Contents

Linguistic Purism and Language Planning in a Multilingual Context

Tamil in Pondicherry

L. Ramamoorthy, Ph.D.

Language in India www.languageinindia.com   1
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Contents

Language in India www.languageinindia.com   2
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Preface

Tamil is a dynamic living language with ancient heritage and moorings. Continuously spoken and written for over 2000 years, Tamil offers many interesting dimensions for us to investigate. Arguments in favor of some form of *linguistic purism* to maintain the distinctive characteristic of Tamil have their roots in an ancient grammar, possibly written two-thousand years ago. That the same tendency comes up with great vigor in modern times is amazing, and deserves a deep study in conjunction with sociological, political, cultural and even economic factors.

In this monograph I undertake this study of linguistic purism in a multilingual context, drawing materials from the Union Territory of Pondicherry, where the majority of the people speak Tamil as their first language.

Pondicherry was a colony of the French, and had been ceded to the Indian Union by the French in 1962. This Union Territory has three enclaves: the Tamil enclave surrounded by Tamilnadu, a Malayalam enclave surrounded by Kerala, where Malayalam is the dominant language, and a Telugu enclave surrounded by Andhra Pradesh, where Telugu is the dominant language. In addition, because of Aurobindo cultus, a good number of Bengalis find their residence in Pondicherry. In addition, since joining the Indian Union, a good number of the speakers of the Indo-Aryan family of languages have arrived to pursue their business and other interests. Again, modern New Age Movement followers from Europe and America make Pondicherry their destination for spiritual and corporate living in Auroville.

Language planning becomes, then, very complex. Added to this mix is the demand and insistence on pursuing linguistic purism in so far as Tamil is concerned. When Hindi and other Indian languages seek their renewal and enrichment deleting commonly used Urdu-Persian-Arabic words and constructions, and drawing heavily from Sanskrit sources, Tamil, another classical language of India, with continuity as its important distinguishing mark, seeks to strengthen and enlarge its domains of use drawing from its own ancient sources, etc.

This book is part of my continuing research interests relating to sociological, political and linguistic processes in Indian languages. I do hope that the readers will find this book interesting and useful to understand the linguistic undercurrents in India.

My grateful thanks are due to the editors of *Language in India* www.languageinindia.com, who have kindly provided me with this opportunity to publish my thoughts and concerns.

L. Ramamoorthy

Language in India www.languageinindia.com   3
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

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Language in India www.languageinindia.com   4
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Chapter 1

A Study of Language Use in Pondicherry

Introduction

Multilingualism in India is seen as a normal and natural phenomenon. The existence and use of multilingualism is recorded in ancient Sanskrit and Tamil texts, and throughout the recorded history.

In modern times, multilingualism has been closely associated with political activities as well. Multilingualism in modern Indian society has received pointed attention in many research studies, for example, by Pandit (1972) Southworth and Apte (1974), Kachru (1978), Srivastava (1980), Shapiro and Sachiffiman (1981), Pattanayak (1981), Khjubchandani (1983) and Annamalai (1986).

Even as India is a multilingual nation, the Indian States or provinces that constitute India are also equally multilingual. Each State within India has a dominant regional language, but within every State there are around 20% of the total population of that State speak one or more minority languages (Khubchandani 1972).

People in India perceive multilingualism differently from people in Western countries. The Indian perception of multilingualism is well characterised by Pattanayak 1984 in the following words:

> The dominant monolingual orientation is cultivated in the developed world and consequently two languages are considered a nuisance, three languages uneconomic and many languages absurd. In multilingual countries, many languages are facts of life; and restriction in the choice of language use is a nuisance, and one language is not only uneconomic, it is absurd (Pattanayak 1984:82).

According to Southworth (1980:79), multilingualism is an integral part of every social segment of life, which many Indians adjust at a very early stage. He argues that different languages, dialects and "sharply distinct styles of speech are complementarily distributed in the speech of individuals and groups … [This] minimizes their competition with each other." The presence of diversity with tolerance as well as respect for the same leads to regular inter-lineages between different groups which produce a change in the pattern of communication and also aids the informal learning of languages from the environment (Srivastava, 1980: 92).

Pondicherry – Geographical Spread

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

5

The Union territory of Pondicherry comprises of four erstwhile French colony, namely, Pondicherry, Karaikal, Mahe and Yanam. Pondicherry and Karaikal regions are embedded in South Arcot and Thanjavur Districts of Tamilnadu respectively. Yanam is a small area encircled by the East Godavari district of Andhra Pradesh. Mahe is enclaved within the the Kannur and Kozhikode districts in Kerala. Of these segments, the total area of Pondicherry alone is 293 sq.km. with a total population of 608388 (Census of Indian 1991). (The 2001 Census is not available for Pondicherry. It appears that for some natural disaster reason, this data may never be made available. In any case, a better and clearer picture will soon be worked out through the ensuing 2011 Census.)

The Pondicherry district is not a contiguous area. It is inter spread within the South Arcot District of Tamilnadu. It is divided into one municipality and 6 communes, having 69 revenue villages.

Language Composition of Pondicherry

The territory has a very interesting language composition. An important feature of the 1961 Census was that as many as 55 Indian and foreign languages were returned as the mother tongues of the people in this small territory. Apart from all the 18 official languages recognised by the Indian constitution, languages or dialects such as Bhojpuri, Coorgi (Kodava), Gorkhali, Konkaru, Mawari, Parsi and European languages such as French, Portuguese, Irish, Polish and German also were recorded as the mother tongues of the population. Among other reasons such diversity may have been due to three distinct linguistic areas. For example, Yanam is surrounded by Andhra Pradesh where Telugu is the dominant language, Mahe is surrounded by Kerala where Malayalam is the dominant language, and Pondicherry and Karaikal are surrounded by Tamilnadu where the dominant language is Tamil.

The fact that several languages are spoken in the area, which comprises the Union Territory, has another historical explanation. South India witnessed waves of immigrants of various races and castes for several centuries. Because of Pondicherry's long and close relation with Chandernagore in Bengal (a French Territory under colonial rule), and the existence of Sri Aurobindo Ashram, a good number of communities from the north and eastern states of India at different periods, such as Bengalis, have settled down in Pondicherry.

The close association of Pondicherry with the Maratha and Muslim rulers since 17th century introduced Urdu and Marathi into the territory. The Auroville and International City established by the devotees of "Mother" attracted many foreigners.

Official Language of Pondicherry

Pondicherry Official Language Act is also peculiar in its provisions: five languages, namely, Tamil, Telugu, Malayalam, English and French are recognised for official purposes. Official

Language in India www.languageinindia.com
6
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

language Act of the Union Territory states that Tamil language shall be the language to be used for all or any of the official purposes of the Union Territory. In the case of Mahe, Malayalam language may be used, and in the case of Yanam, Telugu language may be used for all or any of the official purposes of the Union Territory. The English language may be used for all or any of the official purposes of the Union Territory. The French language shall remain the official language of establishments so long as the elected representatives of the people shall not decide otherwise (Act 28, Gazetteer, Pondicherry Vol.1 p. 911). (The Pondicherry Official Language Act 1965 No.3 of 1965 La-Gazette de l'Etat de Pondicherry, No.13).

Even though the Official language Act of Pondicherry recognised Tamil, Telugu, Malayalam and French, most of the official transaction is carried out in English only. The earlier records in the Registrar offices and municipalities were maintained in French. Due to the scattered geographical nature of the Union Territory in Kerala and Andhra Pradesh, the use of English is not dispensed with.

The Government of Pondicherry has created a Tamil Development cell to promote the use of Tamil for official purposes. Even then, the switch over from English to Tamil has not been completed just as we notice Tamilnadu. One may conjecture that this transition will not be smooth nor will it be quicker.

Bilingualism in Pondicherry

Apart from the languages included in the VIII Schedule of the Constitution of India, many minor languages are also spoken in Pondicherry. In addition to the mother tongues, residents of the Union Territory demonstrate in their daily activities significant knowledge of other tongues. This multilingualism is a widely prevalent phenomenon in Pondicherry. It can be said that almost all minority speakers, except a few people in Aurobindo Ashram, know Tamil as it is the dominant language of the region.

One interesting aspect in Pondicherry is that even a monolingual Hindi/Bengali can live in Ashram area without learning Tamil. English is the sole contact languages for Aurovilleans. (Note, however, such pockets or locations, where the dominant regional language is not known to the residents of these pockets, is not unusual in India.)

Each language group knows other languages by virtue of the environment of schooling. The languages known to each mother tongue group as given in 1981 Census is tabulated below. Only major languages known to significant strength of population are identified for this purpose.

Mother tongue		Other languages known is decreasing order of strength
Assamese	(A)	Bengali
Bengali	(B)	B E H Ta
Gujarathi	(G)	G –E- Ta – H =Skt – B

Language in India www.languageinindia.com 7
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Hindi	(H)	H –E Ta – G – P – U – u
Kannada	(K)	Ka, Ta – E – H
Malayalam	(M)	M – Ta – E – H -
Marathi	(M)	Ma – T – E – H
Oriya	(O)	O – E _ G – Ta
Punjabi	(P)	P – E – H – Ta
Sindhi	(S)	S – E – H – Ta
Tamil	(Ta)	Ta – E – Te – H - U
English	(E)	E – Ta – H
Telugu	(Te)	Te – Ta – E – H
Urdu	(U)	U – Ta – E – H

Subramaniyan (1997:28) states that the measure of known language by the members of a speech community is an indicator of *language load*, carried by the community. In Pondicherry, for every speech community, the language load is certainly high because of the multilingual set up.

The 14 mother tongue groups listed in the above table may be classified into two broad groups: 1. People with the knowledge Hindi and English for preferred or high performance, and 2. People with knowledge Tamil and English for preferred or high performance. Speakers of languages such as Bengali, Gujarati, Hindi, Oriya, Punjabi and Sindhi use Hindi and English as the dominant language next to their mother tongue. But, for other langue groups such as Telugu, Kannada, Marathi and Urdu, it is Tamil and English that are known to majority of the speakers, next to their mother tongue.

Other languages	Percentage to total speaker of particular languages		
	Tamil	English	Hindi
Bengali	4.18	58.46	19.19
Gujarathi	27.3	41.8	14.5
Hindi	29.5	33.2	-
Kannada	54.3	26.8	1.5
Malayalam	5.8	21.1	1.3
Marathi	54.6	20.6	5.8
Oriya	3.16	44.9	25.9
Punjabi	3.4	54.6	30.2
Sindi	2.5	50	10.3
Telugu	39.2	7.4	4.6
Urdu	60	8.1	1.8

The percentage of people with knowledge of Hindi, English and Tamil shows very interesting results.

