient of $.453$ is exactly as strong as a coefficient of $-.453$. Positive coefficients tell us there is a direct relationship: when one variable increases, the other increases. Negative coefficients also tell us that there is an inverse relationship: when one variable increases, the other one decreases. Therefore, as the table shows, the level of significance is $.035$ and less than 0.05 . Therefore, the Pearson coefficient for the relationship between FSB and Writing is $.327^*$, and it is positive. This tells us that, just as we predicted, as

FSB increases, Writing increases. FSB appears to be an important predictor of Writing. The correlation matrix also gives the probability of being wrong if we assume that the relationship we find in our sample accurately reflects the relationship between education and occupational prestige that exists in the total population from which the sample was drawn (labeled as Sig. (2-tailed). The probability value is .327*, which is well below the conventional threshold of $p < .05$. Thus, our hypothesis is supported. There is a relationship (the coefficient is not 0), it is in the predicted direction (positive), and we can generalize the results to the population ($p < .05$).

5. Conclusion

In summary, from theoretical and practical perspectives, the results of this study shed new light on the scope of feedback seeking behaviour and writing ability. The researcher can assume that the mean difference is significant, and the learners have developed in their performance. In other words, the null hypothesis to this research question is **rejected**. That is to say, feedback seeking behaviour (FSB) has a significant effect on the enhancement of the writing ability by learners. As a teaching resource, feedback is seen as corrective messages that are transmitted to a recipient concerning his or her linguistic knowledge or skills. Perceived as a learning resource, feedback is personally-relevant information that students seek in any information environment, inside or outside the instructional settings, to meet their valued second language writing goals. Such feedback can include referent information about what goals are valuable and appraisal information about how learners are progressing toward achieving those goals. This change in perspective opens a wide range of research venues and extends the attention from teachers and the type of feedback they provide to the process of feedback and learners' involvement in that process, that is their FSB. It also highlights the importance

Language in India www.languageinindia.com ISSN 1930-2940 20:2
February 2020

Vahid Norouzi Larsari (PhD)
An Enquiry into Learners' Feedback Seeking Behavior (FSB) and Writing
Ability 47

of exploring ways to promote such behavior through different personal and contextual adaptations such as goal setting, improving classroom relationships, task requirements, and evaluation standards to decrease the perceived cost of feedback seeking and increase its associated value. This view of feedback can complement the mainstream WCF research by investigating how FSB can lead to the success or failure of the feedback process.

5.1 Pedagogical Implications

Improving a development second language learning goals can develop the value and decrease the cost of feedback seeking, thereby contributing to learners' FSB. Research has shown that teachers can improve learning goals in their classes through setting learning rather than performance standards of progress, make the process of writing development rather than product of writing the focal point of their teaching, treat errors as signs of development rather than symptoms of weakness, establish an atmosphere of collaborative learning, minimize the sense of competition and social comparison, and evaluate learners with respect to their intra-individual instead of normative progress.

Improving FSB's value and declining its cost can be done via different means including but not confined with producing feedback seeking behaviours (e.g., Williams, Miller, Steelman, & Levy, 1999), improving the feedback seeker–source relationships (e.g., Levy, Cober, & Miller, 2002; VandeWalle et al., 2000), and producing a FSB-friendly setting via promoting intellectual stimulation, critical thinking, and problem-solving skills among students (Anseel et al., 2015).

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Language in India www.languageinindia.com ISSN 1930-2940 20:2
February 2020

Vahid Norouzi Larsari (PhD)
An Enquiry into Learners' Feedback Seeking Behavior (FSB) and Writing
Ability 51

Motherhood is Womanhood: Myth or Reality?
A Study of Buchi Emecheta's *The Joys of Motherhood*

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Abstract

African culture has a strong belief in the supremacy of motherhood. African male writers have also glorified the image of an African mother. Certain phrases such as 'mother is supreme', 'mother is gold' and 'Mother Africa' have been created to valorize motherhood. Being creator, no doubt, a mother is next to God, but motherhood should not be considered as the ultimate goal of a woman's life. If womanhood is defined in terms of motherhood, then we can imagine the condition of a woman who fails to be a mother. Earlier African male writers have portrayed bright side of motherhood showing the ideal image of mothers. The real image of motherhood has been presented by African female writers. Their image is quite different from that which has been depicted by their male counterparts. Buchi Emecheta is one of them. She interrogates prevailing myths related to African motherhood. She delineates what it means to be a mother in Igbo society and how social expectations make an infertile woman feel herself as useless and failed one. The novel *The Joys of Motherhood* deals with the pathetic story of mother Nnu Ego. She is ill-treated, despised by her husband, family, and society when she fails to bear a child. She suffers a lot when she cannot conceive but her problems double when she becomes the mother of many children. Emecheta seems to support what Adrienne Rich writes about motherhood. According to Rich, the institute of motherhood defines a mother as an object, not as an individual.

Keywords: Buchi Emecheta, *The Joys of Motherhood*, Motherhood, Patriarchy, Burden, Myth, Stigma, Object, Igbo community, Sacrifice, Self-effacement.

Introduction

The importance of motherhood in the life of women is one of those values which is shared by every society irrespective of cultural differences. Motherhood is a significant part of

African culture. John S. Mbiti writes that motherhood is a central concept of African philosophy. The theme of motherhood has been of central importance in the twentieth century's African literature. Many proverbs related to motherhood have been mentioned in the literature. Andrea Benton Rushing mentions an important African proverb, "Mother is gold." Camara Laye and Senghor emphasize that the mother is the symbol of Africa. Mother Africa trope has depicted Africa as a mother. This theme has been exploited in the works of anti-colonial nationalists in Africa. African mother has also been transformed into a mythical figure by poets and writers. The mother has been eulogized by the male authors. But women writers or some critics have questioned such exalted images and presented the reality of a mother in society. D'Almeida comments that such images are far removed from the reality of women's daily existence (91).

The title of the novel hints that motherhood is a central theme in it. Buchi Emecheta has named chapters as 'The Mother', 'The Mother's Mother', 'The Mother's Early Life', and 'First Shock of Motherhood' etc. to portray the story of a mother. The novel highlights how an Igbo woman, Nnu Ego, is victimized due to myths and stereotypes related to motherhood. Buchi Emecheta delineates how various myths and mores are nourished by an Igbo culture to maintain patriarchal system to control women. Women like Nun Ego internalize such myths and mores to such an extent that they get ready to sacrifice their freedom, identity, and even life for them. Fertility, self-sacrifice and selfless love for family are considered jewels for a woman.

African culture and literature propagate the romantic image of a mother. Consequently, girls start thinking that motherhood is the ultimate goal of life. Only some writers have shown that a mother like the earth is battered, wounded and exploited in a patriarchal society. In such a society, a mother identifies her pain with the pain of the earth. Buchi Emecheta depicts the pathetic situation of a mother and tries to dismantle the myth i.e. motherhood is womanhood through the character of Nun Ego. Through the novel, she presents that the Igbo community has a dual attitude towards women. Generally, daughters are considered curse and burden but when these daughters become mothers, they are suddenly propelled to a central position. Fertile women are honored particularly those who bear male children in the Igbo community. The study of the novel makes it clear how Igbo people treat a woman who cannot become a mother and how they accord importance to a mother of sons. An ordinary woman aspires to gain a highly respected position. A woman's status rises if she bears sons she believes that motherhood is a joyful and privileged state as she can receive respect and special treatment during pregnancy. Motherhood is defined as a sacred role that every woman wants to experience it. Marriage and motherhood are treated as the ultimate goal of a woman. The talent of a woman does not matter if she cannot become a mother. That's why feminists interrogate obligatory motherhood. Buchi Emecheta also exposes that motherhood has not only joys but also its sorrows. The high esteem given by society to a mother has negative effects along with positive ones. The end of the novel

explains the fate of women who adhere to the traditional image of motherhood and consider motherhood as a synonym of womanhood.

Nnu Ego's condition tells us that there is no worse bad luck for a woman than being a barren woman. A childless woman is considered a waste to herself, to family and society. Motherhood is the main criterion by which a woman's worth is measured in the Igbo community. Mbiti describes that a barren woman in Africa is considered "the dead end of human life not only for the genealogical level but also for herself" (144). Children play an important role in Igbo marriage. Every man wants to be father of many children. A woman's marriage is considered secure only after the birth of a child specially son. Emecheta who is herself a Nigerian focuses on the condition of a woman in Nigerian patriarchal society and criticizes the way in which women are befooled in the name of myths and mores. The paper evaluates the helpless position of Nnu Ego in her society. She is a victim of constant valorization of motherhood. Her first marriage fails because she fails to conceive as she belongs to a society where a woman's ability to bear children secures her marriage. A childless marriage leads to the next marriage of the husband. In such a situation, Nnu Ego, a daughter of great Chief, craves for support and sympathy from her husband:

Amatokwu, remember when I first come to your house? Remember how you used to want me here with only the sky for our shelter? What happened to us, Amatokwu? Is it my fault that I did not have a child for you? Do you think I do not suffer too? (32)

The above lines present not only the pain of Nnu Ego but of every childless woman. Amatokwu takes a new wife and proves his ability to impregnate a woman. The second wife's pregnancy also confirms Nnu Ego's infertility. Amatokwu showers his love on the pregnant wife and denies Nnu Ego's conjugal rights. Even, he does not come to spend a night with her as he derisively explains:

I am a busy man. I have no time to waste my precious male seed on a woman who is infertile. I have to raise children for my line. If you really want to know, you do not appeal to me anymore (32-33).

The way Emecheta presents Nnu Ego's thoughts proves her psychological insight in displaying the mental condition of a character. Nnu Ego is full of self scorn and thinks, "How can I face my father and tell him that I have failed" (31). The thought that she brought shame to her people by not becoming a mother tortures her continuously. The reason behind such thinking is traditional upbringing.

After the birth of the second wife's baby, Nnu Ego secretly starts nursing the new baby. She whispers to the baby, "Why did not you come to me? I cried in the nights and longed for a child like you? (34) Overwhelmed and obsessed with the desire of becoming a mother, she even tries to feed the baby. When milk begins to drip from her breasts, she realizes that she is not barren and she has 'juice' in her. She complains to the effigy of her *Chi*, "Why don't you let me have my own children? Look I am full of milk. (34) Amatokwu beats her severely when he watches her feeding the baby. Consequently, she is sent back to her father's home. He feels no sympathy, no regret but relaxes himself by saying, "Let her go, she is as barren as a desert" (39).

Her father chooses second husband for her. Helpless and powerless Nnu Ego is married second time for the honor of her family. She moves to Lagos with her new husband, Niafe. She is appalled to see her new husband the first time as she finds him an unattractive man having a bulged stomach like a pregnant cow. His personality does not match to the traditional physique of an African man. Her disgust gets more intense when she finds that he works as a domestic servant and washes white woman's undergarments. Ironically, she starts loving that ugly and fat man when he makes her pregnant. She changes her outlook towards Niafe. Shivaji Sengupta comments about their relationship that Nnu Ego receives Niafe's hyper sexuality not only without complaint but also with hope. She wants nothing but to become a mother. (237)She accepts Niafe not out of love, but out of hunger for motherhood as she says, "with this son I am going to start loving this man. He has made me a real woman- all I want to be a woman and a mother. So, why should I hate him now? (53). The above lines make a reader feel sympathy with Nnu Ego. She is very grateful to Niafe. She hopes that she will enjoy respectable status which her first husband could not give her.

Unfortunately, her joy of being a mother is ended with the death of the first child. The novel starts from this moment. The first page describes how she hysterically runs towards the river to commit suicide. She appears as a madwoman but when we read more pages, we understand the reason for madness. In her society, the concept of motherhood is etched in mind so firmly that a woman cannot imagine life without children. The crowd stops her to take such a big step. Her first attempt to kill herself fails but the end of the novel reveals that the burden of motherhood finally kills her. Buchi Emecheta very convincingly portrays her mental agony, "I am not a woman anymore! I am not a mother anymore. The child is dead..." (62). The above statement highlights how certain myths act as victimizers for an ordinary woman. Such myths get fixed in mind that it becomes impossible to free from their clutches. Nnu Ego has internalized such myths to such an extent that she considers that the production of a child is only the proof of her existence as a woman. Without a child, she is a non-existent.

Nnu Ego, a desperate woman, hopes for the next baby. Her cherished desire is fulfilled. Later, she becomes the mother of seven children. She devotes her time to fulfill her responsibility as a mother. According to tradition, caring and nurturing children is a mother's duty. She copes with a growing family and increasing financial burdens. She starts doing petty business of selling cigarettes and matches. Naife loses her job and all members depend upon Nnu Ego's tiny income from trading. She struggles a lot to make both ends meet having a hope that she would achieve her reward in old age. Her growing sons will become rich persons and take care of her. On the other side, Naife behaves as an irresponsible father. He thinks like a typical male chauvinist and remains busy in claiming his rights on his dead brothers' wives and producing more children. In spite of supporting family, he creates financial burdens for Nnu Ego. Surprisingly, he blames her when their children misbehave.

Despite being labeled as a lucky and proud mother of seven children, she never enjoys the joys of motherhood. She lives alone as her sons abandon her and go abroad. She complains to God:

God when will you create a woman
who will be fulfilled in herself, a full
human being, not anybody's appendage... (186-87).

Through the above lines, she not only expresses her pain but also of every woman. One night, she dies alone on the road-side like a childless woman.

Conclusion

The end of the novel is ironic as her sons come home and give her a grand funeral by making a shrine for her. Women worship her to get children, but Nnu Ego never answers the prayers. After death, she understands that motherhood does not assure happiness and fulfillment for a woman. Through Nnu Ego's rejection, Emecheta wants to show that she is not in favor of the imposition of motherhood. Thus, the novel conveys an important message to all women that motherhood should not be considered a synonym of womanhood. It suggests that a woman must be valued as an individual, not as an object. A woman must be aware of her life and resist those values which demand self-effacement. In this way, the paper proposes a rethinking of the notion of motherhood.

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Language in India www.languageinindia.com ISSN 1930-2940 20:2 February 2020

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Motherhood is Womanhood: Myth or Reality? A Study of Buchi Emecheta's *The Joys of Motherhood*

Role of Anxiety in Speaking Skills: An Exploratory Study

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Abstract

There is no doubt that the present-day professional students are expected to deliver presentations and enhance public speaking skills. Students in professional courses must be trained how to overcome anxiety in public speaking. Based on the concept of anxiety, the present study makes an attempt to find out whether anxiety plays a major role in classroom public speaking tasks in comparison with individual performance with their familiar friends. 30 engineering under-graduate students were asked to present on two different topics: one with their friends and the other with another batch of students whom they were not familiar with. It was observed that the familiar faces in the audience group helped to make the presentations better. Later, the students were asked about the strategies they used to overcome 'anxiety'. The study highlights that 'anxiety' plays a major role in public speaking skills which can be overcome with a few simple strategies.

Keywords: speaking, anxiety, public speaking.

Introduction

Engineering graduate students are expected to deliver presentations during the course of their studies. Also, some of their courses are evaluated based on their presentation skills. Thus, public speaking skills are required to perform better during the programme. The study makes an attempt to find out whether anxiety plays a major role in public speaking skills of the graduate students.

Literature Review

Language learning is highly related to psychology. If one is highly motivated to learn a language, it would be easier for him/her to do so. Many studies have highlighted the significant link between language learning and affective factors. (Gardner & MacIntyre, 1993; Chastain, 1975; Schumann, 1999; Horwitz, Horwitz and Cope, 1986; Young, 1990; Ely, 1986; Samimy & Tabuse, 1992; Zhanibek, 2001). All of the studies associate language learning with the emotions and feelings of the learners. Further, Brown (1994) emphasises

the link between language learning and personality traits like self-esteem, empathy and introversion.

Anxiety plays a significant affective variable in the process of language learning. According to Krashen (1982) anxiety interferes in the process of acquiring a language. This is highlighted in the affective filter hypothesis given by Krashen (1982). In this context, Horwitz and Cope (1986) also highlight on foreign language anxiety when they state that it is “a distinct complex of self-perceptions, feelings and behaviors related to classroom language learning process”

Need of Speaking Skills for Engineering Graduates

Engineering students need speaking both for their academic and professional requirements. The students should be given that much of language inputs which are required for them. Many a time, it has been observed that students have been overburdened with language inputs from language teacher. This has been observed by Nunan (1999: 148) when he states, “Learners were fed an undifferentiated linguistic diet regardless of their communicative ends”. Further, Gözüyeşil (2014) made an extensive study on language needs of engineering students in Turkey and found that many students need speaking skills more than other language skills like listening skill, reading skill and writing skill. This is also true for many other parts of the world including Turkey.

Sample Tasks on Speaking Skills

The followings are some of the tasks which can be used to enhance speaking skills:

- a) Information-gap activity
- b) Role Play/ Simulation Tasks
- c) Picture Description
- d) Debate and Group discussion
- e) Quiz and discussion

The above list is not exhaustive. Teachers may choose the task type based on the learners’ needs and motivation.

Methodology

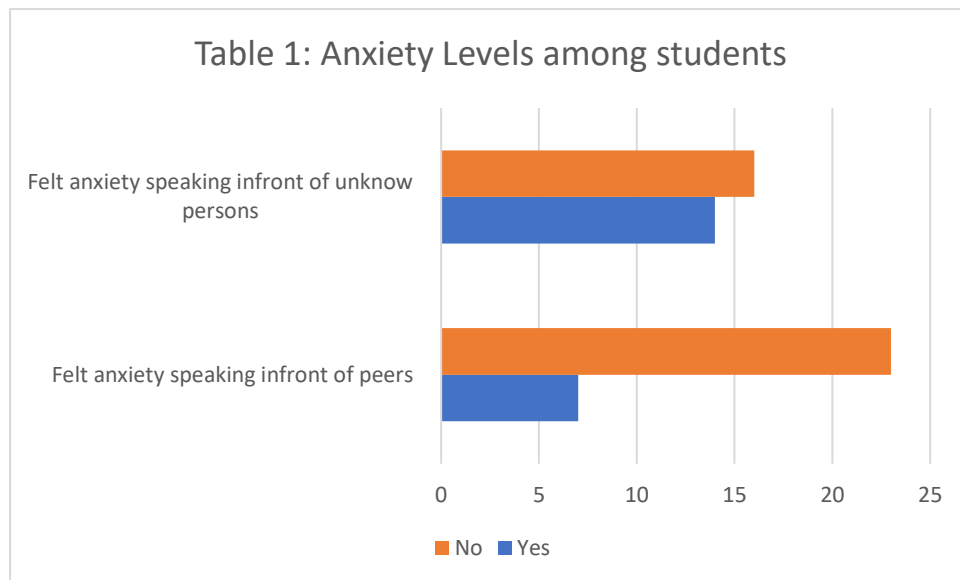
The research study is based on the exploratory study where students were asked to give their opinions between presentation in front of familiar friends and presentations in front of unfamiliar audience. This was carried out through a self-evaluative questionnaire. Further, the researcher as a participant-observer made extensive feedback. The data were analysed based on these two tools; questionnaires and filed notes.

Results and discussion

The study intends to find out the following two issues:

1. Whether students felt anxiety while speaking in front of their peers?
2. Whether students felt anxiety while speaking in front of unknown faces?

The following table (Table-1) highlights students' responses from a self-evaluation form.



It is evident from the above table that students felt anxiety and tension while speaking in front of audience whom they were not familiar with. The graph shows that 14 out of 30 students felt anxiety while delivering a talk in front of unknown audience. Furthermore, the table (Table 1) highlights that students were very much at ease speaking in front of their peers. It is evident that 23 students out of 30 were very much comfortable and didn't feel anxiety while speaking in front of their peers.

The result from researcher diary also reveals the same. Students were more comfortable in their speaking pace when speaking in front of their peers in comparison to speaking in front of unknown audience. This was also evident in their body language, as many students were able to express their thoughts with smiles which reflect that they were motivated to share their ideas also.

Conclusion

The study emphasizes the need of taking students' anxiety into consideration while enhancing speaking skills. Students are motivated and comfortable to speak in front of their peers. Thus, language teachers need to keep this in mind and make learners prepare for the world outside classroom by giving them enough scope for practice inside classroom on speaking skills.

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Abstract

The patriarchy has wrapped women under an invisible circle of subjugation. Even in this modern world, some modern men unconsciously and unintentionally following the conventions of their ancestors who used women only for procreation and household chores. It is pathetic to see a life of woman forced to remain dependent under her family men. This situation reminds us about one of the rules written in Manusmriti “Girls are supposed to be in the custody of their father when they are children, women must be under the custody of their husband when married and under the custody of her son as widows. In no circumstances is she allowed to assert herself independently.” Even though she is capable of being independent and handling external task, she is sealed as incapable and locked inside. When women started voicing out for their rights and equality in the family and society, they are branded as immoral. Women used writing as their powerful weapon to attack the chauvinists. The main aim of this paper is to delineate how women are oppressed in the society and how they liberate themselves physically and psychologically.

Keywords: Confessional writing, confessional writers. Taslima Nasrin, Meena Kandasamy, Kamala Das, Gender Discrimination, Marital Rape, Sadism, Feminism.

Introduction

In this contemporary world there are well known controversial feminist writers from all around the world. Their poems mainly confess about the agonies and adversities women experience in their lives. These female writers took the responsibility of eradicating the system of male chauvinism from the society. Through poems women tried their best to influence men and to make them realize about the injustice committed against the feminine gender. These writers’ origin, language, culture and native may vary, but their sufferings are similar.

Taslima Nasrin is an award winning Bangladeshi writer, physician, humanist and human rights activist who fights against the violence committed women. In the poem

“Character” Taslima Nasrin speaks about the society which does not allow women to voice out against her problems.

When you keep on walking down the lane
men will follow you and whistle.

When you cross the lane and step onto the main road
men will revile you, call you a loose woman.

If you've no character
you'll turn back,
and if you have
you'll keep on going
as you're going now. (5-13)

The moment when a lady steps out of her house, she is being watched as a public property without any fence. Many men try out their luck. A good woman is always expected to act dumb in front of men who follow, whistle at her and calls her with disagreeable terms. The society disrespects the woman as characterless if she voices out against her abusers in public. It always expects women to bear all these abuses if she was born and brought up in a good family with a good character.

The poem “Happy Marriage” laments about the unhappy married life of a woman who considers suicide is much better than living with the man she married. “My life, like a sandbar, / has been taken over by a monster of a man / who wants my body under his control” (1-3). From the beginning lines itself the readers can understand about her unhappy life. As a woman she would have had so many dreams about her husband and married life, those expectations went in vain when she was tied up with a sadist. These lines “he can spit in my face, / slap me on the cheek, / pinch my rear;” (5-7) proves that as a husband a man can do anything to his wife. He can hurt her however he wants “he can rob me of the clothes, / take my naked beauty in his grip;” (9-10). Taslima Nasrin’s poems are considered to be the best example on marital rapes and sexual assault. Since marital rapes are not considered as crime in India, the offence still exists.

he can chain my feet,
with no qualms whatsoever whip me,
chop off my hands, my fingers,
sprinkle salt in the open wound,
throw ground-up black pepper in my eyes,
with a dagger can slash my thigh,
can string me up and hang me.
His goal: to control my heart
so that I would love him; (12-20)

Women are forced to experience these kind of brutality sexually, psychologically and physically and expected to remain submissive under their husbands. Some women lose their freedom and rights in terms of marriage. Though the husband harms her, she has to bear up all those tortures considering the family and culture. Men exercise rape as a tool to control women and to make them subjugated forever.