Among north and east Indian languages, in Bengali, Oriya, Sindhi and Punjabi speech communalities, the percentage of Tamil knowing population ranges from 2.5 – 4.1 only.

Language in India www.languageinindia.com   8
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

But, in the case of Gujarati and Hindi groups, the percentage of Tamil knowledge is higher, which ranges from 27-29 percentage.

Among the Marathi and Urdu mother tongue group, more than 50% of the population knows Tamil as in the case of people belonging to South Indian languages.

Among the South Indian language speakers, Kannada mother tongue group in Pondicherry has the highest percentage of 54.3 in the knowledge of Tamil.

But, in the case of Telugu and Malayalam, the percentage is lower than that of Kannada group among the minority speakers in the Union Territory. This is because they have
separate pockets whereMalayalam and Telugu mother tongue groups occupy the majority position respectively. But the percentage of Tamil knowing population in these groups is less than that of Kannada mother tongue group. This is due mainly to the separate geographical locations like Mahe and Yanam regions where the majority of the population is monolingual in Malayalam and Telugu with very few bilinguals.

Similarly, the percentage of people who know English is high among the mother tongue speakers of Bengali, Gujarati, Punjabi and Sindhi. The Hindi knowing people are high among Oriya and Punjabi language groups. It is an interesting fact to note the low percentage of Hindi knowing people and high percentage of Hindi and English knowing people in some mother tongue groups like Bengali, Oriya and Punjabi.

Bilingual Situation among the Speakers of Tamil in Pondicherry

The actual language use situation will be much more helpful in working out the linguistic profile of Pondicherry. However, before studying the domains of actual use of languages, the bilingual situation in the majority language, namely, Tamil, may be analysed using 1981 census figures.

Language   percentage to total Tamil Population

Language	percentage to total Tamil Population
English	16.9%
Telugu	0.7%
Hindi	0.15%
Urdu	0.12%
Malayalam	0.07%
Kannada	0.1 less than

In both the majority and minority language communities, the language load manifested by English indicates that English has been accepted as the sole contact language in a multilingual set up in Pondicherry, where the absence of Hindi knowing majority is less. The spread of

Language in India www.languageinindia.com   9
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

English is due primarily to schooling opportunities and use of English in transactions in academic, commercial and administrative sector.

Language Use in Pondicherry – A Survey Report

In order to study the language use pattern in Pondicherry, a survey was conducted by taking 3000 samples from Pondicherry district alone. Pondicherry district is the place where people belonging to different groups have been settled for so many purposes.

Even though the survey included the language use patterns of all speech communities, only minority language speakers' use of language was taken for this research. About 275 filled-in questionnaires were collected from people belonging to different speech communities.

In the survey it was identified that thirteen mother tongue groups live in Pondicherry. They are the speakers of 1) Bengali, 2) Oriya, 3) Sindhi, 4) Gujarati, 5) Hindi, 6) Urdu, 7) Nepali, 8) English (Anglo Indian), 9) Marathi, 10) Malayalam, 11) Telugu, 12) Kannada and 13) Franco Indian.

Data were collected from the randomly selected points at different age, sex, economic status, educational levels, etc. When the other tongue speakers were available they were taken for data collection. In this type of collection, the speakers belonging to Punjabi, Sanskrit and Assamese were not available. Speakers belonging to the Anglo-Indians and Franco-Indians communities were also identified in this survey.

An observation of language use by different speech communities or mother tongue groups in the domains of family, friendship, and work place shows systematic allocation of roles to the available languages.

Even though the linguistic minorities show variation between generations, the general use of mother tongue in the family domain is easily observable. The use of language with servants is the necessary factor for some speech communities to learn majority languages.

The languages used by different mother tongue groups in different domains are given in the following table.

Language	Family	Servant	Friends	works place/bazar
Bengali	B	Ta	H, B, E	E, B, Ta
Oriya	O	Ta	O, H, E	E, O, H
Sindhi	S	H, E	H – S - E	
Gujarathi	A	Ta	G, H, Ta, E	G-H-Ta - E
Hindi	H	Ta	Hi – Ta – E	H, E, T
Urudhu	U	Ta	U – Ta – E	Ta – E – Hi
Nepali	N	Ta	N – H – T, E	N – H – E

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

10

Marathi	M	Ta	Ma – Ta, E	M, Ta – E
Malayalam	Ma	Ta	Ma – Ta – E	Ma – Ta – E
Telugu	Te	Ta	Te – Ta – E	Te – Ta – E
Kannada	Ka	Ta	TaKa – Ta – E	Ka –Ta – E
Franco-Indian	Fr – Ta	Ta	Fr – Ta – E	Fr – Ta – E
Anglo-Indian	Eg – Ta	Ta	Eg – Ta	Ta – Eg

Mother tongue is used in their family and self prayer situation by all speech communities. Except Bengali, Oriya, Sindhi mother tongue groups, all the other speech communities use Tamil and English with friends and in workplace. But Bengali, Oriya and Sindhi people use Hindi and English, in addition to their mother tongue, in the said situations.

The correlation between the occupation of the informants who belong to a particular speech community and the pattern of language use will help us understand the reason for such patterns of usages.

The people belonging to Bengali, Oriya and Sindhi are mostly residents of Aurobindo Ashram and some are in professions such as doctors and architects. Their contact with the local population is very limited except in Bengali situation. People belonging to Gujarati and Hindi linguistic groups are involved in business. Hence the use of Tamil, Hindi, and English are essential for their survival. Rest of the minorities are bilinguals who use Tamil for all purposes, and their mother tongue within family interaction.

Language Choice in Television

Technological advancements bring multi-language programmes in Television. When so many diverse language programmes are available, the choice of a particular language by the informant to watch T.V. shows his or her loyalty towards that language.

Even without knowing a particular language, one may choose certain channels because of value and interest the viewers expect and enjoy in particular programmes. But, here, the language selected by the informants frequently is alone taken into consideration. For example, watching programmes in the Discovery channel or Star Movies does not mean the viewers are more loyal to English language. When channels in mother tongue or related languages are available, how frequent they select other language channels is important.

It is observed that there exist two trends in the choice of channels by the informants. People belonging to Bengali, Oriya, Sindhi, Gujarati, and Hindi Languages watch programmes in Hindi Language in Doordarshan and Zee TV most frequently. But the other people belonging to Telugu, Malayalam, Marathi, Urdu, and Kannada watch Tamil channels more frequently. Though channels like Udaya, Gemini, Asianet, etc., are available for Kannada, Telugu and Malayalam speakers respectively, they watch Tamil channels more frequently. Marathi and Urdu language speakers also watch Tamil channels jus as Telugu minorities.

Language in India www.languageinindia.com 11
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

To understand the patterns of language use by the Marathi and Urdu people, the history of their settlement reveals certain facts. The people belonging to Telugu, Marathi, Urdu linguistic groups settled down in Pondicherry some generations ago during the Maratha and Muslim rule. They became part and parcel of the Tamil community over generations while maintaining their own language and culture in specific domains of activity. But, for the other north and east Indian language communities, even though they are also settled minorities, their settlement is very recent, only during second half of the last century. Aurobindo Ashram and Auroville town attracted many north and east Indians and foreigners to Pondicherry. Their purpose of settlement and location of settlement are in such a way that they need not depend on majority Tamils for all purposes. But, people who are engaged in trade have to mingle with the majority people and thereby acquired some competence in Tamil. Their learning Tamil is for a specific purpose.

So, in Pondicherry, the language use patterns depend mostly on the duration of settlement, purpose of migration, and locality where people live. The systematic allocation of languages for different functions by the minorities helps them not only to maintain their mother tongues but also facilitates easily and productively living in multilingual setup.

Such patterns of language use in multilingual and multicultural setup give rise to a functionally meaningful pluralism in which many languages will neither be a load nor inconvenience.

Let me conclude this chapter with a quote from Srivastava (1980) that "the most relevant characteristic of Indian bilingualism has been its allocation of social roles to different languages following within the range of verbal operative of a given speech community. The non-competing nature of these roles sustained the non-conflicting and socially stable pattern of bilingualism."

Language in India www.languageinindia.com 12
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Chapter 2

Linguistic Landscape Tokens in Pondicherry

The existing patterns of multilingualism and multiculturalism in Pondicherry are influenced by many historical factors.

Factors that Contribute to Multilingualism and Multiculturalism in Pondicherry

Pondicherry was the capital of French India for nearly 138 years. At time of India's independence in 1947 Pondicherry was under French rule. The freedom movement in British India had an impact in Pondicherry also. A treaty of cession was signed by the two countries in May 1956. It was ratified by the French Parliament in May 1962. On August 16, 1962 India and France exchanged the instruments of ratification under which France ceded to India the full sovereignty over the territories it held. Pondicherry and other enclaves of Karaikkal, Mahe and Yanam came to be administered as Union Territory of Pondicherry from July 1, 1963.

Even as the French finally gave up their sovereign power over Pondicherry in 1956, the agreement between France and Free India provided for the continuity of French culture and French institutions in this territory.

During the Indian Freedom Struggle, Pondicherry became a place of refuge for many freedom fighters, who fought against British Rule in India.

Even before the establishment of Aurobindo Ashram, the culture of Pondicherry was nurtured by the French ideology, namely, equality, liberty and fraternity. Students learned French as well as English in Pondicherry. This facilitated the development of multilingualism and multiculturalism.

Pondicherry thus developed a special European flavor with both English and French, not found in any significant manner anywhere in the Indian sub-continent. French influence is evident even now in the realms of language, attire, food, music, architecture, arts and crafts and even in matters of customs and conventions. Although the vast majority of the people in Pondicherry are bound by Indian cultural traditions, a good number of people who have some kind of link with the French people are still open to French cultural influence.

After Pondicherry became an integral part of Free India, and with the emergence of Vedantic Hinduism as the main and fashionable trend among the educated Hindus, Aurobindo Ashram attracted many people from around the country as well as from abroad to Pondicherry. New Age movements that swept the western countries brought a good number of westerners to Pondicherry because of the growing influence of the theology of Aurobindo in Europe and

Language in India www.languageinindia.com 13
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

America. The Mother in Aurobindo Ashram became an icon, and the cult of meditation and related activities grew in great intensity.

Auroville, an International City or habitat, was mainly a creation of the followers and admirers of Aurobindo and the Mother. Auroville and Aurobindo Ashram also found great support with the India Government, in order to display the nation's broad and generous international posture of Indian foreign policy.

As Pondicherry has been a Union Territory since its accession to India, a good many government officials were and are from the Central Government, lent to the Union Territory on deputation. The establishment of an advanced medical college, JIPMER, in Pondicherry 50 years ago brought in people with diverse linguistic backgrounds to this small Union Territory. In the last two decades, the establishment of a Central University also helped the growth of multilingualism and multiculturalism as teaching faculty and students came from all over India.

Thus, these two institutions became a great instrument to open the door for people from all over the world and from other parts of India to enter Pondicherry and seek their permanent residence there.

Pondicherry has a very long socio-cultural history that could be traced back to Sangam period through the evidences found in ancient Tamil Literature. That the territory had trade relations with the Romans and the Greeks is also proved through the archeological excavations in Arikamedu, near Pondicherry. The non-linguistic items such as pottery, vessels, coins, etc., excavated from the site may throw more light on the socio cultural life of the people of that period.

Linguistic Landscape of Pondicherry

However, our concern here is the study of linguistic landscape of Pondicherry. Linguistic Landscape (LL) according to Landry and Bourhis (1997) refers to linguistic objects, which mark the public area.

The Union Territory of Pondicherry is the creation of the Seventh Amendment to the Indian Constitution. The role of the Government of India is predominant in shaping the language landscape of the Union Territories in India. This somewhat restricts and constrains the administrative freedom of these Union Territories. Their policies relating to language and education are politically and linguistically influenced by the decisions of the Government of India.

However, as in the case of Pondicherry, where the citizens have greater sense of identity with the people in the adjacent major states, there may develop some conflict between the Center and the Union Territory. On the other hand, it is a also a fact that the influence of the adjacent state/s on Pondicherry is so heavy in terms of identity issues, pursuing an independent policy ignoring such

Language in India www.languageinindia.com
14
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

identity issues also becomes a problem. This dilemma is very much evident from the experiences of Pondicherry with regard to administrative and education policies. The fluidity one notices in the policies may be due to the pressures of dominant linguistic group and minority population.

The study of Linguistic Landscaping codes and items in a place like Pondicherry, which is historically ancient, multilingual, multicultural and politically diverse, and was under an alien colonial power, the French, brings out many insights that will be very helpful in shaping the language landscape of other newly formed states. This goal is also part of this chapter, even as I try to focus on the language landscape of Pondicherry in great details.

In this chapter I attempt to work out an analysis of the following:

(1) The linguistic landscape code with respect to the domains of education and administration.

(2) The reflections of language landscape on the sociocultural life of Pondicherry and the role of Government and others in this context.

The language landscape items selected for this chapter include personal names, street names and some official documents.

Linguistic Landscape and Administration

Even though the multilingual set-up of Pondicherry is complex, none of the minority language speakers constitutes more than 10% of the total population of the region.

In the Union Territory of Pondicherry, among the minority languages, Malayalam occupies the first position in terms of the numerical strength of its speakers. The second largest minority language is Telugu.

We must remember that the language of administration in a multilingual setup has a great role to play. The official language policies are framed in the Union Territory of Pondicherry keeping in view the inherent discontinuity of the land mass of the territory.

Official Language of Pondicherry

As already discussed in Chapter 1, the Pondicherry Official Language Act provides for the use of five languages for official purposes. The Official language Act of the Union Territory states that Tamil language shall the language to be used for all or any of the official purposes of the Union Territory. In the case of Mahe, Malayalam language may be used, and in the case of Yanam, Telugu language may be used for all or any of the official purposes of the Union Territory. The English language may be used for all or any of the official purposes of the Union Territory. The French language shall remain the official language of establishments so long as the elected representatives of the people shall decide otherwise (Act 28, Gazetteer, Pondicherry Vol.1 p.

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry
15

911). (The Pondicherry Official language Act 1965 No.3 of 1965 La-Gazette de l'Etat de Pondicherry, No.13).

Even though the Official language Act of Pondicherry recognised Tamil, Telugu, Malayalam and French, most of the official transaction is carried out in English only. So, the inconsistent language landscape code with regard to administration is the use of English instead of Tamil in the Government.

Even though the official language policy states that Tamil should be used for official purposes, it is not at all followed by the Government. All correspondences to the public are only in English. Action Committee for Tamil Development (ACTD) is a vocal organization, mostly of Tamil teachers and scholars, which aims at making Tamil as the administrative language and medium of instruction, "protecting Tamil from the dominance of other languages."

It is due to their untiring efforts that the Union Territory administration started using Tamil to a limited extent. Because of their persistent demand, the Union Territory Government issued an order advising all officials to sign official records in Tamil. But the Government does not insist on following this guideline stated in their own memorandum. The Government favors English as the language of power although only a minority is fluent in that language. The ACTD, on the other hand focuses on the convenience of the majority.

Inconsistencies in Linguistic Landscape

Another language landscape item relates to the Government's inconsistency with reference to its order in relating to the use of the very name 'Pondicherry'. The old name of Pondicherry was Puducherry and the French administration used this name in the beginning for its official purpose. However, for many generations now Pondicherry has become the most popularly used name for the city.

A new comer to Pondicherry may be confused on seeing the name boards in the buses. Most of the buses use the name Pondy as a simplified form of Pondicherry. The Tamil groups, through demonstrations and representations, pleaded with the Government and public to use 'Puducherry' instead of Pondicherry. They even conducted demonstrations against the newspapers which use Pondicherry and burned the copies of the Tamil newspaper *Dinamalar*.

The Government passed orders with the due approval of the Assembly, pending the approval of the Central Government to use the name Puducherry in all places. But that order was followed neither by the Government nor by the public. The Government uses "Puducherry" in the Tamil correspondences and in its transport corporation. But when it is written in English, 'Pondicherry' is used. These are a few instances of inconsistency in the use language landscape code/item by the Government and other agencies.

Linguistic Landscape and Education

Language in India www.languageinindia.com   16
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

The language landscape with respect to education in Pondicherry is as varied as in the case of administration, although for different reasons. Even though the Union Territory of Pondicherry (UTP) has an official language policy, it does not have its own policy of education. Depending upon the geographical location of its units, the Territory adopts the policies of the adjacent states. Thus, as for school education is concerned, the territory is considered to be the part of the respective states such as Tamil Nadu, Kerala and Andhra Pradesh. The school final examination is also conducted by these states for Pondicherry students.

The Union Territory of Pondicherry follows two different policies with respect to language education, namely, a three language formula for Mahe and Yanam regions as adopted by Kerala and Andhra Pradesh and a two language formula for Pondicherry and Karaikal region as followed by Tamil Nadu. Hence Tamil, Telugu, Malayalam are studied as first language in the respective regions. English is the second language. Mahe and Yanam regions have Hindi from V Std., irrespective of the medium of instruction.

The status mentioned above with respect to education is general for the entire territory. However, the situation in urban Pondicherry is complex and unique. The urban Pondicherry still retains the flavor of French rule in the educational system. French is introduced in school curriculum along with Tamil/Hindi both by the Government and the private schools. The number of languages introduced and the manner of introduction such as optional or compulsory level of introduction vary from school to school.

An interesting situation in Pondicherry is that Tamil, Hindi and French are being taught as first languages in the school curriculum. One can select any one of these languages in schools and can change the first language opted at the secondary and higher secondary stages. The situation in urban Pondicherry is such that even without learning the dominant language Tamil, one can finish school education.

Language Landscape in Conflict with Private Schools

The language landscape and education are in a state of confrontation with respect to the policies of private and Government schools. Teaching Tamil, Hindi, or Sanskrit as a compulsory language or optional language differs from school to school. This is clearly illustrated by the following.

The schools, which have

a) Tamil as compulsory up to IV Std. (Patric Schools)

b) Tamil as compulsory language up to X Std without Hindi or French even as an optional language (Immaculate).

Language in India www.languageinindia.com 17
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

c) Tamil and Hindi as compulsory languages (Stella Mary's, Dan Basco).

d) Tamil as a compulsory language and Sanskrit as a compulsory language up to VIII Std. (Sankara Vidhyala).

e) Hindi as a compulsory, and Sanskrit from V to IX Standards (Central School)

At the Higher Secondary level, the following languages are available as optional.

i. Tamil or Hindi (Vivekanandha, Thiruvalluvar)
ii. Tamil or French (Immaculate, Dan Basco)
iii. Tamil or Hindi or French (Almost aLanguage Landscapeprivate schools)
iv. Tamil, Hindi or Sanskrit or French (Patric)
v. Tamil, French or Hindi (Petit Seminare & Sankara Vidyala)

It is to be noted that the other official languages, namely, Malayalam and Telugu, are not taught in the school curriculum in urban Pondicherry. Similarly, Tamil is not taught in Mahe and Yanam.

An Important Aspect of Language Landscape in the Curriculum

The important language landscape with respect education is that the French language is retained in schools as optional even though it is totally replaced in Administration. The French language in Pondicherry is not only a sign of the past, providing connection with the past and at times nostalgic history, but also it is used as a link language to establish and continue existing ties with France.

When the French quit during 1956, they established an institute, "Alliance Françoise" to ensure their cultural continuity. They also established "Lycee François" a French school where French is the medium of instruction. The Pondicherry Government also established French medium schools and made provision to study French at B.A., and M.A., levels at colleges and in the university. There are also institutes like Ecole Françoise, D'Extreme Orient and the Institute François which give unique status to Pondicherry as research centres established by the French Government.

The interests of the Government and the private schools in their continuation of the French language as medium are different. The Government wants to ensure the continuation of the French cultural heritage, but the private schools opt for French to help their students score high marks and find better employment opportunities in France. It is a known fact that the French or other European languages curriculum is not comparable in the depth of study required in the English and Indian languages curriculum.

Language in India www.languageinindia.com   18
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

As for the language landscape in education is concerned, the Government does not have a uniform policy. Also it has no upper hand over the educational policies of the private schools. Pondicherry, being an Union Territory, the government adopts the policy of the Central Government and, at the same time, yields to the pressure of the major dominant group, Tamil, which itself is influenced by the ideology of Tamil Nadu relating to the "imposition of Hindi."

So far we have seen the remnants of French and the linguistic landscaping in the domains of education and administration. There are other items of linguistic landscaping such as personal names and street names in Pondicherry, which also show the relics of the French culture.

Language Landscape and Personal Names

Personal names constitute an important source for the study of the social, religious, and linguistic aspect of a society. In the case of Pondicherry Union Territory, due to its scattered location, multilingual and multiethnic composition, we notice a lot of interesting aspects in the study of personal names. However in this chapter we restrict ourselves to the impact of the French culture in Pondicherry names.

There exist three types of names that have landscaping relevance among the people of Pondicherry. They are:

      1) Names with Patronymic titles

      2) Names with French spelling

      3) Pure Tamil names with titles.