Meena Kandasamy is poetess, social activist, writer and translator from Tamil Nadu, India. Her writings voices out against the injustice done to women and Dalits. “Apology for living on” poem is about the lady who survives in this dangerous society. The title of the poem denotes that this poem confesses the apology of the poetess herself who is still surviving.

i was a helpless girl
against the brutal world of
bottom-patting-and-breast-pinching
i was craving for security
the kind i had only known while
aimlessly-afloat-and-speculating-in-the-womb (7-12)

This poem has been written in the form of a subjective mode. Each line reflects the pain of a woman who is threatened by the fear of insecurity and domination. Since she had been exploited number of times by her husband, she found herself helpless in this society. India is the place where marital rape is unseen as a taboo because of high percentage of illiteracy and patriarchal traditional customs. Meena Kandasamy longed for a peaceful protection which she enjoyed in her mother’s womb. “i am locked away / a terrified princess waiting / for-death-and-not-any-brave-prince” (14-16). Instead of waiting for a brave prince, she is waiting to agree the proposal of death. The poetess believed that only death can relieve her from her physical and psychological agonies of victimhood. From this, it is understood that more than a criminal, victim is blamed in India.

Kamala Das is an Indian English Poet from Kerala. She is known as the Mother of modern Indian English Poems. She speaks openly for women struggling under some male chauvinists. Her poems expose the brutal face of sexual and domestic oppressions. She refused to identify herself as a feminist though she writes about inequalities. “An Introduction” is a poem in which how a woman is prohibited to do whatever she likes and the patriarchal mould reminds female about gender. “Don't write in English, they said, English is / Not your mother-tongue. Why not leave / Me alone, critics, friends, visiting cousins” (7-9). She is not even allowed to write in language she loved. She had been forced to be inside like a patriarchal cage which restricts women’s independency.

My womanliness. Dress in sarees, be girl
Be wife, they said. Be embroiderer, be cook,
Be a quarreler with servants. Fit in. Oh,

Belong, cried the categorizers. Don't sit
On walls or peep in through our lace-draped windows. (35-39)

As an Indian woman she is expected to dress only in sarees, rather than modern outfits which she prefers. The conventions keep on warning women that she is a girl, so she must be a good cook, embroiderer and servant supervisor. She was restricted to sit on the wall or peep through windows. They forced her to fit inside the boundary of culture and tradition.

Conclusion

All the above discussed poems quarrel about the restrictions trying to cage women. Through their writings these writers feel a unexplainable rehabilitation for their self. The above writers like Taslima Nasrin, Meena Kandasamy and Kamala Das are born and brought up in different soil but the inequality and harassment they faced are the same. It is the responsibility of the women to make the man understand that she is equal to him and she is not just an object of pleasure used at dusk. Only if this effort becomes ceaseless the tamed gender can eradicate the ebbs and flows in the society.

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Effect of Language Intervention on Mean Length of Utterance in Monolingual and Bilingual Children with Autism Spectrum Disorders in a Multi-Ethnic-Lingual Context

Sunitha Sendhlnathan, MASLP, M.A. (Psychology) & Shyamala K. Chengappa, Ph.D.

Abstract

The study investigated the effect of language intervention in English on twenty monolingual (only English) and twenty bilingual (English and anyone of the Mother Tongue Language) children with Autism Spectrum Disorders, aged between 4;0 and 6;11 years, in Singapore. Each participant received language intervention for six months. Mean Length of Utterance was computed at the baseline and after twenty-four weeks of language intervention. The results revealed statistically significant increase in the vocabulary growth in English in both the study groups, but no significance was indicated between the groups. The study indicated that bilingual exposure in children with Autism Spectrum Disorders does not have any negative impact in their language development.

Keywords: Monolingual, Bilingual, Mean Length of Utterance, Language Intervention

Introduction

Language is the main vehicle for communication and its development is a complex, dynamic process influenced by the child's age, language exposure, and social interaction (Fierro-Coba & Chan, 2001). It is all the more complex in children with developmental disorders, especially if they are exposed to more than one language. Many researches have emerged about children with a variety of language difficulties who are exposed to more than one language (Kohnert, Windsor & Ebert, 2008, Tomblin, Zhang, Buckwalter & O'Brien, 2003). There are various studies conducted in children with Autism Spectrum Disorders (ASD) and the effect of bilingual exposure in their vocabulary and language development (Hambly & Fombonne, 2012, Petersen, Marinova-Todd, & Mirenda, 2012, Ohashi, Mirenda, Todd, Hambly, Fombonne, Szatmari, Bryson, Roberts, Smith, Vaillancourt, Volden, Waddell, & Zwaigenbaum, 2012, Seung, Siddiqi, & Elder in 2006).

Language Intervention in Children with Autism Spectrum Disorders

Thordardottir (2006) stated that, "the core features of ASD include impairments in social communication . . ." which further highlighted the importance that communication serves a large role in the outcome of someone's quality of life. Through communication we express our wants, desires and basic needs. Notredaeme & Hutzelmeyer, in 2010, (as cited in Taylor, F. 2012) found

that, when studying individuals with pervasive developmental disorders, the most prominent concern of parents which causes them to seek professional assistance is communication impairments, followed by social interaction behaviors. Though there are several studies in this line, there's always a dilemma among parents of children with ASD, whether exposing their children to two languages, e.g. English in school and language intervention, Mother-tongue language in home, have any negative impact on the child's language development. Nevertheless, there have been limited studies investigating the effect of language intervention in bilingual and monolingual children with Autism Spectrum Disorders. Parents of children with language impairments sometimes wonder about the impact of second language on their child. As Lauren (2012) quoted that parents might have concerns like:

"My child has been exposed to two languages since birth. Will this make my child's language delay even worse?"

"Can I introduce a second language to my child? He already has a delay in his first language"

"Should I stop speaking my home language to my child?".

"If my child has a learning difficulty or language disorder, should we stop being bilingual so as not to confuse her?"

Language Development in Monolingual and Bilingual Children with Autism Spectrum Disorders

Hambly & Fombonne (2012) compared the social and language abilities of 75 young children with ASD who were categorized into three groups: monolingually exposed, bilingually exposed before 12 months of age, and bilingually exposed after 12 months of age. The abilities that were assessed across the three groups included social responsiveness, initiating of pointing, response to pointing, attention to voice, total conceptual vocabulary words in dominant and second languages, age of first words, and age of first phrases. The study showed that bilingually exposed children with ASD did not show additional delays in the above abilities compared to monolingually exposed subjects. They also did not find a significant difference in these skills between bilingual children who grew up in simultaneous versus sequential bilingual environments. Approximately 60% of the bilingually exposed children were observed to be acquiring vocabulary in two languages. The authors concluded that given these findings, caregivers should not be discouraged from continuing to speak to their children bilingually nor introducing a second language.

Petersen, Marinova-Todd, & Mirenda (2012) compared the language abilities of 14 monolingual, English-speaking children with ASD with those of 14 age-matched bilingual English/Chinese-speaking children with ASD between the ages of 43 and 73 months. They compared the two groups' vocabulary skills and general language skills using bilingual versions of the Peabody Picture Vocabulary Test—III (PPVT—III), the MacArthur-Bates Communicative Development Inventories (CDI), and the Preschool Language Scale, Third Edition. They found that bilingual children had larger total production vocabularies and no significant differences in the size of their conceptual vocabulary or English vocabulary compared to the monolingual subjects. They also found the two groups to be equivalent in their overall language scores. They concluded that the findings suggested that children with ASD have the potential to be bilingual without experiencing disadvantages in their language development.

The findings of the studies above were consistent with the research done by Ohashi, Mirenda, Todd, Hambly, Fombonne, Szatmari, Bryson, Roberts, Smith, Vaillancourt, Volden, Waddell, & Zwaigenbaum (2012), which compared the communication abilities of a group of bilingually exposed young children with ASD (ages 24–52 months) with a group of monolingually exposed children with ASD who were matched by age and nonverbal IQ scores. The children were compared by the severity of their autism-related impairments in communication, the age of their first words, and the age of their first phrases, their receptive and expressive language scores, and their functional communication scores. The researchers found no statistically significant differences between the two groups of children on any of the measures used. However, these studies focused on comparing the skills between bilingual and monolingual children with ASD but did not study the effects after language intervention.

Seung, Siddiqi, & Elder in 2006 conducted a longitudinal single-case study on a child who was initially diagnosed with language delay at age 3 and subsequently diagnosed with autism at age 3 years 6 months. This case study followed the child for 24 months and evaluated the efficacy of a unique Korean-English bilingual speech-language intervention. Speech-language intervention was provided twice weekly in his primary language, Korean, for the first 12 months by a Korean-English bilingual speech-language clinician. During the next 6 months, the intervention was gradually introduced in English; and by the final 6 months, the intervention was provided almost entirely in English. This study also incorporated information regarding parent interventions that was implemented by the parents at home. The child in this report made notable gains in expressive and receptive language development in both languages over the study period as well as decreases in aberrant behaviors. At the 24-month follow-up, he was able to respond to testing that was done completely in English. The results of this study support the practice of providing services in the primary language when English is not the language used at home to establish linguistic foundation of the primary language. Further, the study stated that as

the child makes gains in the primary language, a gradual transition can be made to intervention in English. The author concluded that the results of this study have important implications for future "research and clinical decision making" for assisting families of children from a variety of cultural and ethnic backgrounds.

Some investigators have raised questions about the prevalence of autism and differences in perception of autism and developmental disabilities by families in various ethnic groups (Dyches, Wilder, Sudweeks, Obiakor, & Algozzine, 2004). 'When children with autism from a bilingual family receive speech-language intervention, it also raises the issue of the language that should be used for the intervention; whether the intervention should be in English or in the primary language. Literature suggests an approach of "extending" language by allowing the child to use both primary language and English, rather than "limiting" intervention to only English (Guitierrez-Clellenm, 1999).

Jegatheesan in 2011, conducted a qualitative study among three Muslim families on raising a child with ASD in multi-lingual contexts and the challenges faced. The parents in the study have shared that each language used was critical as they served specific functional purposes. For instance, English was used for greater social participation and integration in the mainstream, Urdu language for communicating with the family members, and Arabic for religious readings and practices. The author reported that the three children in the study, at various levels of language skills, made notable improvements in language acquisition and communication skills.

Languages in Singapore

Such studies may form as supporting basis for speech and language therapists to recommend the parents of children with ASD that there's no evident detrimental effects in the language and vocabulary of children of ASD when exposed to more than one language, in a multi-ethnic, multi-lingual context, such as in Singapore. As a young and vibrant nation with a multicultural population, Singapore is home for close to 5.8 million people from four major ethnic groups-Chinese, Malays, Tamils and other minority groups such as Eurasians, Jews, Portuguese and more. The major languages spoken here are English, Mandarin, Malay, Tamil and various Chinese dialects, for example, Hokkien, Teochew, Cantonese, Hainanese.

Singapore has a policy of bilingualism, where students learn in English but are taught the language of their ethnicity, referred to as their "mother tongue". The mother tongue is seen as a way to preserve unique cultural values in the multicultural society, although their usage is decreasing in the home as English becomes more predominant. The majority of Singaporeans are bilingual in English and one of the other three official languages (Mandarin, Malay and Tamil).

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Need for the Current Study

In Singapore, among the many cases of developmental disorders seen, the rising number of reported autism cases is dramatic. Although there are no official reports on the prevalence rate of autism in Singapore, it was estimated in 2016, that one in 150 children in Singapore has autism, a higher rate than the World Health Organization's global figure of one in 160 children. These figures were revealed in the Singapore Government's third Enabling Masterplan that covered the five years till 2021 to create a more inclusive society for people with disabilities. A study conducted (Ho, 2007) by the Child Development Units of two main hospitals (National University Hospital and KK Women's and Children's Hospital) reported an increase in the number of case referrals for autism from 361 to 508 per year (about 30% of the referred caseload). Using the international prevalence rates of 60/10,000 to apply across cultures, it is estimated that there are probably 30,000 individuals with autism in Singapore's population of 5.8 million. With a school-age population of over half a million, it may be postulated that there are about 3,600 children under the age of nineteen diagnosed with autism.

Consequent to these huge numbers, there's a high demand for speech and language therapy services in the Early Intervention Programmes for Infants and Children (EIPIC). To meet this demand, Speech Language Therapists (SLTs) are being recruited from various ethno-cultural-lingual backgrounds, in a way restricting the therapy in English language only. As stated by Sendhilnathan and Chengappa (2019), in their review of language intervention for bilingual and monolingual children with ASD in a multilingual context, providing speech and language therapy in the child's mother tongue poses a challenge for the Speech Therapists. The local training program in speech therapy was started only in 2007 with an intake of twenty students for every two years. This intake has been increased to thirty students from 2015. Some of SLTs' traditional methods for bilingual children have incorporated strategies that are not maximally language-facilitating because they were designed from a monolingual mindset. It is not uncommon that parents seek clarification with the SLTs if they should use only one language and could it be their Mother Tongue Language (MTL) as the child is being cared by the grandparents, who is not proficient in English language. In such cases, it becomes arduous for the SLTs to suggest using the mother tongue as the child may be exposed to English at the EIPIC centres or preschool. It is an evident practice among SLTs in Singapore that most of the language intervention for children is provided in English language, while the children may be exposed to their mother tongue or other language at home. Parents are always anxious about exposing their children to two languages fearing that it might hinder their progress in vocabulary development. However, there's no evidence or research data conducted in Singapore population, showing the effects of monolingual versus bilingual language exposure in the vocabulary and language acquisition in children with ASD. This triggered the need for the current study whereby the clinicians could relate to the outcome of this study when advising parents on single or dual

Language in India www.languageinindia.com ISSN 1930-2940 20:2 February 2020

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language exposure. The study aimed at finding the effect of language intervention provided in English language, on the vocabulary development in monolingual and bilingual children with ASD, by comparing their Mean Length of Utterances at base-line and after twenty-four weeks of language intervention.

Method

Participants

The present study included two groups of participants. Group I consisted of 20 participants who are bilingual (speaking English and MTL – Mandarin or Malay or Tamil) and group II had 20 children who are monolingual (speaking only English). All the participants had a formal diagnosis of Autism Spectrum Disorders. The participants were age-matched in both the groups. The participants were recruited from the EIPIC programme at Cerebral Palsy Alliance Singapore.

The study group I (Bilingual) had thirteen participants exposed to Chinese, five to Malay, and two to Tamil as their MTL and also used English at home and school. The study group II (Monolingual) had the following ethnicity - sixteen Chinese, two Malay and two Indian participants exposed to English language, 80% of the time at home and school. Both the study groups had more participants from Chinese ethnicity compared to Malay and Indians (Table 1). Similarly, there were more males compared to female participants.

Table 1 showing the demographic details of the participants in study groups I and II

	Study Group I – Bilingual	Study Group II - Monolingual
<i>Age (in years & months)</i>		
4;0 - 4;11	4	4
5;0 – 5;11	7	7
6;0 – 6;11	9	9
<i>Gender</i>		
Males	16	13
Females	4	7

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<i>Ethnicity</i>		
Chinese	16	13
Malay	2	5
Indian	2	2

Selection of Participants

Participants were selected from the pre-readiness and readiness classes in the EIPIC programme as the children in these classes uses one to three word utterances for communication. Parents Information Sheet (PIS) about the research study and consent forms were given to those parents of children in the selected classes, who met the inclusion criteria. Children of those parents who consented for their child to participate in the study were recruited as participants. Media consent was also sought as the study included videotaping the therapy sessions used only for research purpose.

Determination of a participant's language status (functionally monolingual or bilingual) was established on the basis of two factors: (a) the participant's ability to maintain a conversation in a language or languages in relation to his/her immediate surroundings (producing spontaneous sentences as well as responding to the investigator) in the ambient language or languages) and (b) the reported percentage of language use by the parent in the following fashion: A participant was considered monolingual if she/he used English language more than 80% of the time (including school and home), and a participant was considered bilingual if MTL and English language were used at least 20% of the time (at school or in the participant's home). This information was extracted from the family report filled by the parents at the time of intake into the EIPIC programme.

Inclusion Criteria for participants in the Study group 1 are as follows:

- (a) selected participants with a formal diagnosis of ASD, attending the EIPIC programme at CPAS
- (b) chronological age between 48 and 72 months at the time of diagnosis
- (c) hearing sensitivity within normal limits
- (d) no comorbidity of intellectual disability
- (e) participants using 1-3 words sentences for communication (Verbal ASD)
- (f) bilingual (a participant was considered bilingual if MTL and English were used at least 20% of the time at school or in the child's home).

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Inclusion Criteria for participants in the Study group II are as follows:

All the above-mentioned inclusion criteria except that the study group II had Monolingual participants (a participant was considered monolingual if she/he used one language (English) more than 80% of the time (including school and home)).

The participants in groups I & II underwent the psychological evaluation at one of the public hospitals or private centers in Singapore, to ascertain the Intelligence Quotient and confirm the diagnosis of ASD using the Autism Diagnostic Observation Schedule (ADOS). Similarly, the participants in both the groups I & II underwent the routine hearing screening at the Audiology department in any of the public hospital or private centres to rule out any hearing loss. All the necessary reports were extracted from the central folder for each participant at the Social Work Department at CPAS for the study purpose with parents' consent as per the Personal Data Protection Act (PDPA) policy. All the participants received speech and language therapy from the investigator, in English during the study period.

Exclusion Criteria for Participants in Both the Study Groups

Participants with (a) cerebral palsy or other neuromotor disorders that interfered with study assessments; (b) a known genetic or chromosomal abnormality; or (c) a vision or hearing or intellectual impairment were excluded from the study. To ensure independence of observations, only one participant per family was recruited for the study.

Study Design

The study employed the pre – post intervention design to investigate and compare the outcomes of language intervention provided in English in twenty participants (n=20) with ASD who were bilingual with that of equal number of participants (n=20) who were pre-dominantly monolingual. The data was collected at the baseline before the language intervention and twenty-four weeks after the language intervention.

Materials

The story sequence fairy tale book of Goldilocks and the three Bears, authored by Robert Southey and the folk tale The Three Little Pigs and the Big Bad Wolf (Aarne–Thompson classification system) were used for the picture description or story narration tasks, and for eliciting answers for the WH questions. These were carried out at the baseline and after twenty-four weeks of language intervention for data collection purpose. Along with these pictured books, miniatures or props depicting the characters such as Goldilocks, bear, pigs; objects like

bed, bowl, etc were used to entice the participants and also for eliciting the targeted word/s and/or sentences.

Mean Length of Utterance

Verbal output in terms of vocabulary size and mean length of utterance were determined to study the outcome of language intervention in the bilingual and monolingual participants with ASD. Vocabulary size was assessed by measuring the Mean Length of Utterance (MLU) (Brown, 1973). Mean Length of Utterance (MLU) was taken as a tool to determine the average length of child's utterances in relation to morphemes rather than words. Mean Length of Utterance (or MLU) is a measure of linguistic productivity in children. It is traditionally calculated by collecting 50 - 100 utterances spoken by a child and dividing the number of morphemes by the number of utterances. A higher MLU is taken to indicate a higher level of language proficiency. A protocol crafted by Johnson (2005) was used to provide a principled basis for calculating the MLU (Appendix 1).

Procedure

Study Group I and II

A parent questionnaire in the parent's preferred language (English, Malay, Chinese or Tamil) was presented to obtain information about the participants' background (e.g., proportion of use of each language in the household, family history of speech and language impairment), prior to the data collection process. This questionnaire is used routinely to collect the family details and demographics for all the enrolments.

Language Intervention

The participants, who had met the selection criteria were scheduled for speech and language intervention sessions with the investigator at the space designated for speech therapy in CPAS. Each participant was assessed by a team comprising of Allied Health Professionals (Occupational Therapists, Physiotherapists, Speech and Language Therapists) and interventionist, following which the team crafted the Individualized Educational Programme (IEP) goals at the beginning of the term. The goals in the IEP comprised the skills across the domains in Assessment Evaluation Programming System (AEPS) (Bricker, 2002a, 2002b, 2002c) tool used at CPAS for assessment of the child's level of functioning, periodically, across Fine Motor, Gross Motor, Adaptive, Cognitive, Social Communication, and Social skills. Out of the six domains in AEPS, the goals crafted under the cognitive, social-communication and social areas were focused due to the relevancy for the purpose of this study. The therapy was provided in English and the intervention activities were aligned with each participant's IEP goals, crafted by the team, so that the participant could learn or practice specific skills that were taught by the SLT in other relevant contexts. Each therapy session lasted for 45 minutes to one hour per week

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individually, with a three to five minutes warming-up activity. If a session is missed by the participant, a replacement session was scheduled during the same week. Overall, each participant has attended twenty-four sessions during the period of this study. The participants were also facilitated by the investigator during language lessons in the classroom once a month, for consistency and generalization of the goals across settings and activities.

The speech and language therapy sessions were typically child-focused, with the SLT creating learning opportunities for the child by getting the child to choose an activity as a warm-up (e.g. choosing crayons to colour a picture, using a marker pen to write or draw on the board, choosing pretend play items from the cabinet, etc.) before proceeding with the targeted activity planned for the study purpose. The SLT worked directly with the child using planned methods, strategies and approaches used to address areas of concern. Strategies from naturalistic approaches such as following the child's lead, including the child's interests, modeling, expansion of utterances, purposeful redirection, etc. were used to elicit the targeted language structures from the child. For example, modeling is having the SLT name or describe an object/picture/event shown to the child and then prompting the child to label or describe the object/picture/event.

Parents and / or Caregivers were encouraged to observe the SLT's sessions, so that the parents were able to witness the type of activities and strategies that could be carried out by them at home in a similar manner.. Individualized home-based programs were also devised for the family to work on targeted language skills between each therapy sessions to maintain the consistency and continuity of the activities and progress.

Videotaping of Sessions

Informed consent was sought from parents for videotaping the sessions in an angle that focused the participant and the investigator. Audio Recordings were done for participants' who did not have a video consent. Videotaping of the therapy sessions were done for analysis and evidence purposes. Each participant's speech and language output during pull-out sessions, on a picture description task in a story sequence e.g. Goldilocks and the three bears or The Three Little Pigs and the Big Bad Wolf, chosen by the participant were recorded. In addition, participant's responses to SLT's WH questions related to the story were also recorded at the baseline, and after 24 weeks of intervention. The videotaping was also done at the classroom to look at the language output and social pragmatic skills of the participant in a group setting, though these were not included for study purpose.

All intelligible, spontaneous utterances from the participants were used to compute the mean length of utterance (MLU). Mean Length of Utterances were calculated as follows:

50-100 intelligible utterances were collected. The number of morphemes per utterance were counted and added, divided by the number of utterances. These were analyzed and interpreted accordingly during the analysis of the results. Speech samples were transcribed in specific protocols, based on recorded interaction situations between the investigator and the participant during the targeted language intervention session. Analysis considered the number of grammatical morphemes such as articles, nouns, and regular verbs, any pronouns, prepositions and conjunctions. The first five minutes recorded during the baseline and after twenty-four weeks of language intervention were considered as an adaptation period for the participant to the situation, and therefore were not considered in the analysis. Speech samples comprised the first 100 segments (utterances) produced by the participants.

Statistical Analysis

The obtained data was subjected to statistical analysis using Statistical Package for Social Sciences (SPSS) version 20 to:

1. find out the effect of language intervention provided in English in monolingual and bilingual participants with ASD on the vocabulary development by comparing within the group differences at baseline, and after week 24 using Paired Sample t test.
2. determine if there's any variation in the vocabulary development between monolingual and bilingual children with ASD, following the language intervention using English as a medium, using Independent Sample t test.

Results

MLU in Bilingual Participants (Study Group I)

Paired Sample t test was used to find out the within group differences. The results in Table 2 indicates a significant difference in the mean scores of bilingual participants (study group I) between the pre (M=4.54; SD=0.77) and post (M=6.02; SD=0.41) language intervention. The results also revealed a highly significant value, $p < 0.005$ within the group, ascertaining that all the participants presented with greater MLU scores after the language intervention. This also implied that language intervention played a huge role in the vocabulary development in children with bilingual ASD.