There is a group of people who have patronymic names in Pondicherry. They are an interesting group of language landscape natives of Pondicherry and have renounced their personal status during the French colonial rule. They are called as 'Reno cants.' According to a French Decree, those Reno cants after attaining the age of 21 had to adopt a patronymic name which would be passed on to their descendents also. Any person in the French colony in India, irrespective of their caste, creed or colour, can enjoy the rights and privileges of French citizenship by adopting a special patronymic name.

They constitute as separate ethnic group which has a new culture, which is a blend of both Tamil and French cultures. There are also people with patronymic names without French citizenship in Pondicherry. They are the people who did not opt for French nationality in 1954/1962 (i.e., during the transfer of Pondicherry (but they still constitute the language landscape keeping the names.

The patronymic names are of different kinds. (See for details Jayaraj Daniel, PJDS 1:1, 1991). Consider the patronymic names given below which show the blend of two cultures.

Language in India www.languageinindia.com   19
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

PAUME manickme
BALA GOUROU Radjagobalan
LE BERGER Antoine

By reading the name, one can understand the identity of these people in Pondicherry.

The second type of linguistic landscape relates to the names with French spelling. There is a group of Pondicherry citizens whose names are written in French spelling in the records such as

Selvaradjou
Doressamy
Aroquiadasse
Pandourangane

These tokens are also the relics of the impact of the French language. Most of the people whose names are written in French spelling belong to middle age group and above. Even without having the French citizenship or connections or even the knowledge of French, some people write their names in French spelling.

This spelling system is not an adopted by them on their own, but is a kind of imposition on the people by the then French known officials. These officials adopted suitable French spelling for these names, just as we find that the British changed the spelling of place and person names throughout British India. Such anglicized spelling is still accepted and valued in many places in India.

These language landscape tokens indicate the status of French in those days. The French language was the language of administration, law, medium of education in Pondicherry. Even after independence, the administration continued to use French because most of the municipal administrators and other officials were educated through French medium. When they were in charge of recording the birth of a child in municipalities they wrote the names in French spelling. There is a provision in the Official Language Act that French shall remain as the official language as long as the elected representatives of the people decide otherwise. But English has replaced French because the inter-state and central communications is in English in Pondicherry.

The third type of personal names is the Tamil names with titles. These language landscape tokens used by the Tamil purists are equally important. There is a trend among the Tamil school teachers and Tamil scholars to change their Sanskrit-based names into pure Tamil names or add some kind of title before their names.

| Subramaniyan | - | Thirumurugan |
| Natarajan | - | Kuttarasan |

Language in India www.languageinindia.com   20
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

There are also some titles conferred by literary associations to honor particular individuals as follows:-

Illakkanacutar
Kavimani
Kambavanar
Ellucippavalar

The Government also confers titles to literary scholars such as Tamilma:mani, Telugu Ratna, Malayala Ratna for their services rendered to their language and literature.

Such types of acts are pursued by linguistic purists and are purely identity related acts due to the impact of the Pure Tamil Movement in Tamil Nadu. Through such acts they intend to protect Tamil and Tamil culture from the domination of other languages/cultures. The Purists also name their children and houses after pure Tamil names and advise others to do so. In order to facilitate the public to use Tamil names for their children they put up sign boards in the street corners near Government hospital with a list of Tamil names.

The acts of purists and the Action Committee for Tamil Development have to be viewed in a broad sociocultural context in order to understand these types of Linguistic Landscapes, which is explained at the end of this chapter. An interesting aspect of the group is that they never venture to change French names, or correct French spelling which violates the grammatical tradition of Tamil. Their acts are directed mainly towards Sanskrit names.

Language Landscape and Street Names

The street names in Pondicherry are another best linguistic landscaping item providing information about the presence of social and linguistic groups and their power relation. The relics of the French rule are still felt in every aspect of Pondicherry such as city planning, roads, houses, etc. The city is constructed with planned streets running across from east to west and north to south in a perfect rectangle. A long canal that runs from north to south was constructed to separate Indians away from the white people. The separation of geographical landscape is reinforced with the linguistic landscape also.

Goffman's (1973) statement that the linguistic token and label on the street makeup the markers of geographical territories as language landscape. Social boundaries are easily seen reflected in the landscape distribution in the case of early Pondicherry. The settlements were made out on the basis of caste, religion and occupation in the Black town, the powerful group occupying the center of the city and around temples, the weavers and business communities forming next layer, with Muslims and others at the outskirt of the city (Arokianathan, 1990 and Sebastian 1999). This is very much evident from the names of the streets and its location such as Vellalathe Street, Chetty Street, Vannaratteru, Hajiyar Street, Thillai Mestri Viti, etc.,

Language in India www.languageinindia.com 21
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Pondicherry city remains unique in its numbering the doors of houses in every street. The numbers were given in such a way that odd numbers are on one side of the road and the even numbers on the opposite side. This is a systematic approach in western countries including in France. Strangely, as the city has expanded over the years, this system is not adopted in the extended areas of Pondicherry.

The street names not only portray the settlement of different castes but also indicate the status of languages also. At present there are three types of street name-boards are available in Pondicherry. They are

1) French – Tamil bilingual boards

2) Tamil – English bilingual boards

3) Tamil monolingual boards

The French – Tamil bilingual boards are the earlier version of the boards that were put up by the Government of Pondicherry. In these boards, the names are written in white letters on a blue metal plate. They are fixed on the walls of the house of the beginning and end of every street. The name of the street is written in French on top, and in Tamil next to French. This clearly indicates the status of French in those days and even after the independence.

It is to be noted that the street names in the White town are mostly named after French Governors or other personalities. The streets are still called by those names only in the White part of the town without any change even now.

Rue Victor Simovel
Rue Morasin
Rue D'orleen

The Second types of boards are Tamil-English bilingual boards, erected later on. These cement boards are yellow in colour and the names are written in black letters. They are placed on the side of every street. The names are written in Tamil first and then in English, which reflects the status of Tamil now-a-days. These boards are found in all the streets of Black town and a few in White Town. The names are given after temples (Muthu Mariamman Koil Street, Cathedral Street), Caste (Chetty Street), Political leaders (Nehru Street), etc.

Some streets named after the French personalities and caste names were replaced in later days indicating the social changes taking place.

Rue Duplexi   -   Nehru Street
Kosakadi viiti   -   Ambalathadaiyar viiti
Chinna Papara viiti   -   Savorirayalau Street

Language in India www.languageinindia.com   22
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Itaiyar teru   -   nainiyappa pillai Steet.

Even though the names are changed, one can find the old names in French plates and the sign boards of private commercial establishments and in the speech of the people.

Mission street   -   Rue Chathedral   -   Mada kovil teru

The third types of street names are Tamil boards that appear in the extension areas. The newly developed areas are named after Tamil poets, Tamil political leaders, etc.,

Anna Nagar
Thantai Periyar Nagar
Bharathidasan Nagar
Kamban Nagar

Tamil identity and love of Tamil become the focus in the naming of streets by the Tamil people.

The street names in Pondicherry show change in the status of languages, namely, French, English, and Tamil. Also the social changes taking place in the society are reflected in the naming process. It is also noticed that the Government's use of English along with Tamil helps the multilingual population and tourists.

Conclusion

The reminiscence of French glory is reflected in every aspect of Pondicherry. It was the French who constructed the present city. Before that it was a small hamlet. The present multilingual, multiethnic composition is partly due to French colonialism and French ideology.

Even in the present trend of global English domination, Pondicherry tries to retain the French culture and French language in some form. French language had a dominant role during the colonial days and its traces are left in the administration, education, street names, personal names, etc. The linguistic landscaping indicates the changing power relation of languages and the role of purists in shaping the Linguistic Landscape. It should be recorded that Tamil literary activities are more frequent and highly appreciated in Pondicherry.

The identity related activities put forward by Tamil purists is mainly due to multilingual and multicultural composition of Pondicherry, more specifically the position of Pondicherry as a Union Territory with limited powers, wherein Hindi has to be given some importance. The presence of French and other foreigners due mainly to colonialism and the presence people of other States due to scattered location of the region, and attraction of Auroville and the Ashram, make the dominant majority people feel as if they are a minority.

Language in India www.languageinindia.com   23
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Added to this, the economy of Pondicherry, except its agriculture, is controlled by other tongue groups (Pierre Lachaier 1997). The linguistic domination of French, English and other economically dominant power groups has created a sense of insecurity among the educated Tamil people.

Apart from this, the famous Tamil poets Bharathiar and Bharathidasan had inspired a sense of Tamil pride in the minds of Tamils, both scholars and lay citizens. The pure Tamil movement in the adjacent State of Tamil Nadu and the long literary tradition of Tamil make the people in Pondicherry to fight against the dominance and to do identity related activities. When the majority language Tamil is denied of a major role in education and administration, even though there is an official sanction for its major role, it is natural for any group to react against it.

The Government of Pondicherry with respect to linguistic landscaping activities tries to maintain policy of plurality with fluidity. Most of the higher officials are drawn from central Government services and transfer of staff within Pondicherry to other linguistic areas such as Mahe and Yanam, and inter-state communication prevent the use of Tamil in administration.

The policy of the Government with regard to language use in education and administration in the context of the multilingual composition of the population is varied, inconsistent and incoherent. Apart from that, the elected representatives of the state also do not want to antagonize any citizen as the vote of each one decides the political future of the politician. They have to perform strict balancing acts with both Tamil purists and other language groups.

It is purely for political reasons that the Government is strictly not emphasizing its policies. The local dominant elite groups' activities are directed towards safeguarding Tamil language and culture against the domination of the other power groups. But the very interesting aspect with regard to French language is that both the Government and the purists do not oppose French. Both consider the French language and its culture as their prestigious cultural heritage.

Chapter 3

European Impact and Paradigm Shift in Tamil Development

Introduction

Thomas Kuhn (1962), in his book *The Structure of Scientific Revolution* coined the term *paradigm* to refer to "accepted examples of actual scientific practice which provide models from which a coherent tradition of scientific research subsequently springs". Later he modified his definition and distinguished between *disciplinary matrix* and *paradigm*. The entire constellation

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

24

of beliefs, values, techniques ... shared by the members of given community he referred to as disciplinary matrix. He continued to call *paradigm* the exemplary past achievements, (Kuhn 1962).

The notion of paradigm has been applied to the entire history of the study of language from antiquity onward. "Other historians of linguistics have seen the early nineteenth century as the watershed which established the first genuine paradigm in linguistics and have accordingly applied the notion of paradigm only to the 19th and 20th centuries but have disagreed on the question of how many paradigms must be recognized"

In the case of Tamil, though many paradigms at different periods exist, there are evidences that reveal distinct paradigms before and after the European contact. This chapter tries to explain the shift in the paradigm in the development of Tamil caused by the influence of the European impact. This is done through an analysis of the contribution of European scholars during the 18th and 19th centuries.

Modernization and Society

A language is seen "developed" when it is used in various domains of activity, meeting the needs of its users for various purposes. "Development" is often gauged by the number and variety of domains of use in "modern" times. The "use" is determined by the demands made by the society on the language, how efficiently the language carries out this demand to the satisfaction of those who use that language. The development of a language is, therefore, shaped by the social and economic forces and the political will of the users of a particular language.

Modernization

Generally speaking, Indian traditional societies are organized on the ideologies based on religion, mythology, supremacy of social conventions and constraints through the institution of caste, and individuals with sanctioned unequal rights, etc. Indian society experienced the ideologies of western countries from the 19th century as a result of European contact. Generally speaking, the ideologies of western societies began to be organized on the principles of equality, freedom of individuals and the advancement of the society through knowledge based on reason during that period. Implementation of this European ideology in Indian society resulted in a social process called modernization.

Modernization generally refers to the process of change towards a particular state of existence. The main forces behind this process during the 19th century were industrialization, openness of education and access to it with least social status constraint, etc.

Modern forms of education and industrialization yielded a modern society which was ideologically seen to be opposed to a traditional society. This being the era of globalization, there have been changes in the perception of people and society. The driving forces of globalization

Language in India www.languageinindia.com 25
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

are information revolution and free trade explosion. There is a shift in the entire constellation of beliefs, values, etc in this society due to this social process.

Hence, one can say that there are many paradigms available such as traditional paradigm, modern paradigm, and now global paradigm in Tamil society.

Language Modernization

When the whole society undergoes modernization, language, which is part and parcel of the society, cannot escape from it. Any change that takes place in the society will be reflected on the language of that society. Language, being a social and cultural institution, is not only modernized but it also functions as an instrument of modernization.

A language that has achieved, or is in the process of achieving, modernization is seen to have certain characteristics that are derived from the kind of society in which it is used (Annamalai 1995). Modernization of language in this ideological framework means attaining inter-translatability with languages of industrialized countries, by developing new vocabulary for new areas of knowledge and new styles, and registers (Ferguson 1968). Annamalai (1980) has added another process called simplification as a part of modernization and explained it as the conscious effort to simplify language in the areas of script, sandhi and syntax.

The shift in social paradigm is effected by the social forces like wider education, industrialization, technology, free trade, information revolution, etc., at different periods. Languages also have to equip themselves adequately to cope with these social changes. They do develop in the course of time. But all the changes due to historical evolution could not be considered as real language development.

The changes in the language that express the changing social paradigms reflect the development in that particular language. Conscious planning or continued use in new domains achieves this type of language development.

When languages are equipped to express new concepts, or when they function effectively in new paradigms, they are considered developed. They express those concepts adequately. The engine of language development is its use (Annamalai, 1992). Thus, the paradigm shift in the society is caused by the social forces whereas in language development, the shift is caused by its use.

Paradigms in Tamil

The paradigm shift in Tamil development cannot be examined without reference to the history of its use, which has not been well documented. Tamil has a very long literary tradition. The written history of Tamil is almost 2500 years old. The literary evidences show that Tamil was used for creative literature, grammatical treatise, commentary, etc. The Bakthi literary tradition shows that Tamil was used to codify philosophical and moral discourses. It is evident from inscriptions

Language in India www.languageinindia.com
26
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

that Tamil was used to some extent for administrative purposes such as recording decrees. Thus, Tamil was a developed language even at that period.

The modernization of Tamil society due to the impact of industrialization and science and technology during the 20th century created a demand for Tamil modernization. The introduction of Tamil in the new domains of activity and the creation of technical terms, registers, etc., are some aspects of modernizing efforts which were consciously planned. When we compare the use of Tamil in the present context with its earlier use throughout its history, we could notice a paradigm shift.

There are evidences to show a paradigm shift in the development of Tamil during the 17th & 18th centuries as well. This paradigm shift was the result of European contact and direct contribution of the Christian missionaries. Roman coins have been identified in various excavations. There are also references to *Yavanar* 'Greek and Roman' in the old Tamil literature, revealing established trade links between Europeans and Tamils during the Cankam period. Loan words from the Greek sources were also identified in the Cankam literature to bear testimony to this trade contact. The European contact initially started through trade, missionary work and politics and it ended in colonization. Even though the European contact had been there since Cankam period, it had its major impact on the society and language only during the 17th and 18th centuries. The impact has continued to grow in subsequent centuries.

Impact of Christian Missionaries

As Panikkar (1929: 183) has noted, "the Portuguese came first to India with a Cross in one hand and sword in the other and the conversion of the inhabitants of the lands was to be one of the objects of Portuguese policy". The main purpose of the Christian missionaries was to spread the message of the Gospel. However, their interest and devotion to Tamil did not end there. They translated many important literary works, wrote Tamil grammars, brought out science books and many research publication. All of these enriched Tamil language and encouraged more work on similar lines.

In Christian missionary records, there are many references to the Apostle St. Thomas who must have visited and done some missionary work in the beginning of the Christian era (Innasi, 1990: IV). Fr. Henry Henriques seems to be the first missionary in the sixteenth century, who is now considered the first European Tamil scholar (ibid 1990: 9). From then onwards, many missionaries from different nations like Italy, Portugal, Denmark, Scotland, England, Germany, United States, etc. came to Tamil Nadu to undertake missionary work.

The way the missionaries preached the Gospel could be understood from the plans of Robert de Nobili (cited in K. Meenakshi Sundaram 1974: 18), viz., "He openly dissociated himself from Fernandez, proclaiming that he was a Roman Brahmin. His original plan consisted of three features, viz. (1) The adaptation of the life of missionary to that of the people (the Brahmins), (2) The appropriation of harmless (Hindu) customs and ceremonies for Christian use, (3) Through

Language in India www.languageinindia.com   27
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

the study of the vernacular (and Sanskrit, the language of the sacred books of Hinduism), with a view to achieving fluency of speech and writing and accurate knowledge of the literature of the people." Xavier (1998:300) mentions that French missionaries also followed the life style of locals.

So, the missionaries, irrespective of their European background, mingled with the people to spread Christianity. Tamil Christians write the names of the missionaries with the titles *ayyar* and *munivar*, which clearly indicates these missionaries' Indian life style and their close identification with the local people. The title *ayyar* is the title by which the evangelical Christian priests or Protestant clergy are referred to. This reveals the influence of the prevailing Hindu Tamil-Sanskrit paradigm, wherein the high caste Hindu priest is called *Ayyar.* The word *ayyar* refers also to a leader.

The missionaries, both Roman Catholic and Protestant denominations, studied Tamil and contributed to the development of Tamil language and Tamil linguistics. Their works spread over four centuries, viz. the 16th to mid 20th century. They made prose as the dominant form of expression in the written language.

European Contributions

S.V. Shanmugam (1993: 10) classified missionary linguistic work into two types, namely, Religious work and Intellectual work. In order to refute the statement of Venkatasamy (1936: 15) that the missionaries had not done Tamil development work intentionally, Shanmugam mentions their contributions in the fields of Tamil religion, culture, history, etc.

Their religious works are of two kinds: (1) works relating to conversion of locals to Christianity and (2) works relating to helping their co-workers to do conversion. The translation of the Bible into Tamil and writing of Tamil grammars in other European languages fall under religious works.

We should recognize the fact that the missionaries' love for Tamil and their dedication to its development went far beyond their missionary and religious considerations. Any attempt to narrowly define and characterize their impact on Tamil does not do justice to these servants of Tamil.

Translation as an Important Contribution

Translation as an explicit art is a great contribution of these missionaries. While translation and adaptation were done in the past for centuries, unfortunately we are not left with much record of this important process and technique. Moreover, translations into Tamil were often adaptations, an excellent strategy, especially when majority of the Tamils in the past were not bestowed with the freedom to learn Sanskrit. Literal translations bring out intricate issues of translation as a linguistic process. Through their multiple translations of the same text, and through their

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry
28

steadfast dedication to make the translated text as close as possible to the original text, the missionaries brought into Tamil an important perspective. Often researchers fail to mention this great contribution of the missionaries to Tamil.

The missionaries' contribution to Tamil can be summarized as follows. The works cited here are not complete and exhaustive, but selective.

The first contribution of missionaries intended to spread Christianity is the translation of the Bible into Tamil. David Prabhakar (2002) elaborately discusses the styles followed in various Biblical translations, such as the ones by Ziegenbalg, Gabricius, Rhenius, Nobilie, Pawar, etc.

The Bilingual dictionaries can be considered as another important work done by the missionaries apart from the monolingual dictionary **caturakara:thi** by Beschi. They wrote bilingual/trilingual dictionaries in order to facilitate the other missionaries and coworkers to learn Tamil and to mingle with the local people. There are bilingual/trilingual dictionaries including languages like Latin, Portuguese, French, etc.

The following are worth mentioning:

Bilingual Dictionaries

Antem de Proence	-	*Tamil – Portuguese Dictionary*
Ziegenbalg's	-	*Tamil – Latin dictionary*
		Latin – Latin Dictionary
R-P Gury	-	*Tamil – Latin Dictionary*
Duby	-	*Tamoul – Francois Dictionary (1855)*
		French – Tamil Dictionary (1895)
John Philip Fabricius	-	*Malabar and English Dictionary*

One of the first French-Tamil Dictionaries was completed in Pondicherry by Fr. Dominique De valence. This contains 12,450 entries alphabetically changed with their Tamil equivalents.

There are also a few trilingual Dictionaries compiled by these missionaries:

Ziegenbalg	- *Portuguese – Latin – Tamil Dictionary*
Duby	- *Latin – François – Tamil Dictionary*

Another important area in which the Europeans contributed significantly is on Tamil Grammar. The grammars written by European missionaries could be classified as follows:

1. Grammars written in European languages like Latin, English, Dutch and French.

Language in India www.languageinindia.com 29
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

2. The Grammar written in Tamil.
3. Comparative Grammars.

S.V. Shanmugam (1994: 147) has also classified the missionary contributions on the grammatical side. The first grammar of Tamil Language by a foreigner now available is that of Rev. Philip Balde, a Dutch Missionary (cited in Meenakshi Sundaram 1961: 160). Ziegenbalg wrote a grammar in Latin and published it in 1761 under the title 'Grammatical Demulica'. Following this, grammars written by many missionaries during 18th and early 18th centuries came out.

Stephen Jeyaseelan (2001:21) pointed out that first grammar was attempted by Dr. Henrique Herriques on the model of the Latin and Greek grammar. He also cited grammars by Portuguese missionaries like Fr. Gasper da Aguilar, Fr. Balthessar de Casta during 17th Century.