Table 2: Comparison of Mean, Standard Deviation and Significance value within bilingual participants (Study Group I) at the baseline and after 24 weeks of language intervention

Bilinguals MLU Paired Samples Statistics								
		Mean	N	Std. Deviation	Std. Error Mean	df	t	p
Pair 1	Bpre	4.5450	20	0.77220	0.17267	19	-12.469	0.00**
	Bpost24	6.0200	20	0.41371	0.09251			

** p<0.005

MLU in Monolingual Participants (Study Group II)

Table 3 shows the comparison of vocabulary growth in monolingual participants (study group II) with ASD before and twenty-four weeks after language intervention. As indicated, there was a significant increase in the MLU of the participants as noted from the mean scores at week 24 (M=5.25; SD=0.72) compared to the baseline scores (M=3.86; SD=0.46). This strongly suggests that regular language intervention contributes to the improvement of language and vocabulary development in children with ASD.

Table 3: Comparison of Mean, Standard Deviation and Significance value within monolingual participants (Study Group II) at the baseline and after 24 weeks of language intervention

Monolinguals MLU Paired Samples Statistics								
		Mean	N	Std. Deviation	Std. Error Mean	df	t	p
Pair 1	Mpre	3.8650	20	0.46823	0.10470	19	-12.805	0.00**
	Mpost24	5.2550	20	0.72291	0.16165			

** p<0.005

MLU between the Monolingual and Bilingual Participants (study groups I and II)

An Independent Sample t Test was conducted to compare the MLU between Monolinguals and Bilinguals at the baseline and after 24 weeks of language intervention. The between-groups comparison revealed strong correlation between language intervention in English and the increase in MLU in English vocabulary in both the study groups at week 24 , t

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Language in India www.languageinindia.com ISSN 1930-2940 20:2 February 2020

Sunitha Sendhilnathan, MASLP, M.A. (Psychology) & Shyamala K. Chengappa, Ph.D.
 Effect of Language Intervention on Mean Length of Utterance in Monolingual and Bilingual Children with Autism Spectrum Disorders in a Multi-Ethnic-Lingual Context

(38) = -4.107; p=0.000 compared to the baseline, t(38)= -3.367; p=0.002. However, there's no statistically significant value to show that Monolingual participants (study group II) had higher MLU compared to the bilingual participants (study group I). This indicates that exposing the children with ASD to more than one language does not hinder the vocabulary development. It is similar to those children with ASD who are exposed to one language.

Table 4 indicates the differences in the vocabulary development between the bilingual and monolingual groups of children with ASD, pre and post language intervention

Independent Samples Test		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference		
		Lower	Higher							
MLUpre	Equal variances assumed	7.978	0.008	-3.367	38	0.002	-0.68000	0.20193	1.08879	-.27121
	Equal variances not assumed			-3.367	31.308	0.002	-0.68000	0.20193	1.09168	-.26832
MLUpost24	Equal variances assumed	12.598	0.001	-4.107	38	0.000	-0.76500	0.18625	1.14204	-.38796
	Equal variances not assumed			-4.107	30.240	0.000	-0.76500	0.18625	1.14524	-.38476

Discussion

The current study clearly indicated that language intervention and language exposure for participants with ASD, whether bilinguals or monolinguals, is essential for building vocabulary for communication and social interaction. Consistent exposure and periodical language intervention supported the development of MLU in both bilingual and monolingual participants considerably and these should be continued. The language intervention, when provided in a language different from MTL, does not lead to negative effect in the language acquisition in bilingual participants with ASD.

This outcome is resonated in a single case study conducted by Seung, Siddiqi, and Elder (2006), on a Korean-English bilingual child with ASD. When assessed after twenty-four months of intervention in MTL initially for six months and English later, the child demonstrated that language skills could be developed in a bilingual child with ASD similar to monolingual counterpart.

The study group I and II had significant increase in their vocabulary at week 24 compared to the baseline. The possible reasons could be attributed to:

- (i) language intervention that focused on building targeted vocabulary in the participants
- (ii) the involvement of parents in providing learning and communication opportunities to the participants in their natural contexts, i.e. home
- (iii) the interventionists embedding the vocabulary building strategies in the classroom contexts.

Essentially, the exposure to more than one language in bilingual participants in this study, viz. English for intervention and in the classroom, MTL in home played an immense role in the participants' overall vocabulary development. The investigator emphasized that language building strategies such as modelling, scaffolding, expansion of utterances, etc. during language intervention and in natural contexts displayed a positive outcome in the participants. For example, one of the participant was seen using the words exposed (hard and soft beds in the Goldilocks and Three Bears story) during the picture description task in his classroom in a similar context, hard scrub and soft cotton.

Gonzalez-Barrero & Nadig, in 2018, studied the impact of amount of language exposure on vocabulary and morphological skills in school-aged children with ASD who did not have intellectual disability. Forty-seven typically developing children and 30 children with ASD with varying exposure to French participated in the study. The findings of the study revealed that the current amount of language exposure was the strongest predictor of language skills in both groups of children. Further, the study indicated that many children with ASD are capable of acquiring two languages when provided with adequate language exposure.

The current study did not reflect significant variation in the vocabulary development between the Bilingual and Monolingual participants, before and after intervention, though the individual groups showed high variation in the MLU. This outcome resonates with the study conducted by Petersen, Marinova-Todd, & Mirenda in 2011. The vocabularies of English-Chinese bilingual children with ASD and monolingual children with ASD were compared. The

authors concluded that bilingualism did not have a negative effect on the children's language development, as both groups had similar vocabulary scores.

Similarly, an intervention study was conducted by Summers et al in 2017 to find out the effects of a bilingual and monolingual treatment condition on the language skills of two bilingual children with ASD (ages 3 and 5) using an alternating treatment, single-subject design. The two treatment conditions, a monolingual English condition and a bilingual English/Spanish condition, were alternated across 14 treatment sessions. The outcome showed that both participants improved in each condition while the treatment conditions were highly effective for one participant and minimally effective for the other participant. Within each participant, effect sizes were similar across the two treatment conditions and there were differences in the maintenance patterns of the two participants. These results support the available evidence that bilingual treatments do not have negative effects on bilingual children with ASD.

Beauchamp and MacLeod (2017) reviewed researches on (a) bilingualism in neurotypical children and in children with development disabilities and language disorders, (b) the language development of bilingual children with ASD, and (c) the implications of recommending that these children be brought up as monolinguals when they live in bilingual contexts. The outcome of their review indicated that children with ASD can become bilingual, and bilingualism does not lead to further language delays. The review further implied that researches have shown detrimental effects for both the child and their family when children with ASD from bilingual contexts are raised as monolinguals. Hence, there are evidences that supports the recommendation that children with ASD from bilingual contexts be raised bilingually.

Conclusion

In a context like Singapore, the outcome of this study sends a positive message to the clinicians, parents, developmental pediatricians, teachers, and other professionals working in the service provision sector for children with ASD. The message is that there's no known negative effects in language development, when there are greater chances for the children with ASD getting exposed to more than one language. The medium of language intervention could be in English while the child is exposed to a different MTL at home. This also reduces the parental anxiety in ensuring that the child is exposed to only one language across the contexts viz, school and home. Exposing to a language other than MTL also increases the possibility of better social communication and integration into the society. Nevertheless, the decision-making of the language exposure must be made in discussion with the parents, showing relative evidences conducted in a similar group of population. The study is limited in having another group that received no language intervention for comparison, to understand its actual benefit, it may be against the best practices of a clinician. In conclusion, the clinicians should focus on language

Language in India www.languageinindia.com ISSN 1930-2940 20:2 February 2020

Sunitha Sendhilnathan, MASLP, M.A. (Psychology) & Shyamala K. Chengappa, Ph.D.
Effect of Language Intervention on Mean Length of Utterance in Monolingual and Bilingual
Children with Autism Spectrum Disorders in a Multi-Ethnic-Lingual Context

building strategies that are developmentally and functionally appropriate, for both bilingual and monolingual children with ASD for successful communication across pragmatic contexts.

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Appendix: 1

Protocol for Calculating a Mean Length of Utterance [Source: Johnson (2005)]

How to count morphemes	
Method:	
1	Select 100 completely intelligible utterances (i.e. if even one word in an utterance is not understood, that utterance is excluded from the analysis. Words that are unintelligible are transcribed as x.)
2	Count the morphemes in each utterance according to the guidelines set out in the ‘DO count’ and ‘DO NOT count’ sections below.
3	Add the number of morphemes for all 100 utterances to give a total number of morphemes used.
4	Divide the total number of morphemes used obtained in step 3 above by 100 to get the mean length of utterance.
DO count:	
1	The -s plural marker (e.g. <i>cat-s, dog-s</i>). Count it even when used on irregular plurals (e.g. <i>mouse-s</i>). [<u>Exception</u> : plurals never occurring in the singular (e.g. <i>pants, clothes</i>) count as just one morpheme.]
2	The -ed past tense marker (<i>walk-ed, play-ed</i>). The -ed morpheme is counted even when used improperly (<i>go-ed, drink-ed</i>).
3	The -ing present participle marker (e.g. <i>walk-ing, count-ing</i>).
4	The -s 3rd person regular tense marker (e.g. <i>he like-s sweets, Bob walk-s fast</i>). [<u>Exception</u> : <i>does</i> counts as one morpheme.]
5	Possessive -‘s marker (e.g. <i>mummy’s hat, boy’s toy</i>).
6	Contractions (e.g. <i>she’s, he’ll, they’re, what’s, she’d, we’ve, can’t, aren’t</i> would all count as 2 morphemes each). [<u>Exceptions</u> : <i>let’s, don’t</i> and <i>won’t</i> are assumed to be understood as single units, rather than as a contraction of two words, so are just counted as one morpheme.]
DO NOT count:	
1	False starts, reformulations, or repetitions unless the repetition is for emphasis (e.g. “[then] then [he go] he went to the zoo” is counted as 6 morphemes; “No! No! No!” is counted as 3).
2	Compound words, reduplications, and proper names count as single words (e.g. <i>fireman, choo choo, Big Bird</i>).
3	Irregular past tense verbs and irregular plurals count as one morpheme (e.g. <i>took, went, mice, men</i>).
4	Diminutives (e.g. <i>doggie, horsie, dolly</i>) and catenatives (e.g. <i>gonna, wanna, hafta</i>) count as one morpheme.
5	Fillers (e.g. <i>um, well, oh, um hmm</i>).

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Voice of Ecocriticism in Shanmathi Sriramulu's
The Speaking Breeze

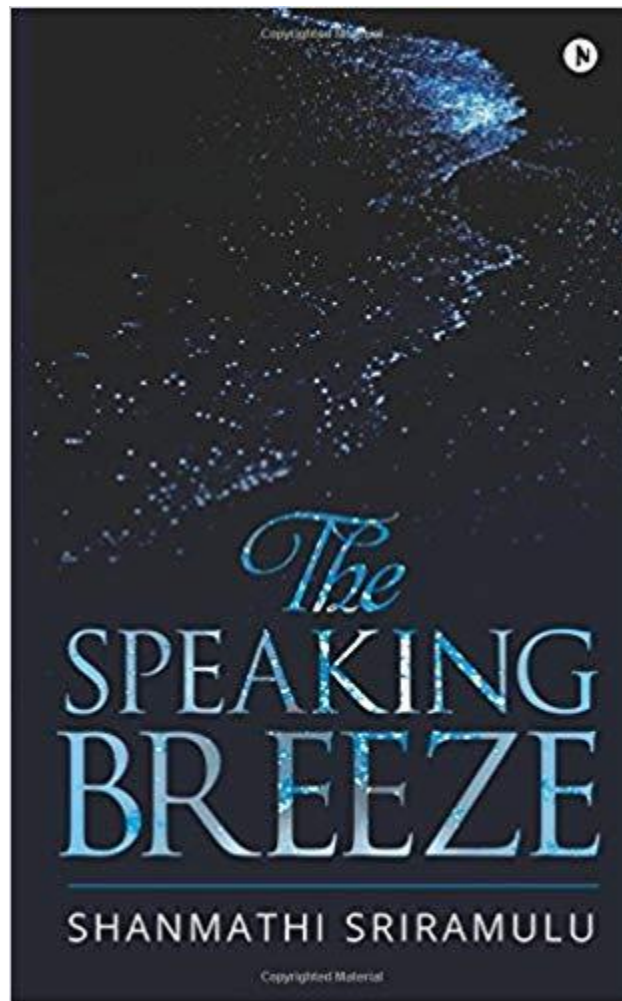
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Courtesy: https://www.amazon.com/Speaking-Breeze-Shanmathi-Sriramulu/dp/1643248405/ref=sr_1_1?keywords=Shanmathi+The+Speaking+Breeze&qid=1581590007&s=books&sr=1-1

Abstract

Ecocriticism has created an incredible place in various genres of literature all over the world. This term was first defined by Cheryll Glotfelty. Ecocriticism is the study of

interrelationship between literature and global environment. It mainly focuses on the literature of the environment. It is otherwise known as Green Writing. It reflects how nature is portrayed in literature. The paper seeks to explore ecocritical perspective in selected poems of Shanmathi Sriramulu. The existence of literature and physical environment creates and moulds a development in humans. In this mechanical and technological society, men are fascinated by machines rather than by the beauty of nature. Ecocriticism not only speaks about the wilderness and its beauty but also about the environmental crises. The main aim of this paper is to make man care about his beautiful environment, which is in menace, due to some innovations in industrialization.

Keywords: Shanmathi Sriramulu, *The Speaking Breeze*, Ecocriticism, Environmental Crises, Colonizing the forest, Inventions.

Introduction

Shanmathi Sriramulu is an Indian English poetess and research scholar from Villupuram, Tamil Nadu. She published her debut literary piece at a young age. It is titled as *The Speaking Breeze* and was published in the year 2018. *The Speaking Breeze* is a collection of poems which speaks about contemporary issues that exist in the society. Shanmathi Sriramulu's poems present the themes of nature, love, feminism, class difference and struggle, casteism and gender discrimination. Through her writings the author aims to equalize the imbalance in the society. This paper explores how nature is depicted and what is the current scenario regarding man and his natural environment.

In the poem "The Woeful Wizard" Shanmathi speaks of the tragic condition of the landscape and the river, through a wizard's voice. The river without water and the riverbank without sand were completely prosperous a few decades ago. At present where did the prosperity go?

Double or triple decades prior, the masters commanded
Their Kuttichathans to count the drop of water
Or the number of sands in the river,
Until they were assigned for a task. (8-11)

This poem is narrated by a poor wizard who is surviving in this mechanical world without sufficient clients. In those days wizards and witches earned from sorcery using "Kuttichathan" which means a small spirit or imp. Whenever the wizard was not in need of the imp's service, the wizard orders it to count the drops of water in the river and sands in the bank. If not, it will attack the master itself, they believed. The Kuttichathan also obeyed the orders from his master. The present generation is not ready to spend their time by believing in supernatural power and mocked everything as superstitious and fraudulent beliefs. Most of them turned atheist and moved towards the side of science where they have reason and proof for every action and reaction.

If I order my Kuttichathan to count the water drops in river,
 He merges me inside a barrel full of water
 And questions me, 'what do you mean by river?
 Everything is parched up everywhere'.
 If I order him to count the sands in the riverbank,
 He kicks my butt and interrogates,
 'Do you think the sand mafias are fools?
 To leave as it is.' (13-20)

Here the writer vividly describes the current status of the landscape. In the present world, no one came to the wizard. From this situation it is understood that even the imp remained unemployed. In order to escape from the attack of his Kuttichathan, the wizard assigned the same old task given by his ancestors. The river is parched up and the sand mafias have stolen the sand illegally, so the imp returned without anything. It shows that the nature is in a bad condition.

"The Mourning Flora and Fauna" is a poem in which the nature laments about its extinction due to industrialization and development. This poem creates awareness among the people that they are destroying the forest and its inhabitants. "We begged these two legged beings / To reside within their periphery" (9-10). Forests were rich in sources until men stepped in. Men did not hear the cries of the plants, trees, animals and birds and started his tyrannical rule over the forest. "These civilized creatures colonize our woods / With concrete constructions and automobiles" (13-14). Here the forest addresses the people who settle down in the wild as civilized creatures. These lines are somewhat similar to the ideas of William Rueckert in his essay *Literature and Ecology: An Experiment in Ecocriticism*:

The problem now, as most ecologists agree, is to find ways of keeping the human community from destroying the natural community, and with it the human community. This is what the ecologists like to call the self-destructive or suicidal motive that is inherent in our prevailing and paradoxical attitude towards nature. (107)

Men chop trees without mercy,
 And tear apart the love between rain and forest.
 The River remains like a road without water,
 Plants and trees stand as zombies in scarcity,
 And animals conquer human boundary
 In search of food and water. (18-23)

Through this poem, the poetess exposes the reasons for wilderness in forests and animals entering agricultural fields and villages. Cutting down a number of trees in the forest

naturally affects the usual rain which fills up the running river and fetches the thirst of plants to sprout. When the vegetation tumbles down without rain and water, wild animals like elephants, jaguars and leopards trespass the villages in search of food and water. In the recent years, the case of “Chinnathambi” elephant in Tamilnadu is a case in point. The poet observes.

Flash news pop ups,
‘Due to Untamed animal atrocities
The endangered species are shot dead
Or imprisoned in zoos as accused.
Finally the innocents have become victims
And the civilized behave like cannibals.’

Just because of the humans’ colonization of the forests, animals try to move out of their homeland. Man with the sixth sense gives up his homeland for betterment and progress, the wild animals never do the same. These wild species are not ready to give up their land rights. When men started demolishing forests and its trees, the animals began to exploit the agricultural fields of people as a sign of warning. As soon as an animal enters a rural or urban area, everyone blamed it, without even thinking about their faults. These animals are being shot dead and imprisoned in zoos like freedom fighters who fought for the liberation of their motherland. The intelligent and skillful humans are unable to judge the future scarcity and disaster because of destruction of forests. In this case, the writer beautifully and practically makes the society understand that innocent animals are fighting to save their forest from the human beings like us.

The poem “The Iron Trees” speaks about how the progress in technology is dominating the power of nature.

These trees never danced
When the wind blows,
They turned the technology enhanced
And standing as flora and fauna’s foes.

They eat screws, drinks oil, not fertilizer and water
Thank God, they’re cursed to remain impotent.
These tall trees invisibly lead the survivors to slaughter (5-11)

In this modern era, an invisible war is going on between nature and artificial technology. Real trees always make a move when a wind blows, if it stands erect without any action, it is understood that it is not a real tree which is born out of nature. It helped technology to spread everywhere. Despite water and fertilizer these trees had screws and oil. “They bewitched many birds by artificial power / These manmade trees are known as Cell

Tower” (13-14). These lines prove that it is a tower made by man which did not warn men about its dangerous radiations affecting natural species. People could witness only the present development, but they are blind to observe the future destruction.

Conclusion

Contemporary literary theory was its peak in the 1980’s. ‘Ecocriticism’ or ‘Green Studies’, the study of the relationship between literature and the physical environment burgeoned as a literary movement during that period. Writers who celebrate nature and issues related to nature such as the Americans like Margaret Fuller, R.W. Emerson, H.D. Thoreau and British writers like Thomas Gray, William Wordsworth, and John Milton, have immensely contributed towards ‘nature’ writing. Ecocritical study of literary texts focuses on the ‘anthropocentric’ problems and rectifying the injustices caused to nature.

The present researcher has taken up a few poems of the budding literary poet, Shanmathi and analysed its concerns for the presentation of green surroundings. The paper attempts to show how the poetess has been perceptive, incisive and objective in her treatment of the subject of main relation to nature.

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Themes, Symbols and Metaphors of Partition in Indian Literature:

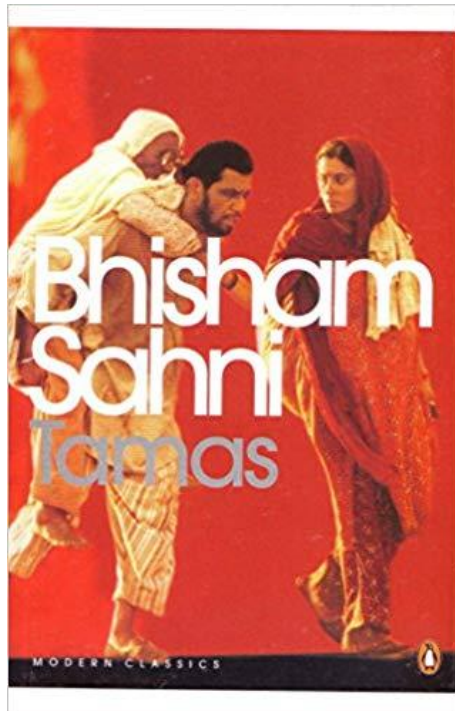
A Critical Analysis of Bhisham Sahni's Novel *Tamas*

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[Sahni/dp/0143063685/ref=sr_1_fkmr1_1?keywords=of+Bhisham+Sahni%E2%80%99s+Novel+Tamas&qid=1581776406&s=books&sr=1-1-fkmr1](https://www.amazon.com/Tamas-Bhisham-Sahni/dp/0143063685/ref=sr_1_fkmr1_1?keywords=of+Bhisham+Sahni%E2%80%99s+Novel+Tamas&qid=1581776406&s=books&sr=1-1-fkmr1)

Abstract

This paper focuses upon nature and need for partition for humankind. And also studies how it savagely drives humankind. So here are some questions related to topic that will be discussed: What is a partition? What is the meaning of Tamas? Is partition an excuse of bloodshed and savagery? What is the symbolic relevance of partition in Tamas? What is the cultural significance of partition in *Tamas*?

Keywords: Bhisham Sahni, *Tamas*, Partition, Blood, lot, history, brotherhood, civilization, root, religion.

1. Introduction

The first great battle of India is known as the Battle of Mahabharata, on the land division of Hastinapura and Inderprastha. In this battle, the whole nation divided into two parts, Kauravas and Pandavas. After this never-ending combat, there had left only two living human beings: Kripyacharya and Balram, but it happened just because they were not the actual participators of the battle. Bible tells the story of Cain and Abel; their first need was partition of property. In *Robinson Crusoe*, all lost sailors divided their parts of land according to the citizenship of the country they belong while it was another concern that they were surviving on a desert island without any connection of outer world. This kind of reference arises many questions about the relevance of partition in literature. These are the outcomes of partition; destruction, bloodshed, migration, pain, rejection, hatred, anger. Thousands of decades have passed but partition didn't change its face. It appears time by time in a new way and brings the same experiences. Partition came into existence when the first human started to multiply himself in numbers. There are many tales and annals in old sculptures that partition was the only a solution to keep safe different cultures and civilizations that they do not make mixtures.

2. Partition Literature

There are many different works in literature and in cinema presented by authors and artists those are based on the theme of partition: *Ice-candy Man* by Bapsi Sidhwa, *A Fine Balance* by Rohinton Mistry, *Midnight Children* by Salman Rushdie, *Sunlight on a Broken Column* by Attia Hosain, *The Dark Dancer* by Balachandra Rajan, *Aadha Gaon* by Rahi Mason, *Interpreter of Maladies* by Jhumpa Lahiri, *Kitne Pakistan* by Intizar Hussain, *The Broken Mirror* by Krishna Baldev Vaid, *Ali Pur ka Ali* by Mumtaz Mufti, *Khaak aur Khoon* by Nasim Hijazi; short story collections like: *Kingdom's End and Other Stories* by Sadat Hasan Manto, *Ravi Paar and Other Stories* by Sampooran Singh Gulzar; movies like: *Garam Hawa*, *Gadar Ek Prem Katha*, *Kissa*, *Silent Waters*, and *Dastaan*.