Constantius Joseph Beschi:

> *The grammar of common dialect of Tamil* (in Latin).
> *A Grammar of High Dialect of Tamil Language* (in Latin)"
> *Toonu: 1 vilakkam* (Tamil)"

J.P. Fabricius

A Grammar for learning the principles of the Malabar language, properly called Tamil or the Tamilian Language (English)

Pryzirkyl	- *Principia linguage Brahmanica (Czech)*
Robert Anderson	- *Rudiments of Tamil Grammar combining with the rules of Kodum Tamil or the ordinary dialect, an introduction to Shen Tamil or the elegant dialect of the language.*
Rev Karl Graul	- *Outline of Tamil Grammar*
G.U. Pope	- *A Hand book of the ordinary dialect of the Tamil language*
	- *A Larger grammar of the Tamil language in both its dialects.*
C.T-C. Rhenuis	- *A Grammar of the Tamil Language with an appendix.*
Rbobert Caldwell	- *Comparative Grammar of the Dravidian or South Indian Family of Languages.*

There are also comparative grammars like Tamil-French grammar written by Louis Saviniene Dupis. Arokiasamy believes that before Robert Caldwell wrote his monumental work about the comparative grammar of Dravidian languages, a French man called Milliett had evolved one" (Cited in Meenakshi Sundaram, P-13).

A very important dimension of European contribution to Tamil is their creative writings in Tamil. They chose Indian and religious themes and wrote creative pieces in a style and manner

Language in India www.languageinindia.com 30
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

which was very distinctive. The following are a few examples of such creative writings.

Beschi   - *Tempa : Vani, Tirukka:valu:r Kalampakam*
           - *Parama : tta Kuru Kataikal*
           - *Ve: ta vilakkam, ve:tir olukkam, etc.*

Dupuis   - *Ve: ta tarkkam, te :va cine : ka muyarci, turavara utayanam illara uttayam, etc.*

The Christian missionaries also embarked on translating some of the precious native literature into the western languages, adding to the dimension of Biblical translation. T.P. Meenakshi Sundaram (1957 – i) states that "the study of Tamil language, inspired them to give the best of their knowledge to their countrymen in their translation of Tamil classics."

They also translated Biblical literature into Tamil. Robert de Nobili's *na:na:pate:sam, A;ttuma nirnayam, mantira viya:kkiya:nam* and *Tiviya ma: tirikai* may be mentioned here.

J.P. Fabricius translated the prayer book into Tamil under the caption *Pira:rttanai Pustakam.*

Rhenius translated several works into Tamil, viz. *Na:na:pate.sam vina:vitaiVe:tasa:stiracurukkam and mo:tca ma:rkka.*

L.Spaudling translated John Bunyan's *Piligrim's Progress* into Tamil is 1853.

S. Winfired translated the songs of David as *ta:vi:tarasan amma:nai* in 1885 (Balakrishnan 2002: 29-30)

Many Tamil works were rendered into Latin, French, Spanish, German and English. A few of the translations rendered up to the 19th century are listed below:

H.Stokes   - *Ni: tineri vilakkam (1830)*
Charles Graul - *Kaivalyanavanita Ca, vendanta poem, German (1853)*
Karl Graul   - *Der Kural des Tiruvalluvar (1856)*
Charles Graul - *Kural (Tamil and Latin (1865)*
T. Foulkes   - *Cacivarnapo : tam (German 1861 Civa praka:sa Kattalai German 1863)*
P. Percival   - *Avvaiyar's Apharisms (1870)*
G.U. Pope   - *Kural (English 1886)*

French missionaries did mostly translation work of Tamil literature into French.

Barrique de Fontaineiw   - *Thirukural*

Abbe Dubois   - *Pancatamtirams, Parama :rtta kurukakai*

Language in India www.languageinindia.com   31
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Apart from the translation of literature, they also brought out books on science, medicine and other informative literature. The following are a few chosen examples:

Rhenius — *Pu : mi sa: stiram* (English to Tamil 1882)
B. Schminal — *Ulaka Caritir ma:lai* (History, English to Tamil 1830)
William Robertson — *Nu:tana viva sayam* (Agriculture, 1843)
L.Theron — *Science book on Stream and the Stream Engine* (1868)
Sonnerak — *Tamil alphabet system* (1806 French)
La flolte — *Travaloque (payana tinacari* 1769 French)
Foucher d'obson ville — *Flora and Fauna of Tamil land* (1783)

The translations, which came up during the 19th century, were plenty in English and French.

Paradigm Shift

From a comparative study of overall contributions of Europeans and the status of the Tamil language before 17 &18th centuries, we could suggest certain shifts in the developmental Paradigm of Tamil. The shifts relate to the form and content of Tamil and attitudes of the people. These three constitute the Paradigm of Tamil.

At the form level, the phonology, script, grammar, arrangement of words and styles and structure of Tamil shifted to a new Paradigm due to the impact of European scholars. At the content level also, Tamil assumed different functions and expressed new contents, which were not there before the European contact. The European impact also brought changes in the values of Tamil attitudes of Tamils towards their language. We shall discuss these shits one by one.

Shifts in the Script

The earliest written evidence for the Tamil script goes back to the third century BC. The form of writing is called Tamil-Brahmi, evidently a variety of Brahmi script used in the subcontinent. The Tamil Brahmi script underwent changes and took shape similar to the modern Tamil script.

During the period of ***Tolkappiyam,*** the vowel letters e, o were written with dots to differentiate long and short vowels. The placement of dot over the vowels and vowel combination indicated them to be short forms. Similarly, the forms Kurriyalikaram, Kurriyalukaram, ie., the phonetic values of i, u, were also indicated by dots.

The first paradigm shift with respect to script occurred when Beschi made certain modification in the script. He removed the dot over the vowels and vowel combinations and introduced minor changes, which had major consequences. Beschi in his book on Kotun tamil described how he brought about a change in the secondary symbol of e, o, vowel combination. To denote the length or to differentiate the short from long, he used two secondary symbols o, N.

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

32

Another change that he introduced was to replace the dot over the vowels with – the symbol to denote length markers. This is the marker used in linguistics to denote length even today. These changes added new dimensions to palm-leaf writing. This reform in the script by Beschi led to further reforms in the modern period to suit the printing and typewriting technology.

At the phonetic level also Europeans were the pioneers to describe the phonetic value of the letters. Most of the grammars written by Europeans discuss the phonetic value of the Tamil graphemes. Even though modern Tamil linguists describe the phonetic values of the letters now-a-days, Europeans began this practice. Note, however, there are attempts in this direction even in Tamil. However, traditional Tamil grammarians did not elaborate on these aspects (probably because they were writing to an audience of native speakers for whom this knowledge is inherent) .

Beschi and Rhenius compared Tamil sound system with the sound system of other languages like Latin, German and Portuguese. This comparative study revealed the peculiarities and different pronunciations which existed in Tamil.

Although Tamil and Sanskrit were compared and thus comparative statements were made in traditional Tamil grammars by traditional Tamil and Sanskrit scholars, the tenor of such statements somehow muffled the differences in several aspects. Furthermore, the focus was more on borrowing, especially with the assumption that Tamil was the main borrower. As Sanskritized pronunciation carried great prestige, differences within Tamil phonology and its impact on the letters of the script did not receive much critical attention.

Another important graphemic change was the evidence of conjunct consonants especially in the case of germinated consonants such as TT, tt, etc. These consonants together with the following vowels were form early written as one letter. The introduction of printing press and the practice of writing letters separately in Europe modified the Tamil graphemic system.

The European printing technology effected many changes in the form and function of Tamil. Papers and books would have been still unknown, had the printing press not found its way to India. Due to the impact of the printing press, large numbers of copies were made later. Most of the works in Tamil were in manuscript form. No two manuscripts were identical and making multiple copies was difficult and time consuming.

Shifts in Style

Apart from the phonological level, there were also shifts in the styles of writing Tamil, Tamil words were not spaced when written. Several words were joined together and written as one large single word. The missionaries began to introduce changes in the manner of writing. In order to understand the meaning of the words clearly, they gave space between words. It is worth mentioning that in the olden days, there was no established practice of using punctuations in

Language in India www.languageinindia.com 33
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Tamil. The Europeans introduced punctuations in Tamil.

However, it should also be noted here that punctuation continues to be a big problem in writing modern Tamil also. Adequate practice is not given to students in this regard. Moreover there is no established convention of punctuation; practices vary from one individual to another, although there may be common agreement on certain aspects of punctuation.

Another style change was the specific mention of the authorship of a written work. The authorship of a work was usually omitted and, in several cases, the original work was never obtained. We had to be satisfied with the commentary only. Authorship of some literary works of the past is disputed. The Europeans had the system of mentioning the names of author/s numerous references in their works and for comparative purposes they also listed authors and titles. The authorship and citing references, etc. were systematically followed by the European missionaries due to this practice in Europe (K. Meenakshi Sundaram 1982).

The credit for the script reform and the introduction of punctuation marks including space between words should go to European missionaries. According to Annamalai (1980 :4) these two innovations helped greatly to simplify the task of reading by eliminating reflection and back-tracking and thus increasing speed and comprehension.

Shifts in Tamil Grammar

Tamil language had already got a great grammatical tradition. The European scholars wrote grammars in their languages like Latin, French, English, etc., to meet certain specific purposes.

S.V. Shanmugan (1994: 146) classified these grammars under three major heads:

1. Descriptive grammars,
2. Comparative Grammars which dealt with the comparison of the genetically related languages and the reconstruction of Proto languages and
3. Comparative study of grammars which dealt with the comparison of grammars of languages belonging to two different periods.

S. V. Shanmugam is of the opinion that the last two areas of research introduced by the European missionaries are new to Tamil.

It should, however, be mentioned that the nature and function of traditional "descriptive" grammars in Tamil is different from the modern linguistically oriented descriptive grammars. Traditional "descriptive grammars" are also different from the type of descriptive grammars written by the European missionaries.

All the Tamil grammars written in European languages may be considered as pedagogical grammars because they were written for the specific purpose of language learning. This is yet

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry
34

another aspect of the paradigm where the native grammars were both descriptive and prescriptive.

In the descriptive study of grammar also, the western impact paved the way for the theoretical improvement in the description of the conjugational class. Shanmugam (ibid: 147) identified points of grammar which the Tamil traditional grammar did not notice.

1. Classification of nouns on the basis of variant of empty morphs (declensional class) and the classification of verbs on the basis of the allomorph of the tense suffixes, and verbal participial (conjugational class) were first noticed by the grammars written by Europeans.

2. Classification of pronoun as a subclass of nouns is found in these grammars whereas the native grammars grouped the pronouns as part of common noun.

3. New structural facts about Tamil Language have been observed by these European missionaries, based on the insight they had derived from European classical languages and from the emergence science of linguistics in Europe.

With regard to the grammar written by Europeans in Tamil such as *tonnu:l vilakkam,* Shanumugam (ibid :157) stated that this grammar "has shown many new insights in the organisation of the phonology and grammar. Really it is nearer to the modern descriptive linguistics than to the native Tamil grammar. In more than one way, it has anticipated the birth of the descriptive linguistics in this century".

The comparative-historical linguistics, yet another aspect of grammar paradigm, was introduced into India by European scholars. Robert Caldwell's ***Comparative Grammar of the Dravidian or South Indian Family of Languages*** was the first comparative grammar for the Indian languages. Indian linguistic study got a boost when William Jones in 1786 declared the genetic relationship between Sanskrit and many European languages.

This resulted in the birth of comparative-historical study, which was vigorous in Europe. This gave importance to the study of Sanskrit (Shanmugam 2000: 20). But the main contribution of Caldwell's book is the discovery that South Indian languages are not genetically related to Sanskrit. This was the common prevalent opinion among the European and Indian Scholars. As for the Tamil language, this aspect of paradigm shift aided the foundation for many social and political awakenings in Tamil Nadu.

Shift in the Style and Prose

The important shift in the aspect of form in Tamil is the shift from the use of verse as the main medium of written expression to prose form. There were many commentaries written in prose but these were just commentaries. There were several original prose works to deal with religious philosophy. However, poetry was the primary form of written expression for most part of the

Language in India www.languageinindia.com 35
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

recorded history of Tamil. Practically there were no Tamil prose books in Tamil on ordinary and day to day subjects before the advent of Europeans. Books on literature, medicine, astrology and astronomy were written in poetic Tamil, which could be understood by the elites only.

Thus, though there was the prose form, it was restricted to commentaries in the early period. It was not developed as a separate genre in Tamil Literary tradition. Sakthivel observes (1987:88) that there existed three styles of prose before European contact. They were 1. Commentator's Style 2. maniprava : la Style 3. Epigraphical style.

The missionaries found that Tamil poetry and literary writings were not intelligible to large number of people. Tamil was, of course, dominant in the oral domain as bilingualism was restricted to the elites only. The written tradition supported continued use of poetry for all purposes.

The establishment of printing press and publication of series of books and pamphlets in Tamil to disseminate Christian doctrines among the people, shifted the trend in written tradition and contributed to the use of prose instead of poetry. The missionaries like Nobile and Beschi wrote books both in verse and prose forms. Beschi's books, viz., te ; mpe: vani, tirukka:valu: r, Amma : nai, Caturakara : ti are in verse form.

The style followed by Europeans in prose writing is totally different from the earlier styles. Since their aim was to present the Gospel to everyone, both highly educated and simple literates, Christianity, they adopted a style close to the colloquial Tamil. The verse style was the symbol of high caste and educated people at that time. Introduction of prose style and propagation of education among the down-trodden shattered the symbolic function of the nexus between education and poetic form and thus created a shift in the paradigm.

Creative Literature by European Missionaries

The Europeans used Tamil for religious purpose, but also added a new dimension to Tamil by their creative works like short stories, articles, etc. They also contributed to the development of modern dictionaries and translations, which were new to Tamil.

The translation is clearly a new diversion. The Europeans translated the Tamil literary works into other languages and thus propagated the richness of Tamil. They also brought in new contents from other sources through translation such as science, medicine and other informative literature.

Dictionaries are a rich addition to Tamil development due to European impact. The Tamil Nighandus used metrical tradition and were of use to those who composed verse. The modern feature of the dictionary is the alphabetical arrangement of words and the use of graphic cues for the retrieval of meanings. The modern dictionaries are used by all sections of people as reference materials. The contribution by Europeans followed this alphabetic system which was new to Tamil Tradition. The bilingual and trilingual dictionaries mentioned were also a new trend set by

Language in India www.languageinindia.com 36
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

the Europeans.

Travelogues and recording the events of daily happenings in a diary form are also a valuable gift from the Europeans. The diary tradition was known to sailors and missionary officials. The habit of maintaining private diaries was adopted by the natives who came in close contact with these people. Emulating this European practice, diaries came into existence in Tamil. Jeyaseelan Stephen (2000: xi) mentions that Guruvappa Pillai happens to be the first known diary author in Pondicherry. There are also diaries maintained by Rangapillai and Thiruvenkadam Pillai which are considered to be a new dimension of Tamil development. These diaries reveal the ways of life of the times of the authors. For a society which did not develop or encourage the practice of keeping written historical records, introduction of the diary-writing tradition is a great blessing.

Shifts in the Attitudes

So far we have seen the paradigm shift in the structure, form and development aspect of Tamil. The scientific approach of Europeans created a new awareness among Tamils. There were certain attitudes among the scholars and people of that period:

1. The thought that Sanskrit was the only superior language and that Tamil depends on Sanskrit for its existence, development and proper usage.

2. Between the two varieties of Tamil, spoken and written varieties, the written variety was given a superior status and the spoken variety was considered inferior.

3. Literature was meant for the elites and poetic form is *the* form of literature.

The contribution of European scholars shattered all these assumptions and attitudes. Several traditional Tamil grammars, for example, Tolkappiyam, clearly state the fact that Tamil is distinct from Sanskrit. However, it was only after Caldwell's contribution, that the native and other scholars became more conscious of this fact that Tamil was not genetically related to Sanskrit. It had its own independent existence. Each and every European scholar had registered their opinion about the richness of Tamil language and literature.

These authentic and systematic analyses not only brought shifts in the attitude but also paved way for the creation of new attitudes. The later scholars and purists, taking cues from these writings, elevated Tamil to such heights that it is the mother of all world languages. Even though Caldwell has praised Tamil for its antiquity and richness of lexicon, he never equated Tamil with proto-Dravidian (Shanmugam 1994: 146).

The diglossic nature of Tamil was clearly identified by the European scholars, even before the systematic analysis of diglossia in languages around the world began in the second half of the 20th century.

Language in India www.languageinindia.com 37
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

The long literary tradition Tamil recognized created two types of varieties. Among the varieties, literature was written in High Tamil and the spoken variety was always looked down upon since it contained social and regional dialects. Every written form was associated with verse and the elite. It was only after the European contribution, these attitudes changed.

The missionaries adopted a separate style, which was in between literary and spoken Tamil. They printed many books. Beschi had written grammar for spoken Tamil which gave new status to spoken variety. Though he has written grammar for spoken Tamil, the title of the book called 'Kotuntamil' shows the attitude prevalent in those days.

Modern linguistics gives importance to the spoken variety because of its vitality and historicity. Writing of grammars for spoken Tamil had some specific purpose but it created a shift in the attitude of the people. By adopting prose style, using colloquial form, simplifying Tamil sandhi, etc, the European missionaries had freed Tamil from the clutches of the elite and hence set a trend for a new paradigm.

Conclusion

The comparative study of the development of Tamil during the period from the 18th to the 20th century provides many new insights. Though the 20th century Tamil development is due to western/global impact, there are certain social forces and social changes like industrialization, free trade explosion, etc., that lay behind the development. The main emphasis of this period is to adopt Tamil for new domains of activity and shape Tamil to meet the needs of technology and globalization. These developments are done by the natives for the benefit of the Tamil society.

The earlier Tamil development was mostly refining and structuring Tamil, and identifying the uniqueness of Tamil. Through the technological development the European missionaries brought in, they re-structured the form of Tamil. The intellectual developments of European nations also helped to systematize Tamil. When the Europeans studied Tamil, they could identify the uniqueness of Tamil.

Their main aim was to present the Gospel of Christianity to all and they used Tamil as a tool for it. They refined the tool with their intellectual and technological background. The fact that most of these missionaries did not know Tamil before they entered Tamilnadu enabled them to look at Tamil and its domains of use with many innovative ideas and practices. They began with their own need to have adequate tools to learn this ancient language. This resulted in their abiding gifts to Tamil in so many ways: the adoption of prose style, adoption of colloquial form and making dictionaries and so on. They also opened for the entry of processes for social, cultural and political transformation of Tamils. If we take into account the long rich literary tradition, their contributions were only for a short duration, but these contributions took Tamil to greater heights. They were the path breakers for the new development paradigm.

Language in India www.languageinindia.com   38
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Chapter 4

Multilingualism and
Second Language Acquisition/Learning
in Pondicherry

A Speculative Discussion and Illustration of Issues

The Government of Pondicherry has issued an order, offering a facility to learn Tamil to all the students of different mother tongue background in schools up to eighth standard. It is a tactical move by the Government asking all to learn Tamil, though Tamil is not made a compulsory language in the school curriculum. The government also published a book entitled 'Arimukat Tamil' (Introductory Tamil) to facilitate the implementation of the said order.

This Order is not implemented now. However, I would like to take up this issue and discuss how in a multilingual context language policies may be constrained by the existing socio-political and linguistic situations. Remember that the analysis presented here is based on an Order which is not being implemented now. So, suggestions and analyses presented here have become more or less speculation, while offering an excellent perspective on multilingual politics, purism, and language planning.

Questions

In this context, there arise a number of pertinent questions, like the following, with regard to language and its implementation in schools in Pondicherry.

- a) What is the sociolinguistic context that warranted the Government to issue this order?
- b) Will it be possible for a student to complete his studies without learning the official language of the region?
- c) What would be the likely consequence of this order on the existing educational policy of the state?
- d) As per the school curriculum, in general, English is learned as second language and mother tongue is learned as the first language. Is Tamil is going to be the third language for the students whose mother tongue is Tamil or not?
- e) What is the implementation policy of the government with regard to this order? (The original year was 2003.) The government introduced a single book for all the students studying from I to VIII Standard Are they going to change the book on the basis of the syllabus, if any framed?

Language in India www.languageinindia.com 39
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

The Multilingual Situation in Pondicherry

In order to understand these questions, one has to know the multilingual situation and the language use in education, administration in Pondicherry. It is a fact that Indian states are reorganized on the basis of the dominant language identity in 1956. In spite of this reorganization of the Indian states on linguistic basis, every state has some minority languages. In the case of Pondicherry, the language situation is peculiar. As mentioned in chapter 1, 55 languages were returned as the mother tongue of the population in the 1961 census. The thirtieth report of the commission for linguistic minorities in India also has the information about the languages spoken in Pondicherry: Tamil, Malayalam, Telugu, Gujarati, Hindi, Kannada, Urdu, Bengali, Kashmiri, Marathi, Oriya, Punjabi and Sindhi under major and minimal language categories.