Bhisham Sahni's (1915-2003) epic work *Tamas* is a novel based on the riots of 1947 partition of India and Pakistan. Sahni experienced it himself at Rawalpindi, Pakistan. Sahni was born in 1915 in an Arya Samaj family in Rawalpindi and died in 2003, Delhi, India. His masterpiece works were *Bhagya Rekha* a short story collection, *Pali*, *Amritsar Aa Gaya Hai*, *Neelu-Neelima-Nilopher*, and *Tamas*. He also translated twenty Russian books into Hindi and has been the editor of *Nayi Kahaniya* magazine in 1965 till 1967. He won the '**Sahitya Akademi Award**' for the novel *Tamas*. Two of his stories *Pali* and *Amritsar Aa Gaya Hai* are also based on the Partition.

3.1. 'Tamas' Meaning and Title of the Book

'Tamas' is a Sanskrit word. There are three 'gunas' or qualities in the Hindu mythology: Rajas (action), Tamas (darkness), and Satva (goodness or enlightenment). There is the concept to do the action to transform himself or herself from darkness to enlightenment. But Sahni used the title as irony of Indian people's mental state. All the people were in darkness. There was

no light. Nobody knew where should go or where were they going, for what they were killing one another and why were they looting poor.

3.2. Roots of Origin

With the mixture of Islam and Hinduism, the Muslim invaders from outside India created a new generation named Muslims in India. Muslim bones and flesh are equally mixed with Indian soil just as Hindus. They have equally mixed in this culture and have become a part of this nation. They exchange breads and brides too. Their roots are in this soil, Indian soil. Richard, an English deputy commissioner in *Tamas* tells to his wife Liza about the relationship of both Hindu and Muslim communities:

The first lot came from central Asia...and those that followed after a lapse of many centuries were also from the same stock. Their origin, so to speak, was the same. The first bunch was known as the Aryans. They came into this country thousands of years ago. The others who were known as Muslmans made inroads into this country thousands of years ago. But their roots were the same. (Sahni, 2008)

In this novel, both communities are unaware of the facts about their origin and roots. They are just searching identity in *Tamas* and that's why they cannot recognize their blood. They cannot see the blood they are slaying is half of their own. There is a detailed description in the novel where people blindly assume other communities in the wrong way. Bhisham Sahni writes:

The Turks had come, but they were from the neighboring villages. The Sikhs believed, they were settling scores with their traditional enemies the same Turks with whom the Khalsas used to battle two hundred years ago. It was just one more line in the historic chain of battle. (Sahni, 2008)

Sahni mocks this wrong thinking of people but this mockery echoes the sound of terror, swords and daggers. The echo of ignorance as Sahni states, 'their feet were in the twentieth century but head was in the middle of that.' (Sahni, 2008) This search of origin and roots created a dividing line between them. If someone is different from one's community he must deserve punishment:

Nobody knew his origins ...what was it the sight of Milkhi's centipede-like tuft or was it the thought of the congregation in the mosque? Or was it what he had been seeing and hearing for the past three days finally taking its toll? Taking two steps at a time he kicked Milkhi in the back... (Sahni, 2008)

It was a shocking brutality that is visible in the character of Shah Nawaz. In reality, he was not aware of the origin or true identity of Milkhi but if he was not able to resemble the people of his community he might be thinking of their death: 'The man's eyes were open as if they were trying to guess why Khanji had punished him so cruelly.' (Sahni, 2008) Perhaps, the crime was his belonging to a different community.

3.3. Pakistan

When Turks came, they joined small pieces of land and made it one nation, and learnt to live together. Sahni throws the light upon the companionship of Hindu and Muslim and reveals their hidden desire for a separate nation. He writes:

In the city there was a clear cut demarcation of work, the Hindu owned the cloth shops, the Muslims the footwear stores. The transport business was in the hands of Muslims whereas the Hindus had a monopoly of the grain trade. (Sahni, 2008)

It is going just as neighbor nations exchange goods and services to one another. The entire range of activities was orchestrated to a certain rhythm-the rhythm of the city. But when the conversation turns the subject of nation it divided into Hindustan and Pakistan. When Bakshiji delivered the speech over the unity of the nation and provokes for the fight against British rulers, there occurs a debate among party members. Bakshiji says; 'Freedom will be for everything. It will be for the whole of Hindustan.' A Muslim member replies; 'The liberation of Hindustan will benefit the Hindus only. The Muslims can feel free only in Pakistan.' (Sahni, 2008)

After the incident of finding the Pig's dead body in Mosque, there appeared immediately many Pakistans in Indian mohallas. The limits of Hindu and Muslim mohallas had suddenly been clearly demarcated. The Hindus and the Sikhs dared not trespass into Muslim mohallas or the Muslims into Hindu and the Sikh lanes...Where Hindus and Muslims happened to live together, only one sentence was heard, uttered again and again. It's too bad! It's too bad! (Sahni, 2008)

The nation was fragmented into religious identity. There were the small Pakistans; Pakistans in mohallas, Pakistans in streets and hearts too.

...from now on, no Hindu will live in Muslim mohallas and no Muslim in Hindu mohallas...Pakistan or no Pakistan it is very clear that each community is going to live in watertight. (Sahni, 2008)

An old man exhorted them; 'Have some sense, if an outsider wasn't able to get in, neither would you be able to get out.' (Sahni, 2008)

3.4. Party Politics

Different political parties keep people apart for their political purposes. Earlier, it was the politics of British rulers but slowly it entered in the customs of Indian administration and became the part of it. Liza wife of an English commissioner Richard says; 'I knew everything. They fight against you for the sake of their country and you make them fight against one another in the name of religion.' Richard replies her in an easy tone; 'The rulers don't look for similarities among the ruled. They are only interested in finding out what can keep them apart.' (Sahni, 2008) Their sense of hatred for each other gave space to British for establishing their roots in this country. It was the one reason that gave them a perfect environment to rule. These

people must be aware of this fact. Liza asked about the same root history of Hindu and Muslim: 'They only know what we tell them...they don't know their history. They only live it.' She also asks about the loss of lives and destroying wealth that is harming the country. Richard replies very strictly: 'The country is not mine, but the subject is.' (Sahni, 2008)

In *Animal Farm*, George Orwell tells the politics of mediators, pigs those were trying to justify their behavior and keep other animals in the dark. In the novella, pigs heartily embrace their Major's visionary ideal of socialism, but after Major dies, they twist the meaning of its words. In reality, the partition was completely unfortunate and should not have taken place but it did happen because of some selfish political leaders. All credits, according to Sahni to the unswerving support of the politicians like Nehru and Jinnah who for their self-interest took part in that despicable political deal. A follower of Mohammad Ali Jinnah, Stanley Wolpert, writes in favor of partition in his book, *Jinnah of Pakistan*:

Few individuals significantly alter the course of history. Fewer still modify the map of the world. Hardly anyone can be credited with creating a nation-state. Mohammad Ali Jinnah did all three. (Wolpert, 2005)

Mahatma Gandhi said: 'Partition is bad. But whatever is past is past. We have only to look to the future.' (Hajari, 2015)

3.5. Brother or Ill-blood

Appearance of Partition changes its face according to the requirement of the viewers. Sometimes it appears as the allegorical story of two brothers as *Gunday* or sometimes it converts itself in the tale of two lovers as *Gadar: Ek Prem Katha*, or *Dastan*. But the first appearance is the most popular version of the story. In the partition of India and Pakistan, most of the time it is discussed as Hindu-Muslim are brothers. But Sahni gives an example of this relationship when Raghunath consoles Shah Nawaz his best friend: 'It really hurts...Brother is cutting brother's throat.' (Sahni, 2008) And after this, there spread a long silence between them because they were realizing the actual condition of their relationship.

The enmity between brothers was one thing but the enmity between a Muslim and a Hindu had other sinister implications.

Maybe that's the reason why the entire brotherhood of Hindu and Muslim couldn't keep control of their ill-blood. In *Train to Pakistan*, Khushwant Singh provides human accounts in a diverse, detailed character depiction where every person has a unique point of view, points out that everyone is equally at fault and that placing blame on each other was irrelevant.

3.6. Pig

When the novel opens, there is a detailed description of an animal, pig, that leads the theme of the novel till the end; not only Sahni but many other writers also used this animal as a motif and there are many strong reasons behind it. Pig belongs to the dirtiest and lowest rank among the domestic animals and also has poor and awful featuring in its appearance. It presents

the ugliest or disgusting side of human society. Lower people those are rejected, refused by society and are living an isolated life; apart from it, with a feeling of bitterness towards their own life. Pig is the most horrible and appropriate image of those subalterns. They are wild, they are dirty, they are brutal and they are bloody beasts. Beast (pig) is inside each one of them.

The protagonist of the first incident, Nathu has a contract to kill a pig; it made him hard, however, he was a butcher and it was his profession to kill animals, but it was a different experience to him. He got horrified of the pig that was ugly, big and with a jungle of bristles on its belly and white hair around its snout, thick and stiff like a porcupine's and its small tail curled over its back like a whiplash. He was trying to kill that beast but it was going so hard for him. Even that pig had injured his leg with its mouth. Nathu cried, 'this brute is going to be the death of me.' (Sahni, 2008)

Power holders always try to behead these disgusting creatures, but they rise again and again, don't abolish ever. Pig is the face of this category. It is the symbol of Beelzebub, the angel of death and cruelty who lives in the lowest part of the earth and has the lowest rank in morality. Beelzebub is the ghost of the savagery who dwells in the darkest side of the human heart. He (beast) says "I am a part of you." In *Animal Farm*; 'The creatures outside looked from pig to man and from man to pig and from pig to man again but already it was impossible to say which was which.' (Orwell, 2011) In *Lord of the Flies* boys see beast in one another and always get frightened. It was their fear that was taking shape of a beast and when Simon tries to bring the truth to the rest of the boys, they kill Simon in a frenzy pointing to him '...kill the beast! Cut the throat! Spill his blood!' (Golding, 1954)

Exactly like this the same situation is in *Tamas*, The pig's body glowed in Nathu's mind, wherever he was going, he could see in every human appearance. He assumes a Muslim as a black pig that was, 'dark, thickset and short-statured he would appear at any place, in any lane, on any road of the city without any apparent reason.' He asked himself, 'was the pig going to charge him? It could bite him, maul him badly.' (Sahni, 2008)

3.7. Savagery

At the moment of Partition, it seems very confused that, was it the willing exercise of people? or was it just imposed upon them? *Tamas* is concerned with the conflict between two competing impulses that exists within all human beings; first is the instinct to live by rules, act peacefully and follow moral commands. Second act violently to obtain supremacy over others and enforces one's will on others. This conflict might be expressed in many ways: order vs. chaos, civilization vs. savagery; reason vs. impulse; law vs. anarchy. Sahni stress on the savage part of the social man, however, man develops himself and his civilization, and his basic roots come from the age of savagery. During the reading of the novel, there occurs a dilemma in the mind that what we are? Humans? Or animals? Or savages?

In an incident some chaos were talking about their last night hunting experiences, one told;

The moment we entered the lane, the kararas took to their heels! One of the Hindu girls climbed to the roof of her house when lot happened to spot her. About twelve of us climbed up to the roof. She was about to jump over the railing to the next roof when we caught her: Nabi, Lalu, Meet, Murtaza-they all had her turn by turn.

Really? One of them asked.

Yes. I swear by Allah. When my turn came, she said neither 'no' nor 'yes' as she lay under me. She didn't even stir. And then I found that she was dead...I had been doing it with a corpse! (Sahni, 2008)

During the taking place of this conversation, it was easily clear that partition was not the matter of misfortune, it was the celebration of savagery. And it is also true that; 'Hate and animosity cannot so easily change into love and sympathy. They can only change into ridicule and scorn.' Next listener shared his deed and told;

It's all a matter of luck...we caught a baagri in the lane...she was begging us not to kill her.

All the seven of you can have me, she pleaded. Do with me what you like but don't kill me.

So?

So what? Aziz plunged his knife into her breast. (Sahni, 2008)

It seemed like there were only kinds of animals that were moving around the streets; preys and predators. Innocent, weak and poor were being the prey of the savages. It was looking like the only good human being is a dead one.

3.8. Religion

Partition is the tale of the human spirit that is wondering in the Tamas (darkness) for its Moksha (renunciation). It is inconsiderable thought which religion could set it free from this hell. Which religion is good? Which religion is bad? The whole nation had divided into two parts. Religion was a major factor in division and partition.

3.9. Thirst of Blood

Seeing the bloodshed in the process of Partition, Sahni demands, 'the government should take effective steps to bring the situation unless control...or...or vultures will fly over the city.' (Sahni, 2008)

4. Conclusion

To conclude we can say that *Tamas* has the daunting tragic flavor of Partition which demands humanistic reading of the novel. The thematic and linguistic expressions make it

completely emotional, but it presents a realistic study of the times of Partition. The Hindu-Muslim communal harmony or disharmony is projected vividly by the depiction of various characters. All these features make it one of the influential commentaries on the Partition.

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Natural Approach and Second Language Acquisition: A Critical Review

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Abstract

This article analyzes the nature of the acquisition and learning of a second language within the Natural Approach and its theoretical body that supports it, highlighting its problematic points. Thoroughly addresses five specific elements of this approach and theory and confronts them with a critical analysis of their shortcomings and defects.

Keywords: Natural Approach, acquisition, learning, second language.

1. Introduction

Expressions like "If you teach grammar, your students will hate you" can be heard from the teachers saying to their undergraduate and teaching English students at the university. Obviously, such an attitude expressed in those words was the result of the impact that the new theories of language teaching exerted on the teacher's way of thinking during the eighties. At the beginning of the nineties, students were prevented from being taught grammar in the classroom based on two arguments: first, it was necessary to abandon inappropriate teaching methods such as the Grammar Translation Method; and second, the new teaching theories had shown that a person could master another language, as a second language or as a foreign language, in the same way that a child learns his native language.

Although there was a general consensus on the first argument, the second was due to one of the many attempts to build a second language acquisition theory. The variety of theories that have emerged claiming to know how a person can master another language can be seen as a continuum, ranging from empirical to rationalist, with several theories involved. As Omaggio (1993 p. 73) commented empirical methodologies treated language learning as habit formation through mimicry, memorization, and repetition. Rationalist methodologies emphasized the meaning and understanding of the psychologically true rules of grammar. Among the latter, one of the models of more influential and more widely discussed learning, is that of Stephen Krashen and Tracy Terrell: the Natural Approach and the underlying theory.

The Natural Approach, proposed by Krashen and Terrell (1983), in general terms can be described as a method that sees the learning of a first and second language as similar. It is believed that its validity and effectiveness are due to the conformation of the naturalistic principles identified in the acquisition of a second language (Richards and Rodgers 2001: 179). In this sense, the theory that supports the method is the one developed by Stephen Krashen who sees two different ways of developing competence in a language either as a foreign language or as a second language: acquisition, which is a "subconscious" process, and learning that is a "conscious" process. This distinction, however, has been challenged a number of times after being proposed.

This article explores some of the biggest problems that have been identified in the acquisition-learning distinction, one is that "learning" cannot become "acquisition" and others related to these aspects. The position adopted here is cognitive in nature, one in which controlled processing, automation and restructuring are central processes throughout the learning continuum. Once that point of view has been established, it has procedural implications for the classroom.

This article is structured in five sections: first, a general description of acquisition-learning and related aspects is presented and then the major failures in such distinction are discussed in section two. Section three addresses the inadequacy of the inadequacy of the Natural Approach and its underlying theory. Section four proposes that the continuity of learning is constituted by cognitive processes, without appealing to processes consciousness or unconsciousness. Finally, section five discusses the implications and applications of cognitive processes in the classroom.

2. Acquisition and Learning

The central hypothesis of the theory in the Natural Approach is that the acquisition of a language can only be achieved by the understanding of messages. According to Krashen and Terrell (1983: 18), to acquire a language is to 'pick it up', for example, to develop proficiency in a language as a result of using it in natural communicative situations. This hypothesis states that an adult can develop proficiency in a second language subconsciously in the same way that a child develops linguistic ability in his first language naturally, (Krashen, 1985: 1).

"Subconscious", in this framework, refers to the implicit knowledge of the language system. A person can use the language successfully, while this person may not be "aware" of the rules of the language he is using. If a mistake is made, the speaker knows there is a problem but may not know what grammar rule has been violated. But how does the acquisition take place?

Krashen says there is only one way to develop language acquisition: understanding messages or comprehensible input. The comprehensible input or $i + 1$, relates the language

that is one level beyond the current level of competence of the learner with respect to the internal processor of the language, or the Language Acquisition Device in Chomsky's terminology, which generates possible rules according to innate procedures (Krashen, 1985: 3). A crucial implication of this hypothesis is that the acquisition is based on what is heard or read, not because of what is produced that emerges on its own. Once the acquisition has been developed, you will be responsible for initiating oral expressions and fluency in the language. As can be seen, the acquisition plays a central role and can be seen as the goal of the instruction. This role is not the same as learning.

Krashen and Terrell (1983: 26) argue that the second way to develop proficiency in a language is through learning. Learning defined as 'knowing about' the language, or 'formal knowledge' of a language. While acquisition is subconscious, learning is conscious. Learning refers to the 'explicit' knowledge of the rules, being aware of them and being able to talk about them. This type of knowledge is quite different from the acquisition of the language, which could be labeled as 'implicit'.

While the acquisition is responsible for language fluency, learning is responsible for monitoring the acquired system. "Learning, conscious knowledge, serves only as an editor, or monitor. Appeals to learning to make corrections, to change what will be expressed in the acquired system before we speak or write and sometimes after speaking or write, as in self-correction (Krashen, 1985: 2). From this point of view, learning has an extremely limited function, that of self-correction. Such a function can only take place where three conditions meet: time, concentration in form, and knowledge of form.

Krashen states that explaining grammar is directed entirely by learning, not acquisition. Krashen and Terrell (1983: 27) state that that research on language acquisition in children strongly suggests that teaching [grammar] does not facilitate acquisition. Krashen (1993, p.765) is more emphatic towards the position that the effects of direct instruction are typically short-lived and do not become part of the acquired competence. The effects of teaching of grammar still seem to be peripheral and fragile.

At this point, it would be of interest to question to what extent the distinction between the dichotomy acquisition learning has some validity.

3. Problems in the Acquisition-Learning Distinction

3.1 Acquisition

The problem of the theory that underlies the natural approach begins with the presumption that an adult acquires a second language in the way in which a child acquires a first language. Without delving into the matter, Krashen parallels acquisition with the Language Acquisition Device (LAD) proposed by Chomsky. This leads to wondering why, if both children and adults have access to the same Language Acquisition Device, adults do not learn a language with the same ease and in the same amount of time, just as a child does. As

noted by McLaughlin (1987) and Gregg (1984), the Language Acquisition Device was intended to describe the initial stage of a child while an adult is not in an initial stage with respect to language. Within the Universal Grammar Theory, the LAD has to do with setting parameters, not in the sense of understanding subconscious or conscious knowledge of grammar rules. Also, if both children and adults acquire a language in the same way, what are the implications for an L2 classroom?

Assuming that adults can acquire a language in the same way as a child, the teacher's task in the classroom will be to provide comprehensible input, not to teach. It seems that if a child acquires his native language by hearing that language a lot, and without thinking about it, the child would gradually "pick it up" until he used it efficiently. In the same way, Krashen implies that an adult who moves to another country follows the same process. If that is the case, then all teachers have to do is to expose their students to language, and the acquisition will take place. This means that teachers do not have to teach, nor do students have to learn. Harmer's point of view (1987, p. 6) is much more appropriate, who states that students who come to classes are in a different situation from children who acquire their first language, or from adults who acquire the language while they are really living in a community where the language is spoken. Harmer points out that most students do not have the time to pick up language gradually as a child does, therefore, students can benefit from conscious learning. But what does conscious or unconscious learning really mean under Krashen's analysis?

The distinction between "subconscious" and "conscious" processes has been the subject of much criticism. The meaning of these two terms is still a source of disagreement. For example, someone might assume that "unconscious" refers to a pseudo-passive mental state, in which the material revolves over and through the apprentice as seen in the suggestion method (Richards and Rodgers 2001: 103). Of course, Krashen was not referring to such a strange process, but since he never developed a well-founded definition for both terms, any kind of conjecture could be possible.

What exactly does Krashen mean by conscious or subconscious? Gregg (1984, p. 82) questions the distinction in the following way: specifically, does 'subconscious' mean 'not accessible to the conscious' or simply 'not conscious at any given time'? Does the 'inability to become unconscious' consciously imply? If by definition the "subconscious" is inaccessible, and conscious 'learning' is always accessible, then Krashen's proclamation that 'learning' does not become 'acquisition' is of course trivially true, but not interesting.

Krashen operationally describes 'conscious knowledge' with 'rules' and 'unconscious knowledge' with judgments based on 'feeling'. However, the problem is, as McLaughlin (1987) points out, that it is impossible to know if apprentices are operating on the basis of 'rules' or 'feeling'. The point is that there should be an objective way to determine what acquisition and learning are, since this has not been provided by Krashen. A reasonable question to ask is how to think or how subconsciousness is assumed in the Natural Approach.

The Natural Approach assumes that much of the instruction will be directed towards something that is happening subconsciously in the minds of the students. However, if this presumption is confronted with what really happens in the classroom, it will prove to be a problem. In principle because once again it is not clear how the teacher can measure or test if his students are executing or understanding a message about the basis of feeling or the rules. A second reason is that students simply seem to function consciously in the classroom.

Terrell (1986, p.221) admits that the terms proposed by Krashen "could" be useful in explaining the acquisition of a second language in a natural environment; but they turn out to be really problematic for the instructors of the L2 classrooms. Terrell goes on to say that students normally pay conscious attention during classroom instruction, and that concentration in the language, although the desired goal, is difficult to achieve in a foreign language classroom. To make it more difficult, it is not only the difference between consciousness and subconsciousness that is problematic in the Natural Approach, but also the way in which acquisition is believed to develop.

The statement that students will acquire a second language just by hearing and reading that part of the language that is a little beyond the level of proficiency is very ambiguous. But for Krashen and Terrell, the ability to speak "emerges" as the result of being exposed to $i + 1$; In other words, success in learning another language is attributed to input only. For the classroom teacher L2, how does the teacher determine the current level of proficiency "i" of each student? How can he or she determine what the next level is? That would impose a burden on the teacher, requiring evaluation of each case to determine the appropriate $i + 1$ to which said student has to be exposed. Since it is obvious that not all students will have exactly the same level of proficiency, the $i + 1$ will necessarily have to be different, otherwise, what is $i + 1$ for a student will be $i + 2$ or greater (or less) for others, which is not desirable under this presumption. The other question that follows, How can a person acquire a language that contains structures that have not yet been acquired?

The answer to this last question is given explicitly. Krashen and Terrell (1983: 32) state that we can understand structures that have not yet been acquired through context and extra-linguistic information. As Gregg (1984) comments, such a statement is surprising. It is true that a student will understand a message without understanding all the structures, in fact, that happens all the time. However, a student understands that John was beaten by Mary and Mary was beaten by John have basically the same meaning, could it be said that the student has acquired the rule of passive sentences? Moreover, how can extra-linguistic information convey the rules of the third person singular -s, or the location of the indirect object? This does not seem to be totally clear.

As noted above, according to Krashen and Terrell the ability to speak "emerges" as the result of $i + 1$. One of the arguments that support this statement is the "period of silence" that precedes the acquisition of a second language in children. In the Natural Approach, this is

taken seriously since students are not required to speak until they feel "ready." Apparently, students are pseudo-passive, processing inputs actively and unconsciously until suddenly speech emerges. However, it can be argued that the period of silence is not proof of the development of competition. How does a teacher know if a student remains silent because he or she is unconsciously processing inputs or because the student does not understand anything? This last situation could be described as silent incomprehension. As McLaughlin (1987: 37) comments, Krashen's argument for the role of understandable inputs ... must compete with other possible explanations for the period of silence (anxiety, personality differences, etc.) It is obvious that $i + 1$ attributes little credit to apprentices and their own involvement in the learning process.

It is questionable how only understandable inputs can make speech emerge. McLaughlin (1987: 50) states that unless the learners try to speak, it is not very likely that they will get the kind of feedback they need to analyze the structure of the language. Moreover, as Brown (2000) points out, the idea that speech emerges as a consequence of $i + 1$ is promising for those bright and highly motivated students; however, we are left without significant information from Krashen's theories about what to do in the other half (or more) of our language students for whom speech does not emerge and for whom the period of silence could last "forever" (p. 281). Furthermore, it is interesting to note that even within the Natural Approach it is possible to assign a role for production as the input for acquisition. If, as Krashen proposes, learning increases the production of correct oral expressions of a given structure, then it is reasonable to assume that oral productions can be used for further acquisition. Of course, this is rejected and irrelevant in the theory discussed because it would go against the acquisition-learning distinction: that learning does not become acquisition.

3.2 Learning

As noted earlier, according to Krashen and Terrel (1983), there is no overlap between acquisition and learning. It sounds contradictory when they indicate that there are two ways to develop competence in a language, seeing learning as one of the two ways; however, they subsequently declare that learning has an extremely restricted function - that of a monitor or editor - and that learning does not become part of the acquired competence. There is no point in saying that one thing leads to the development of competition and say, at the same time, that it does not. Gregg (1984) argues that Krashen's assertion goes against the intuitive belief that some rules can be acquired through learning.

Following the same lines, Krashen (1993: 765) looks at the role of grammar as peripheral and fragile. The argument finds support in the fact that a child learns a language without learning grammar. While this is true, Krashen misses the point of the role of grammar. Ur (1991: 77) states that the important question is not whether the teaching of grammar is necessary and / or sufficient to learn a language, but it does help to acquire it or not. Similarly, James (1983), cited in Baltra (1992: 575), indicates that the problem is not whether to teach grammar or not, but how much grammar to teach and how to teach it.

Lightbown and Pienemann (1993) present various pieces of evidence that contextualize instruction focused on form can be not only beneficial but essential under certain conditions and for certain characteristics of a second language. Krashen's response to these studies is that they are not enough evidence since they present only percentages and unanalyzed data. Krashen (1993: 725) concludes by saying he does not regret it. In my opinion, research says that the effects of direct instruction are typically short and do not become part of an acquired competence."

As quoted above, Terrell admits that the acquisition-learning distinction, as described, is problematic for the classroom. Trying to improve the situation, Terrel (1986, p. 214) proposes a process he calls 'linking'. Linkage [says Terrel] is the term that he proposes to describe the cognitive and affective mental processes of union between a meaning and a form. As described, the linking process guides the "understanding" stage in the Natural Approach. Terrel goes on to say that the link between meaning and forms plays a role in the acquisition of the first language. The interesting part of this linking process is that instead of saying that it is a 'subconscious' process, Terrel refers to it as concrete conscious associations. As an example of how the process is carried out, Terrel (p. 221) describes his own experience in acquiring Greek.

Terrel goes further by saying that not only the 'link', but also the 'access' to the language is important for the acquisition. By 'access' Terrel means the opportunities ... to express ideas in meaningful contexts (p.217). And he adds by definition then, the acquisition is complete only when the student can understand and produce the language in question (p. 220). This seems to represent a big change from the previous statement where input, not the product, was the only factor that determined the acquisition of a second language.

Terrell also redefines his position on learning. After re-examining the distinction between learning and acquisition, and trying not to completely disagree with Krashen's theory, Terrell (p.223) adopts a position like this:Krashen rejects the proposition that learning becomes acquisition, while observing that something learned can be acquired later. I have no evidence to clarify claims or counterclaims for the acquisition of the second language. However, in the context of the Natural Approach, the question is easy to answer: learning helps in some cases to acquisition, in others, prevents it.

4. The Natural Approach

It seems obvious that the theory of acquiring a second language under the Natural Approach is simply inadequate. Neither it can clearly describe the process of language acquisition, nor is it a suitable theory to be applied in the L2 classroom. If Terrel has no evidence for affirmations or counter-claims for the acquisition of the second language, then neither does it have a method supported by "principles" identified in "successful" second-language research as proclaimed by the Natural Approach. Baltra (1992) argues that problems found in the theory proposed by Krashen and Terrel should not affect the Natural

Approach. Baltra's argument is that teaching is an art; therefore, defects in theory should not affect what teachers intuitively believe will work in the classroom.

The problem with Baltra's argument is that he relies totally on the intuitions and skills of the teachers. Not all teachers are skilled and creative enough to bring a range of unique activities to promote the acquisition of a second language regardless of any language theory. Many of the activities and books used in different schools reflect the position taken by a particular theory. It is unreasonable to assume that teachers act only under their intuitions or abilities, without the influence of beliefs on how a language is acquired. Berne (1990) conducted a comparative study between the proficiency-oriented method and the Natural Approach teaching French and Spanish respectively. Berne's findings showed that the method adopted by the department of French and Spanish determined teaching activities in the classroom at a higher rate than books or curriculum.

The point is that if the theory that supports the Natural Approach is not adequate, the method itself is not adequate either. Why should this be so? It is simply because the procedures in the Natural Approach obey a second language acquisition theory that has proven to be problematic and unstable. It is unfortunate that the acquisition of a second language cannot simply be defined in some hypotheses. If the "principles" are problematic, so is the method. But if neither Krashen's theory nor the natural approach is suitable for the L2 classroom, what is a possible alternative? In the next section this idea is developed in more detail.

5. A Cognitive Perspective

It starts from a cognitive point of view just in the same way that has been presented in McLaughlin (1987) and Brown (2000). In this framework, learning a second language is seen as the acquisition of a complex cognitive ability. To become proficient in a language, the learner has to process information through various language sub-skills such as controlled and automatic processing and restructuring.

On the one hand, the controlled process refers to "limited-capacity and temporary" (Brown, 2000: 282). In this sense, when a response has not yet been learned, the memory nodes are activated temporarily. This activation is under the control of attention; in other words, for an answer to happen the apprentice has to pay full attention to the process (McLaughlin, 1987: 135). McLaughlin also indicates that a skill can only be learned if it is under a controlled process; therefore, the controlled process is believed to set aside the jumping stones for acquisition. How different is this from behavioral theory? Omaggio (1993) and Ellis (1990) state that Cognitive Theory and Behaviorism contrast in the following point: while behaviorism creates the language is the result something imposed from outside, Cognitive Theory sees language as the result of internal mental activity. From this perspective, the beginner is the person who uses various strategies to think, understand,

remember, and produce the language instead of simply receiving stimuli from the environment (Omaggio, 1993: 55).

On the other hand, the automation process refers to the process of making a routine of the skill through practice. The activation of nodes in automation is the result of the constant tracing of the same input to the same activation pattern over several attempts. Once an automatic response is learned, it happens quickly and is unlikely to be suppressed or changed. Language automation is achieved by restructuring.

In the acquisition of a second language, trainees have to devise a new structure to interpret the new information and to organize the information that has already been stored. McLaughlin (1990: 118) defines restructuring as a process in which the components of a task are coordinated, integrated, or reorganized into new units, thus allowing the old components to be replaced by a more efficient procedure (cited in Brown 2000: 283). Thus, the restructuring could explain the interlanguage variability, whereby the apprentices adjust the internalized system to accommodate the new input; however, variability is beyond the scope of this article, and will not be discussed. What deserves to be discussed here is how all this conceptualization can be regarding the L2 classroom. After all, the concern is to find an effective way to help learners process and store a second language.

6. The L2 classroom

Ur (1991) emphasizes the importance of organizing the language practice to contribute significantly to the learning of another language. Similar to McLaughlin's opinion of language learning, Ur describes the process of learning a language similar to the process of learning a skill like swimming. Ur defines the process in three stages that consist of: verbalization, automation, and autonomy. During verbalization, the teacher explains the meaning of a word and the rules of the language in context. Once this has been done, the teacher puts the students to practice the language under study while monitoring their performance. At first, students may need some help, but eventually they will do it correctly without thinking. At this point, students have reached the stage of automation. When students begin to perceive or create new combinations in the language through additional practical activities, they would be performing autonomously. Now, how can we integrate these three stages into an L2 classroom?

According to Harmer (1991) who proposes a sequence of five stages to introduce and teach productive skills: presentation, obtaining, explanation, practice, and production. A good presentation of the language is essential for students to perceive and understand the language. The goal at this stage is to demonstrate not only how the language is structured, but also how it is used in context. Seen from this perspective, the presentation is similar to the linking process described by Terrell above. Ur points out that the advantages of an effective presentation are the attention of the students; the perception of the use of the language and the materials; the understanding of the material and the connection with what they already know

(the schemas) and retention of the information in short-term memory (1991: 12). Once the presentation has occurred, the second stage is obtained.

Obtaining refers to the stage where the teacher has the opportunity to determine to what extent students order the structure that is introduced. Obtaining is of vital importance since it determines the following stages. If students have some knowledge of the language under study, there is no need to explain what they already know or do a lot of controlled practice. It might be better to move quickly and use the language in a more communicative activity. However, it generally happens that most students do not have much language proficiency, and practice is necessary.

According to Harmer's model, before practicing the language, there is a need to explain and clarify to students the doubts they may have. In this regard, Ur's comments are that teachers often need to give explicit descriptions or definitions of concepts or processes (and grammar). If the explanation is clear or not, it will largely determine the success or failure of the lesson (1991: 16). The concrete vocabulary such as nouns, verbs, and vocabulary does not represent much difficulty in explaining, the grammar itself. That depends on the teacher's beliefs and intuitions to opt for a deductive or inductive approach to grammar teaching. I think the most important idea here is that students recognize and understand structures and vocabulary, and how they are put into practice in the language as the preamble to the stage of automation or practice.

The practice stage provides opportunities for students to use language in a range of contexts that are possible to be found in the culture of study. Omaggio (1993: 79) suggests that controlled activities allow beginners to learn the language and at the same time apply their knowledge to deal with real-life situations. In addition, Ur (1991: 27) recommends that the individual practice procedure should ideally be integrated into a series of activities that help the student to progress from a strongly controlled practice and supported by the teacher at the beginning to a reception and automatic production and eventually autonomous of the language at the end. It has been suggested that various methods offer a variety of activities that prove useful in the practice stage. Activities such as those found in traditional methods such as the Audiolingual Method and the Teaching of Situational Language (eg, repetition, filling in empty spaces, find someone who ..., etc.) can serve as pre-communicative activities in which the objective is focused on the shape of the tongue. In this way, traditional procedures are not rejected, but reinterpreted and expanded (Richards and de Rodgers, 2003: 171).

Since the goal is to help beginners to become autonomous in the language, the creative practice of the language should be encouraged at the end of the instruction. This constitutes the objective of the fifth level proposed by Harmer. Under the Communicative Approach, the range of functional communication and social interaction activities that can be used at this stage is limited. The purpose is to involve students in communication in which

the goals are information sharing, negotiation of meaning, and interaction (Richards and Rodgers, 2003: 165). Activities such as comparisons, descriptions, puzzles, role-plays, tasks, etc., can be focused on negotiating meanings and sharing information.

Conclusion

From the perspective presented here, the acquisition of a language is conceptualized as a continuum, from a controlled process, at one end, to an automatic one at the other end. As discussed before, the new information would be accommodated in the interlanguage of learners restructuring the system. The cognitive point of view proposes the interesting implications for the acquisition of the second language in the L2 classroom and is an alternative to the shortcomings presented in the Natural Approach and its underlying theory. It must be said, however, that the Natural Approach is correct in highlighting the importance of movement from traditional methods such as the Grammar Translation Method or the Audiolingual Method to a meaning-oriented method. What is less commendable is the statement that the Natural Approach and its underlying theory are conclusive for the acquisition of a second language, to the extent of postulating dogmatic statements such as 'learning does not become acquisition' or 'acquisition can only occur when people understand messages in the target language.' Unfortunately, the theory, and by implications of the Natural Approach, is marked by serious defects, and therefore, lack of explanatory and adequate power.

Currently, language teaching should not be categorized into this or that method. Instead, teachers should have access to a variety of designs and methodological techniques to teach a second language in a variety of contexts. The author's position is that there are no unbreakable recipes or truths regarding the acquisition of a second language. It is important to understand that each context, student, etc. is unique. As Brown (2000: 14) states that using a cautious, progressive, eclectic approach, you can build a theory based on principles of learning and teaching a second language.

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The Impact of Cartoons on Toddlers' Language Acquisition

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Abstract

The present family scenario is totally different from the earlier one. In earlier time Indian societies used to have the joint family system, where language acquisition by infants was not at all an issue. However, shift from joint family to nuclear family system made heavy impact on the process of language acquisition which is a very important phenomena of human life. The present paper investigate the contribution of media in language acquisition by children belonging to nuclear families. The effects of watching animated cartoons and you tube short clips on toddlers has been mainly searched in this paper. The data for this study has been collected from the Aligarh city of Utter Pradesh, India. This study further analyses the effect of cartoons on the mental development of young children. Cartoons on one hand contribute in a positive way to the process of language acquisition but at the same time they also have some negative impacts. Children who are excessively exposed to the cartoons sometimes become lethargic, violent etc. depending upon the nature of cartoons they are exposed to.

Keywords: Language acquisition, vocabulary enhancement, acquisition through animated cartoons

1. Introduction

Children are believed to be the future of the nation. The period of childhood is very critical because in this period behaviors can be easily moulded. Toddlers learn and develop skills by interacting, observing, and experiencing the creations around them. The environment associated with the child determines the child's conduct. Earlier they are

influenced by the family, later on by peers and schools. “The family is the first school for the overall psychological development of the children as it lays the foundation for the development of a healthy personality in adulthood”. According to A.G. Sudha, the school plays a very important and formative role in the development of cognitive linguistic, social, emotional and moral functions and competencies in a child. She further says that the mental health of children is deeply rooted in the socio-cultural milieu and environment in which they live. Television is one of the most important media influencing the children lives. Through television, children are exposed to a variety of programs pertaining to nature, entertainment, cartoons, films, serials, advertisements, sports etc. Some particular cartoons have gained prominence among children because of their high speed flashes of light, rapid color changes and movements arrest the child’s concentration. (Sudha, 2011).

By and large preschool period is the point when the child is most actively taken in learning everything and language acquisition in detail. They just focus on learning new things, focusing on what others are saying, they sustain a quality of imitating and repeating what they find out. We live in a universe where the media have gone into all walks of our spirits. Bringing up kids is a orbit which is mainly attended by the media as the present day, mothers are extremely engaged and could not devote much time to their children. Thus toddlers spend most of the time in front of animated films. These animations have both positive and negative effects on kid’s developments. They cause a negative impact on behavior as Cartoon programs also have violent characters. “It is noted that cartoon content is full of violence than serial plays and comedies” (Potter and Warren, 1998). As a consequence, “children are more exposed to violence showed on the cartoon program than any other TV program aired during prime time i.e.8 p.m. to 11 p.m.” (Gerbner, Gross, Morgan and Signorelli, 1994).

However, there are positive effects of animations on the language developments of toddlers, as they are able to enrich their vocabulary in a very short time. Earlier cartoons were real short as they were exhibited in the movie theatres before the feature films. When cartoonists could put their shows on TV, they got longer, creating the half hour block shows on Nickelodeon, Cartoon Network, Disney Channel etc. Most favorite cartoon network in India is Dore moan. Media also give ranking to the animated cartoons according to the percentage of viewing audience.

Cartoon Network is the most favorite cartoon channel in the globe. Its transmission was started in 1992, and since then it has been growing in terms of public liking and hit record breaking popularity. Since August 2002, it has been observed in more than 80 million households in the United States of America and in 145 countries throughout the globe. It is one of the top ad supported channels for cable tv network. Cartoon network is the 24/7 channel and broadcasting only “cartoons”. So far its 68 percentage audience belongs to children of age group 2 to 17 years, whereas rest 32 percentages belongs to the age group of

above 18 years and adults. The youngsters from the age group from 6 to 11 are the core audience of the cartoon network. (Stabile and Harrison, 2003).

Most watched cartoons in India

1. Doraemon
2. Pokemon
3. Shin-Chan
4. Dragon Ball Z
5. Beyblade
6. Ben 10
7. Ninja Hattori
8. Tom and Jerry
9. Supa Strikas
10. Motu Patlu
11. Chhota Bheem
12. Bakugan
13. Naruto
14. Galactik Football
15. Slugterra
16. Looney Tunes
17. Oggy and the Cockroaches
18. Kochikame
19. Winx Club
20. Dragon Booster

2. Research Questions

1. Do toddlers get enough exposed to social interactions?
2. In an environment where toddlers are less attended by their parents and hence less social interactions, do animated cartoons come as a rescue to increase the vocabulary of preschool kids.

3. Literature Review

Mohammad Reza Ghorbani (2011) in his study analyzed how a kid can produce his/her oral communication by watching English cartoons with captions. This longitudinal case study was based on an in-depth investigation of a single learner to explore the advantage of subtitling in EFL learning. The participant was an Iranian 12-year old boy Morteza. He was well at reading, but weak at the other three skills as well as pronunciation by the age of 10 when he left school that and was divulged to more than 20 cartoons with subtitles from June 2008- June, 2010 as he was getting up and attending Iranian school. The result of this two years long study is Morteza now speaks English fluently and reads the original cartoons without any subtitle quite well later on catching them two or three times. He

is real adept at spelling and composition as well. His pronunciation became native-like at the age of 12.

Alexis R. Lauricella et al (2011) worked on 48 toddlers below two years. The toddlers were provided randomly with three types of videos. Those three categories were, socially meaningful videos, the second is less socially meaningful videos and the last one is no exposé of social significance. The outcome of this study was toddlers learn better social meaning from the first picture. So finding of this study was toddlers learn cognitive and logical reasoning skills from video under the age of two.

Kaj Bjorkqvist and Kirsti Lagerspetz have worked on the types of cartoons and their use and side effects in their paper “Children’s Experience of Three types of Cartoon at Two Age Levels”. They carried out this work in order to investigate how the children of both sexes in two age groups, some of whom had abundant aggressive fantasies experienced three types of cartoons. To gain information about possible sex differences, both boys and girls were included, and they found that the boys behaved more aggressively than girls.

Huesman, et al, (1984) found that children who thought that TV films resembled real life to a great extent were more aggressive than children who thought they did so to a lesser extent. Boys thought TV films resembled real life more than girls did and the same was found true of young children in comparison with older ones. (Kaj Bjorkqvist and Kirsti Lagerspetz, 1985).

Ching-Ting et al (2014) in their paper found, how technology is beneficial for kids and grownups. According to them technology gives positive results to children and adults. Through technology children perform better and move towards multi-culturalism. In this paper, researchers also discussed about how technology supports children’s social development. Tablets, PCs, digital cameras or recorders and computer programs are all tools for youngsters to indulge in communication.

According to Siripen Lamurai School, Cartoon animation has a great impact on children’s mind because all children love to see cartoons. Through the world media, the Reward Center in technologies has been created. However, this cartoon system has affected the new generation with more aggressive characters and negative mind in sociality and they are being obstructed for learning good behavior. (Siripen, 2009).

Dr. Zahid Yousaf, et al. (2015) A case study of Gujrat city of Pakistan. In this paper, researchers found that kids spend most of the time on watching cartoons. The busy schedule of parents allows them to expend less time with their kids so they choose to watch cartoons instead of betting games. In that case, children spent most of the time on watching TV. Taking in more television has a negative impact on behaviors but at the same time this also aids in bettering their oral communication.

Joanne Cantor (2002) in her paper titled “The psychological effects of media violence on minors and adolescents” mention two ways in which media violence affects young children and adolescents. The foremost is through imitation, which researcher calls “the most direct and obvious manner”. Children imitate the televised actions that result in hostility and wild behaviors. Another psychological effect that researcher discussed is that of desensitization. Referable to the repeated exposure to televised violence and injury, there is a reduced arousal and emotional disturbance while viewing violence in real life. As a consequence of which there is a reduction in sympathy for the victims thus take longer time to react. Then researcher also mentioned Interpersonal hostility. The second means that media violence psychologically affects its viewers are, what Cantor calls in her subject field as “the induced effects”. In this research paper, it is maintained that increase frequency of sleep disturbances is a psychologically induced anxiety due to media violence.

Shazia Akbar Ghilzai in her paper “Impact of Cartoon Programs on Children’s Language and Behavior” writes about the use of Cartoons. She claims that mostly children watch cartoons for fun (41%) 23% for action and 17% for learning. By watching cartoons, the children become aggressive in character as these cartoons have many things that promote violence and aggression. However, Cartoons have a great impact on children as their animation help children to learn at a vey fast pace.

4. Objectives of the Study

1. To examine the elements those influence the toddlers to watch the cartoon program.
2. To highlight the importance of cartoons seen by toddlers for language acquisition.

5. Research Sample and Methodology:

The area chosen for study was Aligarh city. Multistage sampling technique was used to take information. The researcher selected 1 toddler who was using mobile, tablets and television. They experience how to utilize YouTube.

This present study is an empirical investigation. In the present study both primary and secondary data were collected extensively in order to accomplish the aims of this work. To take in primary data, field study technique was taken for the present study, the researcher took the observation method and went herself in the study and collected the data in natural settings for a long time. It was observed that most of the words were acquired from animated films and even difficult words were acquired very easily and quickly before starting school.

The secondary information pertaining to the survey was obtained from the database maintained by the library and Net resources.

6. Data

First Observation

There was a girl named Afsheen Faisal, only 20 months old who belongs to educated family her mother being a research scholar does not have much time to spend with her, but Afsheen has a rich vocabulary of her mother tongue (Urdu –Hindi language). After thorough thinking the researcher worked out the reason that the youngster is spending most of the time watching animated movies and short clips from the net. She is very smart to find YouTube in her mother's mobile. In spite of being so young, she needs no assistance in searching animated movies on YouTube. She also imitates the words and small sentences used in animations. She is really addicted to animated movies; her addiction is to the extent that she declines to sleep before watching videos or animations. Watching videos have both pros and cons. One positive result of watching animations is in the process of speech acquisition in very immature kids. Thus, Afsheen is acquiring language much faster and in a natural mode. Some of the incepts from her language are as follows:

1. Skip Advertisement.

2. Singing Songs and Poems

- A). aa dhoob jau teri ankhon ke ocean me, slow motion me from movie “Bharat”
- B) bala bala shaitaan ka saala from movie “Housefull 4”
- C) johny johny yesh papa
- D) eating sugar no papa
- E) macli jal ki rani hai
- F) fruit salad =tut taled
- G) ye ladki pagal hai pagal hai
- H) twinkle –twinkle little star

3. Animal sounds

- A) Cat –miau-miau
- B) Dog-bhau- bhau

Second Observation

4. Some readymade english sentences:

- a) How do you do?
- b) Where are you?
- c) My name is Afsheen Faisal.

5. a)when mother speaks ,she pauses the video.

b) At the time of azan , she pauses the video.

c) When mother goes outside without duppatta ,she told mumma duppatt

6. Learn phonemic alphabet from youtube.

7. Acquire the fruits name, which elder people don't know eg. kiwi,cranberry,blueberry and so on the list is too long.

7. Data Analysis

Twenty months is the time point when children generally have limited vocabulary and many a times undergo the stage of telegraphic message, but being a regular visitor of animations and videos her language development was ahead of her age. Some of the chief lineaments of her speech are:

- 1.She Learns to sing some bollywood songs.
2. She was easily managing Phonicsaa aa ba ba.
3. In spite of being born to pure Urdu-Hindi speaking parents, she managed the beginning of the development of bilingual mental lexicon. She was also producing some common sentences of English.
4. She was easily producing and associating sounds with animals.
5. She learned Nursery rhymes and used to recite them all alone.

8. Suggestions

1. Children's developments is in accordance to the input they get from the surrounding. Therefore, it is mandatory that they should be provided with a better atmosphere so that they can change their thoughts and feel more positive.
2. The work brings out that children of working couples should watch animated films on a regular basis as they behave as an audio-visual aid for the development of mother tongue and the extraneous terminology.
3. It makes child's anxiety free, because these audio-visual aids they finish their kinder garden syllabus before joining the school.
4. Pictures and animated moving pictures should be allowed on the big screen so that parents are also affected and keep guiding children to avoid adopting negative behavior.
5. In Indian education system, audio-visual classrooms should be encouraged for little kids.
6. The companies making animations should be requested to make positive cartoons/animations to inculcate good thinking in children.
7. Above all, children should be encouraged to play with peer group. This saves them away from hazardous rays coming out of smart phones, laptops etc. It is also important for their physical and mental wellbeing.

9. Conclusion

The paper concludes that children should be provided with rich language inputs for fast acquisition of language. It will also help them to develop mentally. Everything has its pros and cons so is modern gadgets used as audiovisual aids for language learning. It cannot be denied that English language learning has become an important component of modern education system. So children should be earmarked to spend some hours to watch selected English animated videos. Since English language is a very important language, therefore, animations help children memorize it in a natural easy manner.

10. Limitation

1. Animations make children lethargic.
2. Generally Hindi cartoons are violent by nature, so children imbibe aggression in an unconscious manner. Heavy weapons become their favorite play item.
3. Outdoor games are really important for a child's physical fitness but children get addicted to cartoon programs and refuse to get away.

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Multilingualism in North-East India

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The British had divided their Indian empire arbitrarily into different provinces for administration. After attaining her independence in 1947, India classified the units of the union into administrable parts called states based on the majority language spoken in the territory and geographical contiguity. This process is well known as linguistic reorganisation of the states of India. The *Report of the State Reorganization Committee* (1955) at page. 212 had said that *'The scheme of redistribution of state territories which we have recommended will result in many cases in bringing together people speaking a common language... there are obvious limitations to the realisations of the unilingualism at the state level, the limiting factors being the following: (i) not all the language groups are so placed that they can be grouped into separate states; (ii) there are large number of bilingual belts between different linguistic Zones; and (iii) there exists areas with a mixed population even within unilingual areas'*. Since then on some occasions the principle of major language is given a go by to the political, social and administrative reasons resulting in the splitting of some states resulting in further reorganisation.

The Indian Union as on today has 28 States and 8 Union Territories as administrative units. Popularly, Indian states based on their geographical location are identified as South Indian, North Indian, East Indian, West Indian and the states of the North-East India. The North-East India comprises of 8 states: Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura. The dates on which these states came into existence are as follows:

Dates on which the States came into existence

	State	Date		State	Date
1	Assam	Jan 26, 1950	5	Tripura	Jan 21, 1972
2	Nagaland	Dec 1, 1963	6	Sikkim	May 16, 1975
3	Manipur	Jan 21, 1972	7	Arunachal Pradesh	Feb 20, 1987
4	Meghalaya	Jan 21, 1972	8	Mizoram	Feb 20, 1987

According to the 2011 Census, India has 1369 mother tongues, grouped into 22 Scheduled languages and 99 Non-scheduled languages. Indian languages belong to (1) Indo-

European (a) Indo-Aryan [78.05%] (b) Iranian[N] (c) Germanic [0.02%] (2) Dravidian [19.64%] (3) Austro-Asiatic [1.11%] (4) Tibeto-Burmese [1.01%] and (5) Semito-Hamitic [N] families. South India dominates with Dravidian family of languages The North, East and West India are dominated by the Indo-Aryan languages. The North-East India is dominated by the Tibeto-Burmese languages.

For ages India has been a multilingual mosaic. It has been so built that every language or dialect under the Indian sun always had some role to play. No doubt that many languages and dialects were despised and looked down upon, and some were even banned and banished, but somehow multilingualism survived. People always had some pride in their own languages and dialects and were ready to show their loyalty by assigning some roles or the other to their languages and dialects. So, Indian multilingualism is not a post-independence phenomenon. Multilingualism existed since centuries. It has got the new impetus since independence and growing fast because of movement of people, spread of education, trade and communication. The *Handbook of Sociolinguistics* Edited by Florian Coulmas (1998) says that the term multilingualism ‘*can refer to either the language use or the competence of an individual or to the language situation in an entire nation or society*’. In a multilingual state/country, in addition to the speaker’s mother tongue / language many people tend to know/speak another one or two or more languages. A distinction between individual/societal bi/multilingualism is made, wherein the individuals or society per say know more languages.

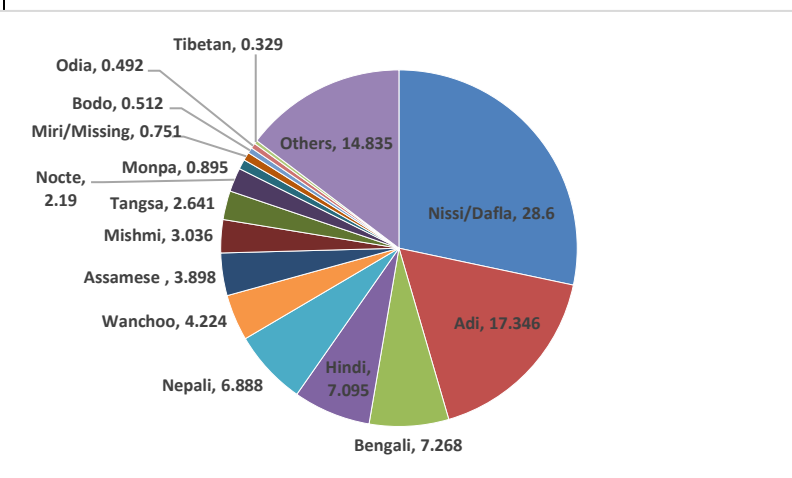
While studying bi/multilingualism to understand the phenomenon in its entirety it is essential to study why and how people are becoming multilingual - that is the reasons for becoming multilingual; in which language they are becoming multilingual; are they becoming multilingual due to internal reasons or external causes; what kind of connection exists between languages of multilingualism; to what extent the multilingualism is stay able in individuals and the society. The Census of India since decades is consciously gathering information about the number of speakers speaking the first subsidiary languages and the second subsidiary languages. The first subsidiary languages provide information on bilingualism and the second subsidiary languages provide an insight into the trilingualism.

This paper attempts to provide a profile of multilingualism of the North-East Indian states based on the language tables of the Census of India and other sources. All these states, unlike most of the other states of the country are linguistically extremely heterogeneous and unique. So, language profile of each state is discussed first and then the North-East as a unit is deliberated.

Languages of Arunachal Pradesh:2011

The Official language of Arunachal Pradesh is English. Major language of the state is Nissi / Dafla. It is spoken by 28.600% of the population of the state. The percentage of speakers of other languages is given in the table and illustrated in the graph.

	Language	%
1	Nissi/Dafla	28.600
2	Adi	17.346
3	Bengali	7.268
4	Hindi	7.095
5	Nepali	6.888
6	Wanchoo	4.224
7	Assamese	3.898
8	Mishmi	3.036
9	Tangsa	2.641
10	Nocte	2.190
11	Monpa	0.895
12	Miri/Missing	0.751
13	Bodo	0.512
14	Odia	0.492
15	Tibetan	0.329
16	Others	14.835



Multilingualism in Arunachal Pradesh

The percentage of bilingualism and multilingualism are indices of spread of languages among speakers of other languages and the names of first and second subsidiary languages indicate the people's choice of the language. In Arunachal Pradesh 64.026% of the population are bilingual. Among five statistically larger languages bilingualism among three language speakers Adi, Bengali and Nepali is above the state average. Hindi is the first subsidiary language preferred by the speakers of these 4 languages- Nissi/Dafla, Adi, Bengali and Nepali. As second subsidiary language speakers of Nissi/Dafla and Adi have English and Bengali, Nepali speakers have Assamese. Hindi speakers are least bilingual and they have English and Assamese as their first and second subsidiary language respectively, they may not be choosing the majority language of the state as their first or second subsidiary language.

Bilingualism among speakers of five statistically larger languages: 2011

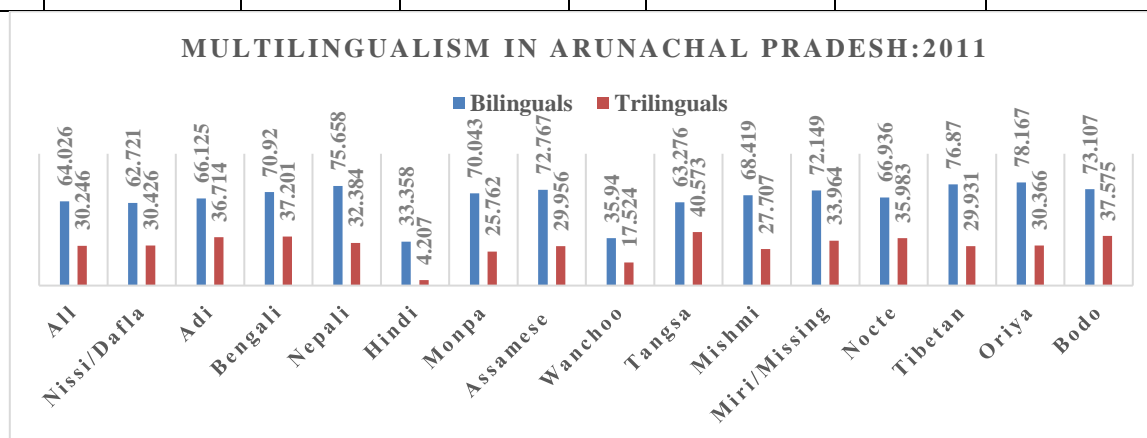
	Language	Bilinguals	Bilinguals - 1	%	Bilinguals- 2	%
1	Nissi/Dafla	62.721	Hindi	22.072	English	4.685
2	Adi	66.125	Hindi	13.325	English	3.619
3	Bengali	70.920	Hindi	4.986	Assamese	2.412
4	Nepali	75.658	Hindi	6.875	Assamese	0.667
5	Hindi	33.358	English	2.290	Assamese	1.089

In Arunachal Pradesh the state average of bilingualism is 64.026% and trilingualism is 30.246%. Among the 15 languages spoken in the state, speakers of 12 languages have more bilingual speakers than the state average. Only speakers of 3 languages are below the state average in bilingualism.

The average trilingualism among the speakers of different languages in Arunachal Pradesh is 30.246%. Speakers of Nissi/Dafla is one of the 12 other languages who have more than average trilingual population. Here the Hindi speakers are least trilingual (4.207%).

Multilingualism among speakers of different languages: 2011

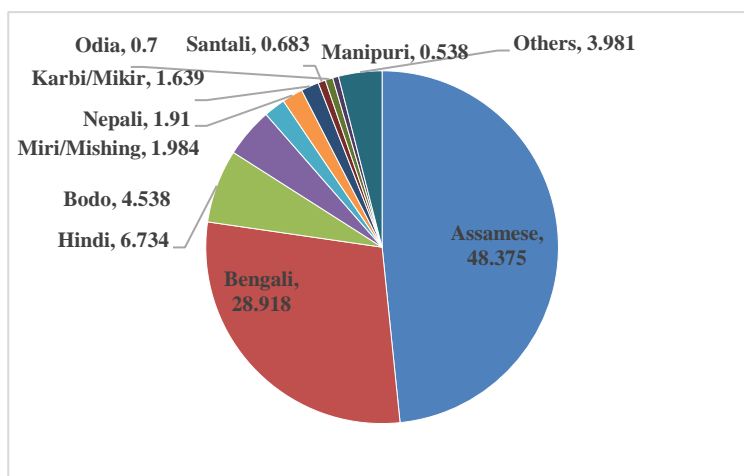
	Language	Bilinguals	Trilinguals		Language	Bilinguals	Trilinguals
	All	64.026	30.246	8	Wanchoo	35.940	17.524
1	Nissi/Dafla	62.721	30.426	9	Tangsa	63.276	40.573
2	Adi	66.125	36.714	10	Mishmi	68.419	27.707
3	Bengali	70.920	37.201	11	Miri/MISSING	72.149	33.964
4	Nepali	75.658	32.384	12	Nocte	66.936	35.983
5	Hindi	33.358	4.207	13	Tibetan	76.870	29.931
6	Monpa	70.043	25.762	14	Oriya	78.167	30.366
7	Assamese	72.767	29.956	15	Bodo	73.107	37.575



Languages of Assam: 2011

In Assam, Assamese (48.375%) is spoken by the majority of population. Bengali (28.918%) is the second largest spoken language in the state. Bodo is spoken by 4.538% of the population in Assam. Here, Assamese, Bengali and Bodo are the Scheduled Languages of India. Assamese and Bengali were in the Eighth Schedule from the beginning of the Constitution of India. Bodo was included in the Schedule in 2003.

	Language	%
1	Assamese	48.375
2	Bengali	28.918
3	Hindi	6.734
4	Bodo	4.538
5	Miri/Mishing	1.984
6	Nepali	1.910
7	Karbi/Mikir	1.639
8	Santali	0.683
9	Odia	0.700
10	Manipuri	0.538
11	Others	3.981



Multilingualism in Assam

In Assam 46.624% of the population are bilinguals. Among the five statistically larger languages in the state Hindi, Bodo and Nepali languages have bilinguals above state average. Amid the Bilingual Assamese speakers, Hindi is the first subsidiary language of 43.235% and Bengali is the first subsidiary language of 35.695% of the population. Assamese is the popular first subsidiary language of more speakers of these languages.

Bilingualism among speakers of five statistically larger languages :2011

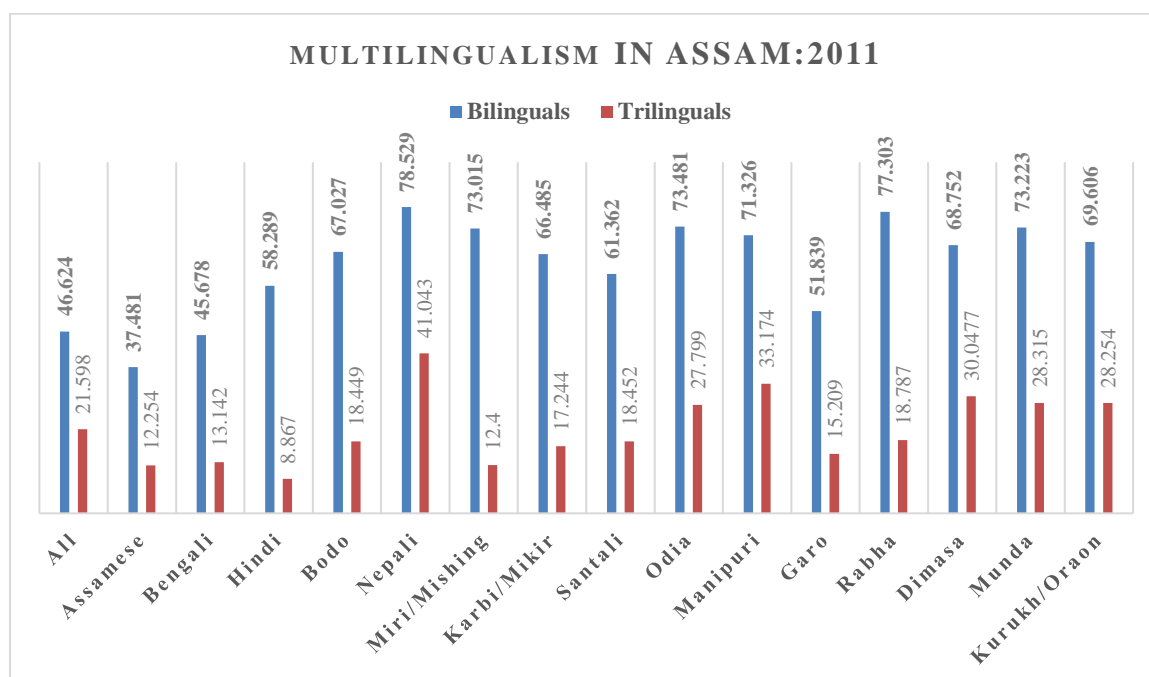
	Language	Bilinguals	Bilinguals-1	%	Bilinguals-2	%
1	Assamese	37.481	Hindi	43.235	Bengali	35.695
2	Bengali	45.678	Assamese	80.540	Hindi	13.782
3	Hindi	58.289	Assamese	72.629	Bengali	19.846
4	Bodo	67.027	Assamese	87.203	Hindi	5.309
5	Nepali	78.529	Assamese	78.818	Hindi	17.917

Multilingualism among speakers of different languages: 2011

	Language	Bilinguals	Trilinguals		Language	Bilinguals	Trilinguals
	All	46.624	21.598	8	Santali	61.362	18.452
1	Assamese	37.481	12.254	9	Odia	73.481	27.799
2	Bengali	45.678	13.142	10	Manipuri	71.326	33.174
3	Hindi	58.289	8.867	11	Garro	51.839	15.209
4	Bodo	67.027	18.449	12	Rabha	77.303	18.787
5	Nepali	78.529	41.043	13	Dimasa	68.752	30.047

6	Miri/ Mishing	73.015	12.400	14	Munda	73.223	28.315
7	Karbi/ Mikir	66.485	17.244	15	Kurukh/ Oraon	69.606	28.254

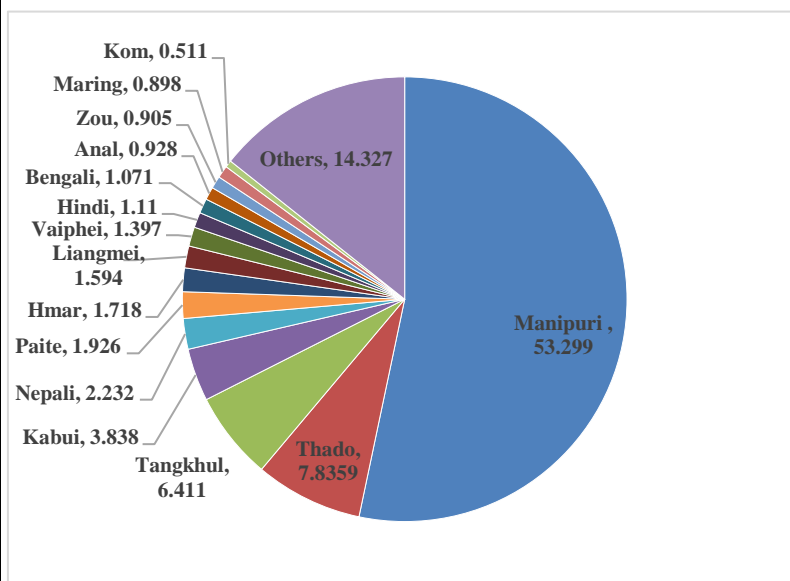
It can be seen that in case of all languages other than Assamese and Bengali percentage of bilinguals is above the state average. The state average of trilinguals is 21.598%. The Nepali (41.043%), Odia (27.799%), Manipuri (33.174%), Munda (28.315%), Dimasa (30.047) and Kurukh/Oraon (28.254%) are above the state average. In Assam also, Hindi speakers are least trilingual.



Languages of Manipur:2011

In Manipur, Manipuri is spoken by 53.299% of the population of the state. It is recognised as the Official Language of the state by the Manipur Official Language Act, 1979 (Act.No 14 of 1979). It was recognised by the Central Sahitya Akademi in 1971 for literary purposes. It became part of the Eighth Schedule of the Constitution (Bill No.71) in 1992.

	Language	%
1	Manipuri	53.299
2	Thado	7.8359
3	Tangkhu l	6.411
4	Kabui	3.838
5	Nepali	2.232
6	Paite	1.926
7	Hmar	1.718
8	Liangme i	1.594
9	Vaiphei	1.397
10	Hindi	1.110
11	Bengali	1.071
12	Anal	0.928
13	Zou	0.905
14	Maring	0.898
15	Kom	0.511
16	Others	14.327



All other languages in the state, each one is spoken by less than 10% of the population. This speaks a lot about the growth of multilingualism in the State.

Multilingualism in Manipur

The state average of bilingualism is 48.624%. This indicates that nearly half of the population of Manipur is bilingual. But, bilingualism average among Manipuri (39.585%) speakers is less than the state average. More Manipuri speakers are bilingual in English or Hindi. Among speakers of the five statistically larger languages Thado (62.444%), Tangkhul (61.340%) and Kabui (60.202%) are bilingual in Manipuri or English. Their average bilingualism is much above the state average.

Bilingualism among speakers of five statistically larger languages: 2011

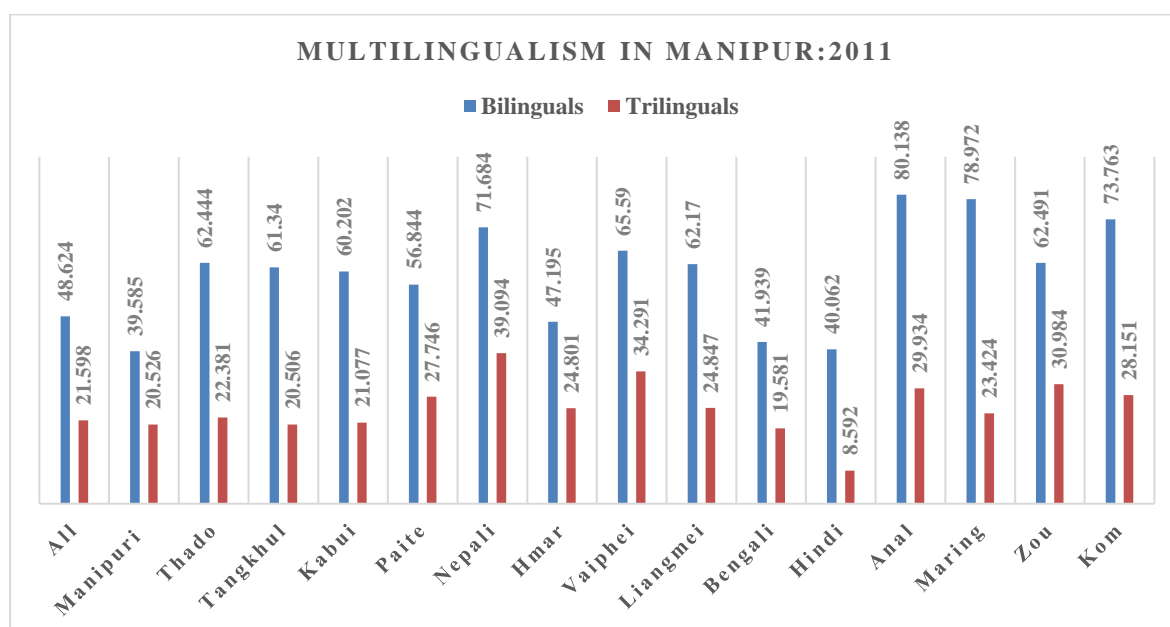
	Language	Bilinguals	Bilinguals-1	%	Bilinguals-2	%
1	Manipuri	39.585	English	75.855	Hindi	22.951
2	Thado	62.444	Manipuri	78.317	English	28.031

3	Tangkhu	61.340	Manipuri	56.405	English	37.040
4	Kabui	60.202	Manipuri	68.938	English	26.409
5	Paite	56.844	English	45.105	Manipuri	14.724

Trilingualism average in Manipur is 21.598%. Hindi speakers are least trilingual. Manipuri speakers are also below the state average. Among 15 languages listed below in case of 10 languages, trilingualism is more than the stage average.

Multilingualism among speakers of different languages: 2011

	Language	Bilinguals	Trilinguals		Language	Bilinguals	Trilinguals
	All	48.624	21.598	8	Vaiphei	65.590	34.291
1	Manipuri	39.585	20.526	9	Liangmei	62.170	24.847
2	Thado	62.444	22.381	10	Bengali	41.939	19.581
3	Tangkhu	61.340	20.506	11	Hindi	40.062	8.592
4	Kabui	60.202	21.077	12	Anal	80.138	29.934
5	Paite	56.844	27.746	13	Maring	78.972	23.424
6	Nepali	71.684	39.094	14	Zou	62.491	30.984
7	Hmar	47.195	24.801	15	Kom	73.763	28.151

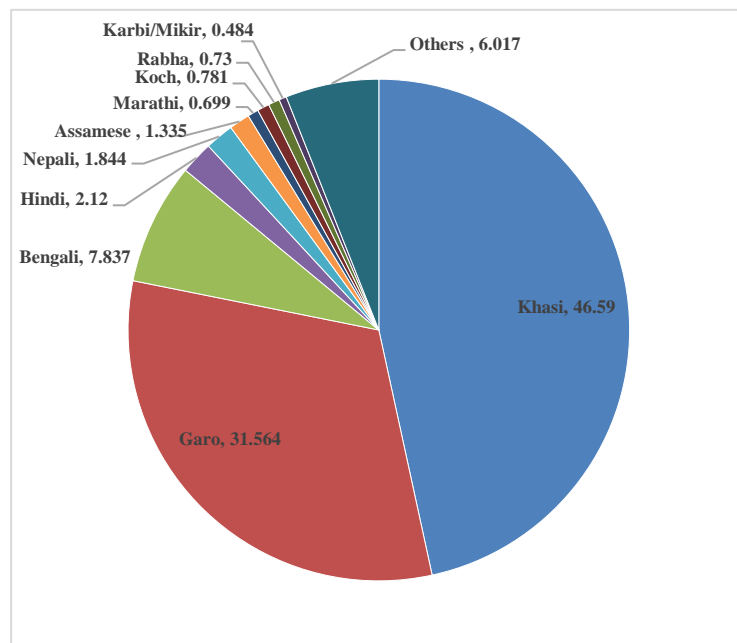


Languages of Meghalaya:2011

In Meghalaya Khasi (46.590%) is spoken by the majority of the population. Garo is spoken by 31.564% of the population. The Meghalaya State Language Act, 2005 provides for

the language (s) to be used for official purposes for the State of Meghalaya. English language, shall continue to be the official language of the State of Meghalaya. The Khasi language may be used as the associate official language for all purposes in the District, Sub-Divisions and Block level offices of the State Government located in the Districts of East Khasi Hills, West Khasi Hills, Jaintia Hills and Ri-Bhoi. The Garo Language may be used as associate official language for all purposes in the District, Sub-Divisions and Block Level Offices of East Garo Hills, West Garo Hills and South Garo Hills; Provided that only the English language shall continue to be used in all Civil and Criminal Courts located in the State; Provided, further, that all Inter-District Official communications shall continue to be in the English.

	Language	%
1	Khasi	46.590
2	Garo	31.564
3	Bengali	7.837
4	Hindi	2.120
5	Nepali	1.844
6	Assamese	1.335
7	Marathi	0.699
8	Koch	0.781
9	Rabha	0.730
10	Karbi/Mikir	0.484
11	Others	6.017



Multilingualism in Meghalaya

In Meghalaya 29.401% of the population are bilinguals. Among the speakers of five statistically larger languages only Khasi (46.590%) and Garo (31.564%) speakers are above the state average in bilingualism. Majority of speakers of both these languages are bilingual in English or Hindi. The Bengali, Hindi and Nepali speakers also have Hindi, English or Bengali as a language for bilingualism.

Bilingualism among speakers of five statistically larger languages: 2011

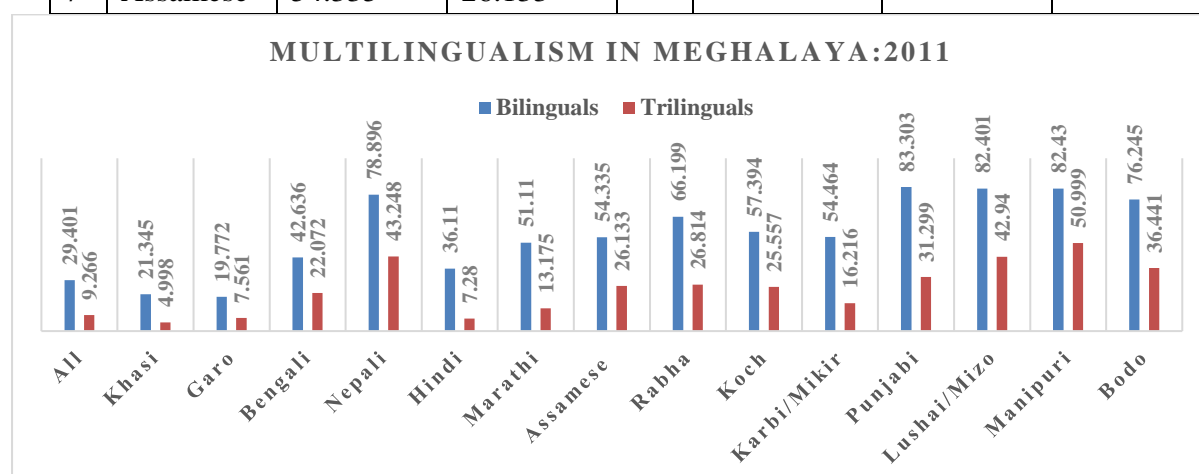
	Language	Bilinguals	Bilinguals -1	%	Bilinguals -2	%
1	Khasi	46.590	English	79.152	Hindi	16.882
2	Garo	31.564	English	49.115	Hindi	28.922

3	Bengali	7.837	Hindi	47.446	English	22.276
4	Hindi	2.120	English	68.162	Bengali	12.331
5	Nepali	1.844	Hindi	69.102	English	18.260

In Meghalaya 9.266% of the population are trilinguals. Hindi (7.280%) speakers are least trilingual in the state. It is interesting to note that trilingualism among the speakers of majority languages of the state Khasi and Garo are below state average in trilingualism. Whereas in case of all other 12 languages both bilingualism and trilingualism are above the state average. This means in this state majority language speakers are less multilingual and more minority language speakers tend to be multilingual.

Multilingualism among speakers of different languages: 2011

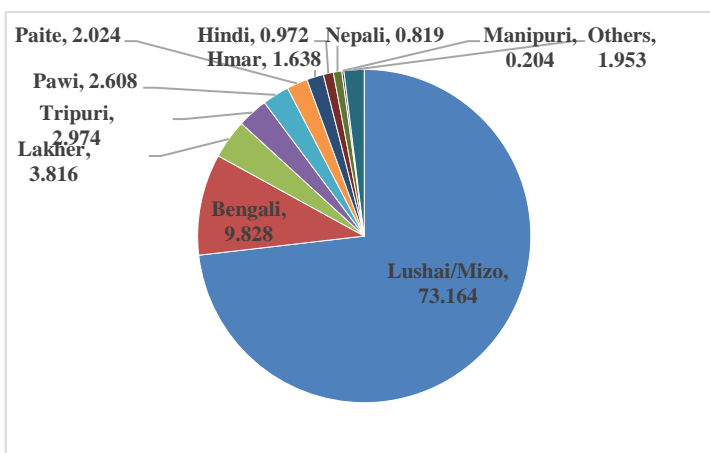
	Language	Bilinguals	Trilinguals		Language	Bilinguals	Trilinguals
	All	29.401	9.266	8	Rabha	66.199	26.814
1	Khasi	21.345	4.998	9	Koch	57.394	25.557
2	Garo	19.772	7.561	10	Karbi/Mikir	54.464	16.216
3	Bengali	42.636	22.072	11	Punjabi	83.303	31.299
4	Nepali	78.896	43.248	12	Lushai/Mizo	82.401	42.940
5	Hindi	36.110	7.280	13	Manipuri	82.430	50.999
6	Marathi	51.110	13.175	14	Bodo	76.245	36.441
7	Assamese	54.335	26.133				



Languages of Mizoram: 2011

In Mizoram Lushai / Mizo is spoken by 73.164% of the population of the state. The next majority language is Bengali spoken by 9.828% of the people. Mizo and English are the official languages.

	Language	%
1	Lushai/ Mizo	73.164
2	Bengali	9.828
3	Lakher	3.816
4	Tripuri	2.974
5	Pawi	2.608
6	Paite	2.024
7	Hmar	1.638
8	Hindi	0.972
9	Nepali	0.819
10	Manipuri	0.204
11	Others	1.953



Multilingualism in Mizoram

In Mizoram 28.226% of the population are bilinguals. It is interesting to note that bilingualism among all languages other than Lushai/Mizo and Bengali is much above the state average. And low among Lushai/Mizo (21.545%) and Bengali (25.425%) speakers.

Bilingualism among speakers of five statistically larger languages i: 2011

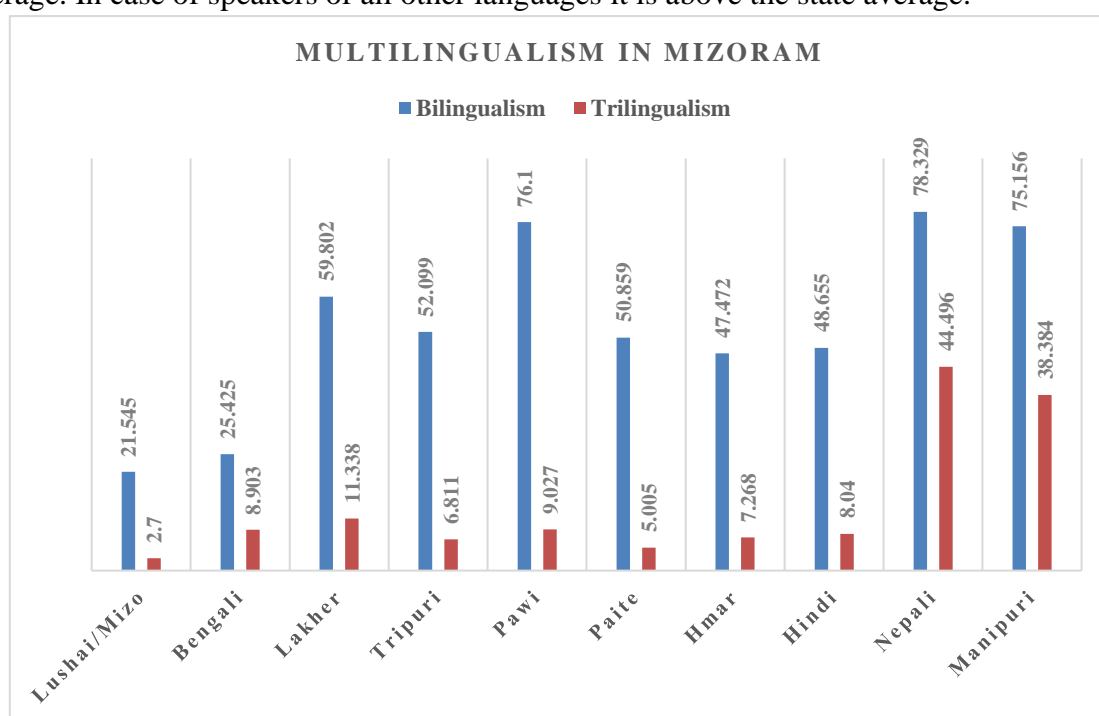
	Language	Bilingualism	Bilinguals	%	Bilinguals	%
1	Lushai/ Mizo	21.545	English	80.509	Hindi	12.189
2	Bengali	25.425	Hindi	43.688	Lushai/Mizo	29.844
3	Lakher	59.802	Lushai/Mizo	94.086	English	10.601
4	Tripuri	52.099	Lushai/Mizo	88.248	Hindi	5.516
5	Pawi	76.100	Lushai/Mizo	96.781	English	2.442

More Mizo speakers are bilingual in English than in Hindi. Among the minority language speakers more Bengali speakers are bilingual in Hindi and then in Lushai/Mizo. The rest of the minority language speakers are bilingual in Lushai/Mizo, Hindi or English.

Multilingualism among speakers of different languages: 2011

	Language	Bilingualism	Trilingualism		Language	Bilingualism	Trilingualism
	All	28.226	4.827	6	Paite	50.859	5.005
1	Lushai/Mizo	21.545	2.700	7	Hmar	47.472	7.268
2	Bengali	25.425	8.903	8	Hindi	48.655	8.040
3	Lakher	59.802	11.338	9	Nepali	78.329	44.496
4	Tripuri	52.099	6.811	10	Manipuri	75.156	38.384
5	Pawi	76.100	9.027				

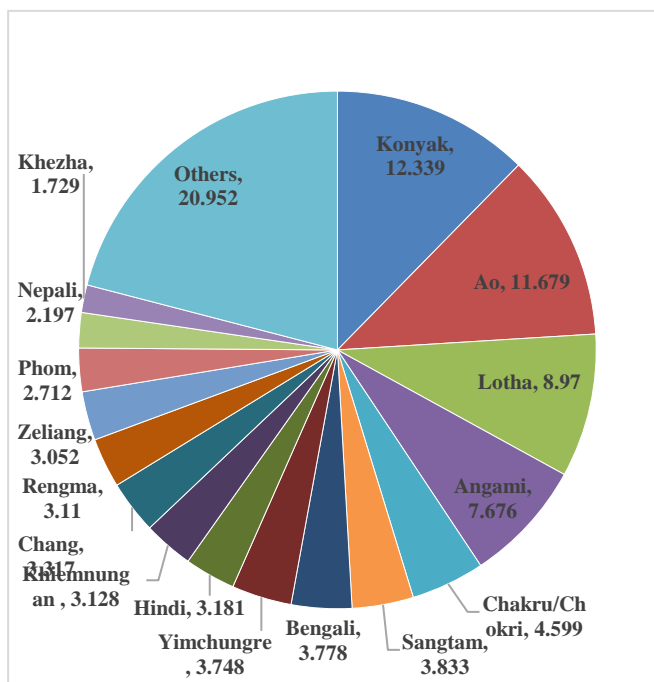
The state average in trilingualism among Lushai/Mizo speakers is below the state average. In case of speakers of all other languages it is above the state average.



Languages of Nagaland:2011

In Nagaland Konyak is spoken by the majority of population 12.339%, with Ao being the second largest language spoken by 11.679%. The state of Nagaland has adopted English as its state official language but Nagamese is also partially used in Government administration (LSC-1976).

	Language	%
1	Konyak	12.339
2	Ao	11.679
3	Lotha	8.970
4	Angami	7.676
5	Chakru/ Chokri	4.599
6	Sangtam	3.833
7	Bengali	3.778
8	Yimchungre	3.748
9	Hindi	3.181
10	Khiemnungan	3.128
11	Chang	3.317
12	Rengma	3.110
13	Zeliang	3.052
14	Phom	2.712
15	Nepali	2.197
16	Khezha	1.729
17	Others	20.952



Multilingualism in Nagaland: 2011

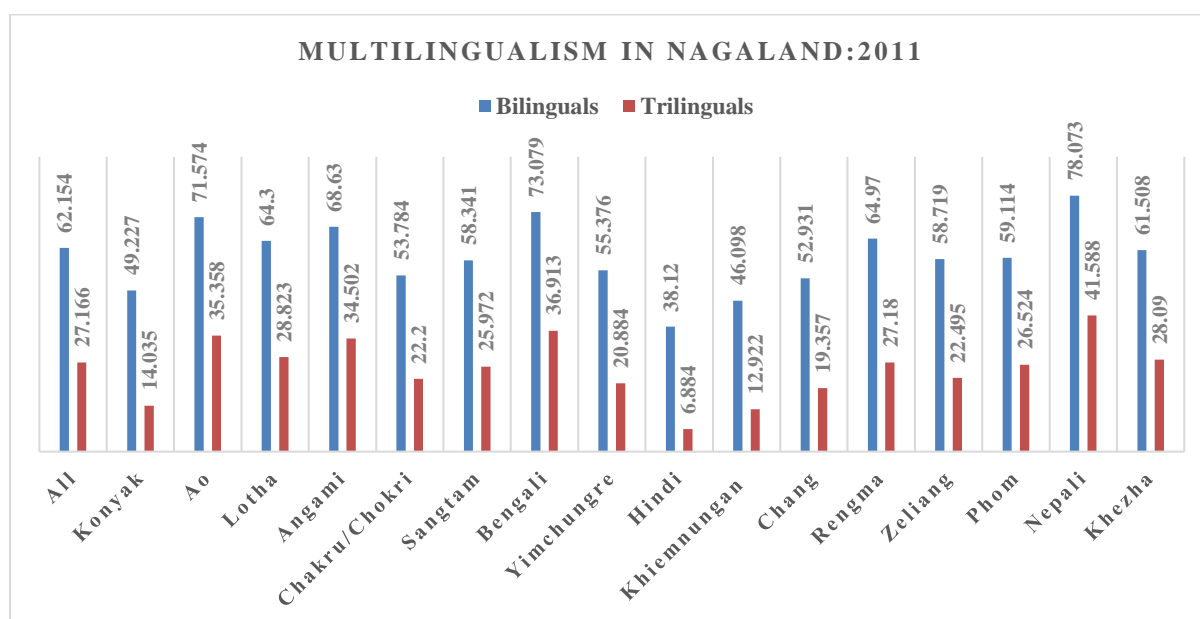
The state average of bilingualism in Nagaland is 62.154%. Konyak speakers are least bilingual than speakers of all other languages. Bilingual speakers of Konyak and Ao are bilingual either in Assamese or English. Speakers of other three languages are bilingual mainly in English or Assamese. Hindi speakers are least trilingual in Nagaland.

Bilingualism among speakers of five statistically larger languages: 2011

	Language	Bilinguals	Bilinguals - 1	%	Bilinguals- 2	%
1	Konyak	49.227	Assamese	66.190	English	29.049
2	Ao	71.574	Assamese	51.480	English	41.616
3	Lotha	64.300	English	58.276	Assamese	34.387
4	Angami	68.630	English	59.454	Assamese	34.106
5	Chakru/ Chokri	53.784	English	41.408	Angami	28.063

Multilingualism among speakers of different languages: 2011

	Language	Bilinguals	Trilinguals		Language	Bilinguals	Trilinguals
	All	62.154	27.166	9	Hindi	38.120	6.884
1	Konyak	49.227	14.035	10	Khiemnunga n	46.098	12.922
2	Ao	71.574	35.358	11	Chang	52.931	19.357
3	Lotha	64.300	28.823	12	Rengma	64.970	27.180
4	Angami	68.630	34.502	13	Zeliang	58.719	22.495
5	Chakru/Chokri	53.784	22.200	14	Phom	59.114	26.524
6	Sangtam	58.341	25.972	15	Nepali	78.073	41.588
7	Bengali	73.079	36.913	16	Khezha	61.508	28.090
8	Yimchungre	55.376	20.884				

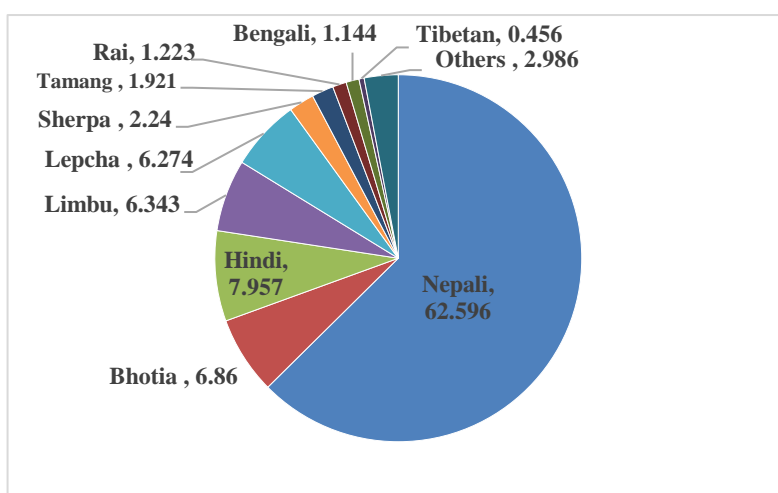


Languages of Sikkim: 2011

Nepali (62.596%) is the major language of Sikkim. It was recognised by the Central Sahitya Akademi in 1975 for literary purposes and added to the Eighth Schedule of the Constitution in 1992. The Sikkim Official Languages Bill 1977 (Bill No.7 of 1977) provides for the adoption of the Nepali, Butia and Lepcha to be used for the official purposes of the State of Sikkim. An amendment in 1981 (Bill No.5) added Limbu to the list and it was further amended in 1995 (Bill No.6) to include Newari, Rai, Gurung, Mangar, Sherpa and Tamang.

Through Act No. 5 of 1996, Sunuwar was added. All the 11 languages form part of the official languages of the state. Sikkim is the only state in the country with such a large number of languages as official languages. It is unique in this respect.

	Language	%
1	Nepali	62.596
2	Bhotia	6.860
3	Hindi	7.957
4	Limbu	6.343
5	Lepcha	6.274
6	Sherpa	2.240
7	Tamang	1.921
8	Rai	1.223
8	Bengali	1.144
10	Tibetan	0.456
11	Others	2.986



Multilingualism in Sikkim: 2011

More than half of the Nepali speakers of Sikkim are bilinguals (55.394%). They are bilingual in Hindi (65.899%) or in English (30.094). This is below the state average of bilingualism of 63.71%. The bilingual speakers of other 4 languages are bilingual either in Nepali or English.

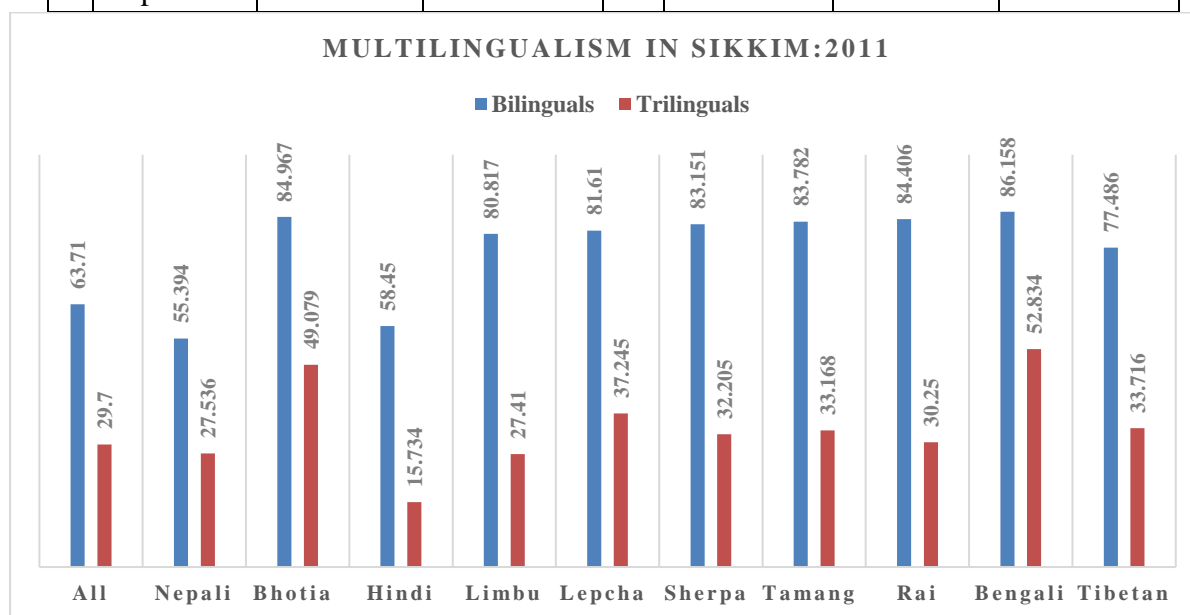
Bilingualism among speakers of five statistically larger languages: 2011

	Language	Bilinguals	Bilinguals - 1	%	Bilinguals- 2	%
1	Nepali	55.394	Hindi	65.899	English	30.094
2	Bhotia	84.967	Nepali	65.615	English	22.367
3	Hindi	58.450	Nepali	60.797	English	35.867
4	Limbu	80.817	Nepali	82.931	English	9.168
5	Lepcha	81.610	Nepali	73.103	English	13.972

Maximum Bengali speakers are multilingual in Sikkim. The state average of trilingualism is 29.700%. Among the speakers of 10 languages 8 language speakers have more than the state average of trilingualism.

Multilingualism among speakers of different language: 2011

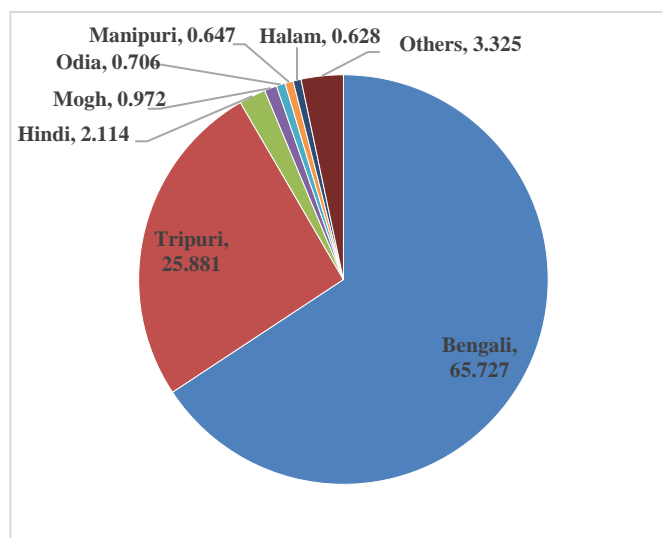
	Language	Bilinguals	Trilinguals		Language	Bilinguals	Trilinguals
	All	63.71	29.700	6	Sherpa	83.151	32.205
1	Nepali	55.394	27.536	7	Tamang	83.782	33.168
2	Bhotia	84.967	49.079	8	Rai	84.406	30.250
3	Hindi	58.450	15.734	9	Bengali	86.158	52.834
4	Limbu	80.817	27.410	10	Tibetan	77.486	33.716
5	Lepcha	81.610	37.245				



Languages of Tripura:2011

Bengali the major language of Tripura is spoken by 65.727% of the population of the state. Tripura And Tripuri is spoken by 25,881% of the population. The Tripura Official Language Act, 1964 (Act 5 of 1964) and later amendments of 1979, Bengali and, Kak-Barak are used for official purposes in the state of Tripura.

	Language	%
1	Bengali	65.727
2	Tripuri	25.881
3	Hindi	2.114
4	Mogh	0.972
5	Odia	0.706
6	Manipuri	0.647
7	Halam	0.628
8	Others	3.325



Multilingualism in Tripura

The state average of bilingualism in Tripura is 34.520%. Though Bengali speakers are in majority in the state, they are least bilingual. They are bilingual either in Hindi or English. The Tripuri bilingual speakers are bilingual either in Bengali or in English. Bengali is popular among bilinguals in Tripura.

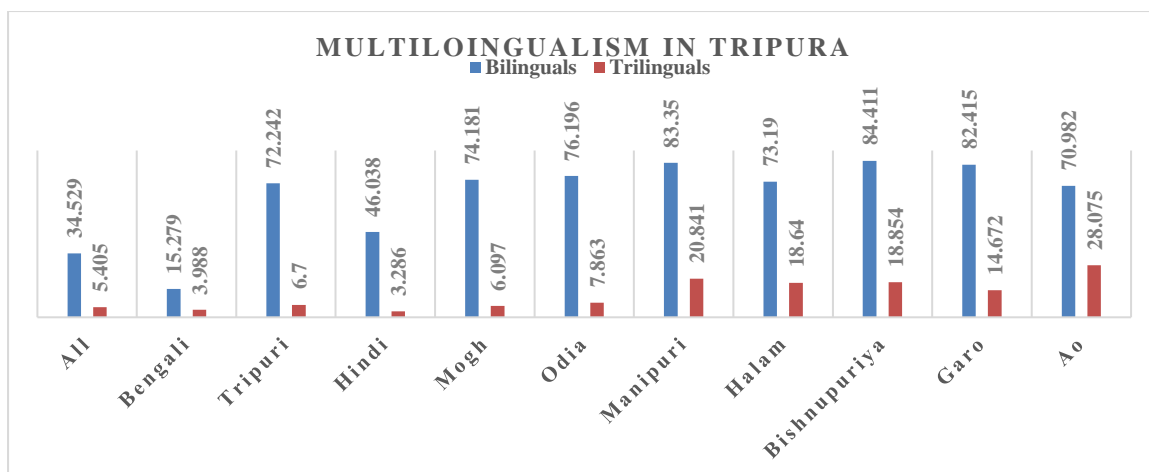
Bilingualism among speakers of five statistically larger languages: 2011

	Language	Bilinguals	Bilinguals - 1	%	Bilinguals- 2	%
1	Bengali	15.279	Hindi	7.536	English	7.181
2	Tripuri	72.242	Bengali	69.743	English	0.935
3	Hindi	46.038	Bengali	36.670	English	8.259
4	Mogh	74.181	Bengali	71.927	Tripuri	1.413
5	Odia	76.196	Bengali	70.847	Hindi	4.293

Tripura has very less trilinguals. Bengali speakers are least trilingual. The state average of trilingualism is 5.405%. Maximum trilingual speakers are Ao speakers and next come Manipuri speakers.

Multilingualism among speakers of different languages: 2011

	Language	Bilinguals	Trilinguals		Language	Bilinguals	Trilinguals
	All	34.529	5.405	6	Manipuri	83.350	20.841
1	Bengali	15.279	3.988	7	Halam	73.190	18.640
2	Tripuri	72.242	6.700	8	Bishnupuriya	84.411	18.854
3	Hindi	46.038	3.286	9	Garo	82.415	14.672
4	Mogh	74.181	6.097	10	Ao	70.982	28.075
5	Odia	76.196	7.863				



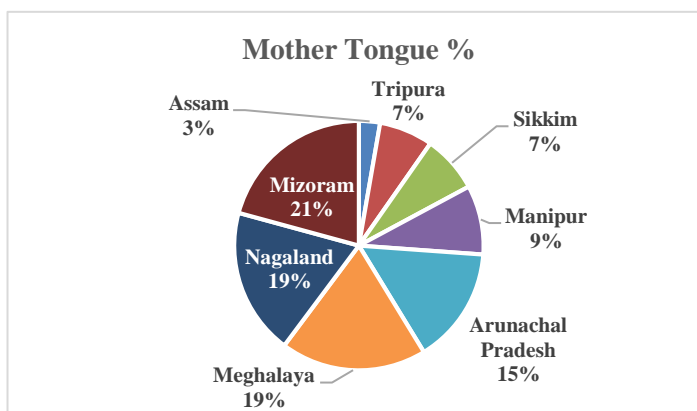
Scheduled Tribal Languages

In his book *Marxism and the Language Problem in India* Satyendra Narayana Mazumdar says that ‘the following have been scheduled as tribal languages by a Presidential Order published in the Gazette of India, Part II, Section I, dated 13 August 1960: 1. Abor/Adi, 2. Anal, 3. Angami, 4. Ao, 5. Assuri, 6. Agarva, 7. Bhili, 8. Bhumij, 9. Birhor, 10. Binija/Birijia, 11. Bodo including Kachari, Mech etc., 12. Chang-Naga, 13. Chiri, 14. Dafla, 15. Dimasa, 16. Gadaba, 17. Garo, 18. Gondi, 19. Ho, 20. Halam, 21. Juang, 22. Kabui, 23. Kanawari, 24. Kharia, 25. Khasi, 26. Khiemnungam, 27. Khond/Kandh, 28. Koch, 29. Koda/Kora, 30. Kolami, 31. Konda, 32. Konyak, 33. Korku, 34. Kota, 35. Korwa, 36. Koya, 37. Kurukh/Oraon, 38. Lushai/Mizo, 39. Mikir, 40. Miri, 41. Mishmi, 42. Mru, 43. Mundari, 44. Nicobarese, 45. Paite, 46. Parji, 47. Rabha, 48. Rangkhul, 49. Rengma, 50. Santali, 51. Savara, 52. Sema, 53. Tangkhul, 54. Thado, 55. Toda, 56. Tripuri (The list given here is not complete)’. Many scheduled tribal languages from this list are significant languages in the North-East India.

In these states of the North-East, percentage of scheduled tribes speaking their mother tongue varies from state to state and it is comparatively high. The following table illustrates the same with the 2011 Census of India data. It may be observed that it varies from 12.447% in Assam to 94.32% in Mizoram.

**All Scheduled Tribes
Total Speakers by Mother tongue in the North-East India: 2011**

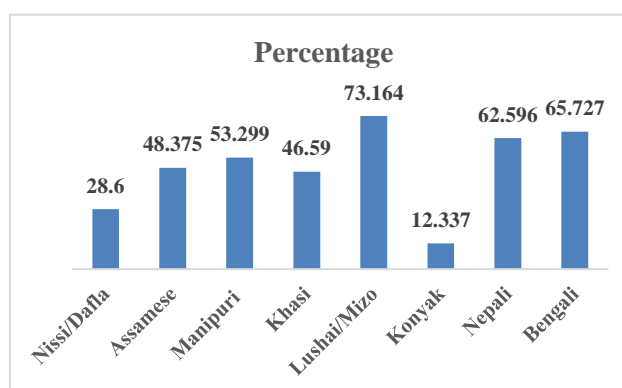
	State	Mother tongue %
1	Assam	12.447
2	Tripura	31.759
3	Sikkim	33.797
4	Manipur	40.879
5	Arunachal Pradesh	68.787
6	Meghalaya	86.146
7	Nagaland	86.478
8	Mizoram	94.432



Major languages of the North – East India :2011

Population strength of the major language in these states varies between 73.164% in Mizoram to 12.337% in Nagaland. It can be seen from the table and chart below that in four states – Assam, Manipur, Sikkim and Tripura Scheduled languages, Assamese (48.375%), Manipuri (53.299%), Nepali (62.596%) and Bengali (65.727%) are major languages. In other four states Arunachal Pradesh, Meghalaya, Mizoram and Nagaland Non-Scheduled languages- Nissi/Dafla (28.600%), Khasi (46.590%), Lushai/Mizo(73.164%) and Konyak (12.337%) are the major languages are major languages.

	State	Language	%
1	Arunachal Pradesh	Nissi/Dafla	28.60
2	Assam	Assamese	48.375
3	Manipur	Manipuri	53.299
4	Meghalaya	Khasi	46.590
5	Mizoram	Lushai/Mizo	73.164
6	Nagaland	Konyak	12.337

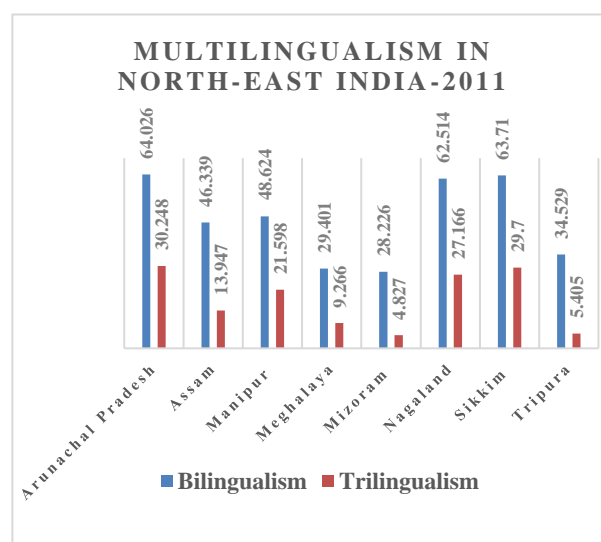


7	Sikkim	Nepali	62.59 6
8	Tripura	Bengali	65.72 7

Multilingualism in the North East India: 2011

The Census of India in 2001 presented the national average of bilingualism at 24.79% and trilingualism at 8.51%. Where as the Census in 2011 indicated bilingualism at 26.01% and trilingualism at 7.10%, an increase in bilingualism and a decrease in trilingualism in a decade. In India, bilingualism among Scheduled languages and Non-Scheduled languages is 24.849% and 59.03% respectively. Trilingualism among them is 6.889% and 12.752%. In this context of Indian multilingualism we can look at the multilingualism in North-East India.

		Bilingualism %	Trilingualism %
	India National Average	26.01	7.10
	Scheduled	24.849	6.889
	N-Scheduled	59.03	12.752
1	Arunachal Pradesh	64.026	30.248
2	Assam	46.339	13.947
3	Manipur	48.624	21.598
4	Meghalaya	29.401	9.266
5	Mizoram	28.226	4.827
6	Nagaland	62.514	27.166
7	Sikkim	63.710	29.700
8	Tripura	34.529	5.405



Bilingualism among all the states of the North-East India is above the national average. Among 8 states, other than Mizoram (4.827%) and Tripura (5.405%) in all other 6 states trilingualism is above the national average. Majority language speakers of each of the states tend to be less bilingual and trilingual than the speakers of other languages of the state. Normally more number of minor language speakers tend to be multilingual. Wherever bilingualism has evolved it is because of given socio-political and demographic reasons, it always has remained vibrant. People acquire bilingualism in these contexts from their early childhood. They do not have to go to school to learn to use two or more languages. However, bilingualism/multilingualism relating to English and Hindi in the North-East India is a different

category altogether. It is a government-sponsored, institutional arrangement. This is evident when we look at the languages taught at different stages of education and the medium of education in the schools. Bilingualism is driven by formal necessities, not an acquisition in early childhood. There is bound to be some competition between Hindi and English to occupy the bilingual space. It is hard to visualize the contours of this competition right now. But, if we go by the historically proven Indian mindset, the socio-political conditions of the region will evolve some functional separation between the two and keep both the languages within the bilingual/multilingual space.

Language Education in the North-East

In the absence of latest data on language education in the North-East, we are left with no alternative other than discuss the data available in public domain. It may reflect the present scenario or not, but it will certainly provide the direction in which it was moving at that time. Seventh All India School Education Survey (7th AISES)-Media of Instruction and Languages Taught provides information as on September 30, 2002. Published in March 2007 by the National Council of Educational Research and Training.

Languages Taught at Different Stages of Education

The table given below gives the details of languages taught at different states of education in the 8 states of the North-East India according to 7th AISES. This table is self-explanatory. Clearly indicates that Hindi and English are playing a major role as languages of education in the schools.

	State	Primary	Upper Primary		Secondary	
		Primary	1 st , 2 nd 3 rd combination	Number of schools	1 st , 2 nd , 3 rd combination	Number of schools
1	Arunachal Pradesh	English, Hindi	English, Hindi, Assamese	53	No information	-
			English, Hindi, Bhoti	40		
			English, Hindi, Sanskrit	485		
2	Assam	Assamese, Bengali, Bodo, English, others	Assamese, English, Hindi	6076	Assamese, English, Arabic	293
					Assamese, English, Hindi	2972
			Bengali, English, Hindi	651	Bengali, English, Hindi	238

3	Manipur	English, Hindi, Manipuri, other languages and others	English, Hindi, Manipuri	134	English, Hindi, Manipuri	56
			English, Manipuri, Hindi	310	English, Manipuri, Hindi	172
			Manipuri, English, Hindi	673	Manipuri, English, Hindi	342
4	Meghalaya	English, Garo, Khasi, others	English, Garo, Hindi	249	English, Garo, Hindi	104
			English, Khasi, Hindi	279	English, Khasi, Hindi	113
			Garo, English, Hindi	140	No information	
			Khasi, English, Hindi	244		
5	Mizoram	English, Hindi, Mizo, Other languages, others	English, Mizo, Hindi	210	English, Mizo, Hindi	220
			Mizo, English, Hindi	626	Mizo, English, Hindi	81
6	Nagaland	Angami, Ao, English, Hindi, Konyak, Lotha, Sema, other languages and others	Angami, English, Hindi	42	English, Hindi, Angami	56
			English, Hindi, Angami	75	English, Hindi, other languages	35
			English, Hindi, other languages	64		
7	Sikkim	Bhotia, English, Hindi, Lepcha, Limboo, Nepali, others	English, Bhutia, Hindi	74	English, Bhutia, Hindi	21
			English, Hindi, Nepali	32	English, Hindi, Nepali	14
			English, Lepcha, Hindi	69	English, Lepcha, Hindi	14
			English, Limboo, Hindi	54	English, Limboo, Hindi	12
			English, Nepali, Hindi	199	English, Nepali, Hindi	50
			English, Nepali, Lepcha	16	English, Nepali, Lepcha	9

			Nepali, English, Hindi	19		
8	Tripura	Bengali, English, Kakbarak, others	Bengali, English, Hindi	119	Bengali, English, Sanskrit	63
			Bengali, English, Sanskrit	847		

Medium of Education at Different Stages of Education

In Arunachal Pradesh, Manipur, Meghalaya, Mizoram and Sikkim English is the dominant medium of instruction. The situation seems to be different in Assam where Assamese, Bengali, Bodo occupy an important role. Similarly, Nagaland and Tripura have given important role to the indigenous languages.

	State	Primary	Upper Primary	Secondary	Higher Secondary
1	Arunachal Pradesh	English	English	English	English
2	Assam	Assamese, Bengali, Bodo, English, others	Assamese, Bengali, Bodo, English, Hindi others	Assamese, Bengali, Bodo, English, Hindi others	Assamese, Bengali, English, Hindi others
3	Manipur	English, Hindi, Manipuri, other languages and others	English, Hindi, Manipuri, other languages and others	English, Hindi, Manipuri, other languages and others	No information
4	Meghalaya	English, Garo, Khasi, others	English	English	English
5	Mizoram	English, Mizo, others	English, Mizo, others	English, Mizo, others	English, Hindi Mizo
6	Nagaland	Angami, Ao, English, Hindi, Konyak, Lotha, Sema, other languages and others	Angami, Ao, English, Hindi, Konyak, Sema, other languages and others	Angami, English, Hindi, other languages and others	Angami, English, Hindi, Sema, other languages and others
7	Sikkim	English, others	English, others	English, others	English, others
8	Tripura	Bengali, Kakbarak, others	Bengali, English, others	Bengali, English others	Bengali, English others

This paper has exhibited that multilingualism as a landmark of North-East India. Here bilingualism is rich and trilingualism has to gain momentum. Bilingualism is due to both neighbourhood and schooling. Trilingualism, like in some other states of India is not a dominant player. It has a long way to go.

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Vietnamese Learners' Two Biggest Problems with English Phonology

Ho Thi Lai, M.TESOL

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Abstract

This article indicates Vietnamese tertiary students' two biggest problems with English phonology, which are the long-versus-short-vowel-sound problem and the final-consonant-sound problem. The paper also clarifies the main reasons for these serious problems and recommends what should be done to tackle them.

Key Words: English phonology, problems, Vietnamese learner

Introduction

The English language has enjoyed its unrivaled and undisputed position as the first most important foreign language in Vietnam and it has been taught at every level of education in this country (Nguyen, 2017). One of the ultimate aims of many Vietnamese learners of English is to speak English like a native speaker, which is also one of the greatest challenges faced by non-native English learners all over the world. My own experience of learning English and 12 years of teaching English at different levels in Ho Chi Minh City, Vietnam, show that a great number of Vietnamese learners have difficulties pronouncing English words correctly. This article (1) presents Vietnamese tertiary students' two problems with English phonology, (2) explains their possible reasons, and (3) finds solutions to these problems.

Vietnamese Learners' Two Biggest Problems with English Phonology

Long-versus-Short-Vowel-Sound Problem

A great deal of my Vietnamese students of different majors in Ho Chi Minh City could not make any distinction between long and short vowel sounds, and they used to pronounce all vowels as short ones. For example, they could not distinguish /i:/ from /i/ and /u:/ from /u/. Therefore, they pronounced *seat* and *fool* the same as *sit* and *full*.

In my view, the main reason for my students' long-versus-short-vowel-sound problem is that our mother tongue, Vietnamese, which does not differentiate between short and long vowel sounds, has a great impact on their way of speaking English. This is because of the fact that Vietnamese is a syllable-timed language, whereas English is a stress-timed language. According to Neumann (2007), Singer (2012) and Yule (2006), in syllable-timed languages such as Vietnamese and Spanish, all the syllables take roughly the same amount of time to say; however, in a stress-timed language like English, the syllables lengthen and reduce

according to whether or not they are stressed. Therefore, it was really hard for my students, native speakers of a syllable-timed language, to distinguish between long and short vowel sounds.

In order to help my students to solve the long-versus-short-vowel-sound problem, I gave them the following suggestions and recommendations. First, whenever they see new words including short or long vowel sounds, they must use a good and reliable dictionary to check phonetic transcription for these words. Ideally, the phonetic transcription in the dictionary should be based on the International Phonetic Alphabet (IPA), which is globally regarded as the standard phonetic alphabet. Second, the learners should practise using these words in daily conversations both inside and outside the English classroom. Third, the learners should ask native speakers of English to double-check their vowel sounds.

Final-Consonant-Sound Problem

Vietnamese learners of English also have a serious problem with final consonant sounds. For example, they could not distinguish between *rice* /rais/ and *rise* /raiz/. Their voiced and voiceless plosives in the final position were also the same, *hop* = *hob*, *bit* = *bid*, *back* = *bag*. In addition, they had a tendency to simplify final consonant clusters, usually by omitting the final one. Therefore, [t] in *cast* and [k] in *ask* were reduced.

There are two possible reasons for my students' difficulties. Firstly, it is likely that their problem is mainly due to the transfer of linguistic features from our first language (L1), Vietnamese, to the foreign language, English. This is called L1 transfer (Jenkins, 2007). Secondly, some of my students' mistakes could also be caused by not understanding English grammar rules. For instance, their deletion of [ed] and [s] in the following utterances shows their problems with English grammar.

- a) We waitedd for you last night.
- b) She playss the violin very well.
- c) Please give these penss to Nam.

To help the students deal with their final-consonant-sound problem, I adopted ten techniques suggested by Crystal (2003) and Holliday (2005) when teaching them pronunciation. These techniques work well for my students.

- 1) Write the whole word in phonemic script.
- 2) Point to the phonemic chart.
- 3) Exaggerate the mouth position.
- 4) Show/draw a picture of a mouth diagram.
- 5) Explain if a consonant is voiced or unvoiced.
- 6) Explain how it differs from a Vietnamese sound.
- 7) Follow up with a tongue twister.
- 8) Drill the word backwards, sound by sound, and build up the word.

- 9) Write an 'S' on the word backwards, and point to it when students don't say it.
10) Drill the whole word.

Conclusion

L1 transfer is the same reason for both the long-versus-short-vowel-sound problem and the final-consonant-sound problem of Vietnamese tertiary students of English. To ensure effective English phonology teaching and learning in Vietnam, Vietnamese instructors and teachers need a profound understanding of both their own mother tongue and the target language, English. Hopefully, the suggestions and recommendations in this paper are helpful for not only Vietnamese teachers of English but also other English teachers who are native speakers of syllable-timed languages.

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Vietnamese Learners' Two Biggest Problems with English Phonology

148