Existence and maintenance of diversity, whether cultural, linguistic, religious or ethnicity, has always been a part of Indian Tradition. In Pondicherry, the multilingual setup has reasons for its existence. The major factor for the multilingualism in Pondicherry is the geographical discontinuity of the territory[1]. There are also some socio-political and historical reasons for the existence of multilingualism[2]. Apart from this, the existence of Sri Aurobindo Ashram and the Auroville, the international city, attracted many Indians and foreigners to Pondicherry.

Complex Language Policy Reflecting Complex Linguistic Situation

Taking these facts into consideration, the official language policies are framed in Pondicherry. The language used for official purposes are also very distinct from other states. Tamil, Telugu, Malayalam, English and French are reorganized for official purpose as per the official language policy[3].

Even though the Union Territory has an official language policy, it did not have a distinct education policy of its own until this order is given. Due to geographical distribution of its various parts, the Territory adopts the policies of the adjacent major states. As for school education is concerned, the territory is considered as part of the respective states, such as Tamilnadu, Kerala and Andhra Pradesh. The examination is also conducted by these states for the students of Pondicherry.

Hence Pondicherry Union Territory has two different policies with respect to language education:

i)   Three language formula as adopted in Kerala and Andhra Pradesh for Mahe and Yanam regions respectively.
ii)   Two language formula in Pondicherry and Karaikal as adopted by Tamilnadu.

Language in India www.languageinindia.com   40
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Tamil, Telugu and Malayalam are studied as first language in the respective regions. English is the second language. Mahe and Yanam have Hindi from V standards irrespective of medium of instruction.

Complex Language Education

The language education in urban Pondicherry is complex and unique. There are many languages such as Tamil, French, Hindi and Sanskrit being taught. The number of languages introduced and the manner of introduction such as optionally or compulsory, level of introduction vary from school to school. The interesting situation in Pondicherry is that, Tamil, Hindi and French are being taught as first language in school curriculum. One can select any one of these languages in schools and even change the first language opted at the secondary and Higher secondary stages.

The Place of French

The French ruled Pondicherry for more than two centuries. At the time of independence from French rule, an option was sought from the people for French citizenship. Many opted for French citizenship and since then they have been living both in Pondicherry and France. Hence, the government of Pondicherry introduced French as the first language in school curriculum. The government also started French medium schools in Pondicherry, Karaikal and Villianur.

Apart from the government schools, the French government also has a school called Liscey Francaise in Pondicherry. In this school, the second language is English and Tamil/German/Spanish are being introduced as third language. In the government sponsored French medium schools, English is being taught as a subject but Tamil is not at all introduced even as a subject.

Urban Pondicherry and the Rationale for the Government Order to Teach Tamil

It is to be noted that in urban Pondicherry, no school offers Telugu (or) Malayalam language. Families who have migrated from Mahe (or) Yanam prefer Hindi as first language rather than Tamil to their children. Because of the existence of significant number of Hindi bilinguals and also to facilitate the children of Central Government employees, Hindi has been introduced as first language in Pondicherry. Most of the Private English Medium schools offer Tamil, Hindi, French as first language. The situation is such that even without learning the dominant language Tamil, a child can complete its school education. Hence, the government of Pondicherry issued the order offering facility to learn Tamil language up to 8th standard.

Increase in Language Burden for the Students of Certain Categories

This order, if made compulsory, would demand that all students learn Tamil thereby would create a parity among students. In a situation where only a two-language formula is implemented, this order creates a handicap for those students whose mother tongue is not Tamil.

Language in India www.languageinindia.com   41
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

For example, in Mahe and Yanam regions, three language formula is being adopted. Because of this order, the students who have opted for Hindi/French, have to study Tamil additionally. That means, these students have to study mother tongue, English and Tamil whereas in the schools in Pondicherry where a two-language formula is in force, the Tamil mother tongue students are required to study only two languages, that is, Tamil and English.

Sequencing Languages to Avoid Additional Load

There is no second opinion that the language of the state should be studied for integration and administrative convenience. That is why the Government has indirectly introduced this order. Instead of this, Tamil can be made compulsory up to fifth standard and from VI standard onwards, students may be permitted to opt for either Hindi or French. It is also observed from the students that the reason for opting for Hindi/French is to score higher marks in the examination. We also need to scrutinize why scoring higher marks is easier in these languages.

Differences in the Learning Processes of Various Languages

The languages like Hindi and French are more easily learned in the multilingual set up but the acquisition and learning of Tamil is different.

The acquisition pattern of Tamil language is different in the sense that the form of language acquired in day-to-day living is not taught in the schools. This is due to the diglossic nature of Tamil. But the interesting acquisition pattern in Pondicherry is the acquisition of Hindi. In general, a language can be acquired only in the dominant language situation. Hindi is not the dominant language in Pondicherry, but the multilingual set up has made it possible. The form of Hindi students learn in day-to-day living is rather close to the form of Hindi in the schools. Of course, lexical choice poses some problems, in addition to the grammar gender.

A survey conducted by the Pondicherry Institute of Linguistics and culture in collaboration with the Central Institute of Indian Languages on language use patterns also confirms that Hindi can be acquired in the neighborhood and work place domains. This may be one reason for other tongue children to choose Hindi as first language when it is offered in schools. Additionally, lexical items do exhibit some similarity between languages such as Hindi, Gujarati, and Bengali. This creates an impression that learning Hindi is easier and quicker. There is also a general overall pattern of loyalty: Speakers of Indo-Aryan languages, when given an option to learn a South Indian language or Hindi, generally opt for learning Hindi. There are also communities and families or castes among Tamils who would prefer to learn Hindi on the assumption that they already know Tamil and that Hindi is gateway to jobs in "northern" states. They tend to define loyalty to their mother tongue from certain ideological angles, which enable them to prefer other languages than Tamil for study and use. This is a very complex issue.

Making the Learning of a Second Language Easier!

Language in India www.languageinindia.com   42
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

As already stated, in the case of Hindi, the students will learn what they acquire. There are a few studies which state that the order and manner of acquisition of the mother tongue may influence the learning/acquisition of a second language. There are also studies which state that the learning of a second language does not involve the transfer of structures from the first language, but rather it involves what is called creative construction (Dulay & Burt 1974).

This means that the process of acquiring a second language is controlled primarily by universal cognitive principles that determine how learner would approach the language regardless of previous knowledge. Krashen (1982) claims that the similarities reflected a common underlying process define *acquisition*, which is responsible for the bulk of second language acquisition in any context. He further claims that unconscious acquired knowledge of target language is responsible for normal SL performance (cited in Beebee 1988:166)

A language such as Tamil may be acquired by school children from non-Tamil language groups in Pondicherry both in the school environment and the neighborhood environment. The acquisition of Tamil in school environment is not possible since most of the English medium schools do not encourage students talking in Tamil. Even if these students acquire a variety of Tamil either in school or neighborhood, that variety will not be similar to the variety they learn at school. Apart from this situation, loyalty and motivation exhibited by the families of children that help or hamper learning Tamil are also important factors.

The Tamil Textbook Introducing Tamil to Non-Tamil Speaking Students

In this context, the book entitled 'Arimukat Tamil' introduced by the government of Pondicherry to facilitate Tamil learning can be analyzed. This book is suggested for all the students from 1st standard to 8th standard from the year 2003. This contains lessons on the script, morals, and a few songs. From the content of the book, one can infer that it aims to teach the written/literary variety of Tamil.

It is mentioned earlier that Tamil is a diglossic language. The very nature of the diglossic situation in Tamil demands teaching/learning of both the written and spoken varieties in the context of second language teaching/learning. Even though the acquisition of spoken variety will be helpful for day-to-day conversation, the spoken variety is not at all encouraged in the learning situation.

The Primary Choice and Purpose: Which One to Teach First?

Hence, the primary issue is not the choice between the two varieties but how to introduce both. The strategy to teach Tamil beginning with spoken Tamil has been preferred by a few scholars (Kumarasamy Raja 1966, Rajaram 1979, Shanmugam Pillai 1965). This is based on the fact that Tamil is acquired by the native children in this order.

Language in India www.languageinindia.com 43
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

There is another group of linguists who prefer written form to be introduced first to the second language learners (Annamalai,1980, Gnanasundaram,1980, Kothandaraman 1975). They have the following reasons for their preference.

1) The written form is more basic than any other dialect for deriving the various dialectal forms.
2) Even if the student fails to master the spoken language, he will be able to read and write and this will be understood by most people.

There are also scholars who favor the simultaneous introduction of both written and spoken varieties (Ramasamy, 2002)

Methods

These types of differentiations were suggested for the students, who study Tamil as foreign language. The goals, methods, and materials are duly differentiated when western models of educational process are followed. Hence grammar translation, and/or structural and communicative methods are followed.

The traditional language education in India does not make a distinction in methods, materials, etc. Teaching a language in traditional methodology is teaching a few poetry and prose pieces. The book published by the government of Pondicherry typically follows the traditional methodology. This book is acceptable in the situation where the spoken variety is already acquired and the written variety is being learned in the school. The needs of those students whose mother tongue is not Tamil are very different from those of the students whose mother tongue or the language of early childhood experience is Tamil. Pondicherry Introductory Tamil textbook fails to meet their needs.

The Present Situation

As I mentioned in the beginning of this chapter, the Order is not implemented now. So, the situation is somewhat different from originally intended by the government.

The Government of Pondicherry had been adopting the text books published by the Government of Tamilnadu for teaching Tamil, as first language. For a brief period, the government produced its own book, which did not differentiate between first or second language materials. This attempt has also not been pursued at this moment.

Once again, the textbooks from Tamilnadu are adopted.

The changes contemplated and adopted and then finally not implemented offer us an insight into the complexity of language planning in a multilingual set up.

Language in India www.languageinindia.com 44
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Chapter 5

Puristic Idiom: The Case of Tamil

The Nature of the Act of Purism and Purification

Purification is an important activity that many languages undergo in the process of standardization.

The basis for the act of purism may either be socio-political or linguistic or both. Every correction act directed towards language materials has some overt as well as covert ideologies. Most of the purification acts are more of political in nature. Linguistic tokens are exploited to implement underlying ideology/ideologies.

The act of purification involves removal and replacement of not only the foreign language elements, but also dialectal or social varieties. Depending on the nature of the contacting language items, purification process is advocated in languages.

Definitions of Purism

Hence, there have been many definitions of purism in the literature focusing on different aspects of it. Much significance is attached towards the source of enriching language after replacement of loan words. Wexler (1974), Auty (1973), and Moskow (1991) have given many definitions on linguistic aspects of purism.

Newstupny (1979) has identified three related but distinct types of purism by including linguistic and political aspects. They are

> 1) Discourse purism
> 2) Puristic idiom
> 3) Ideologies of purism.

Discourse purism can be used with regard to the set of language correction acts which are employed to remove certain undesirable segments of speech act. This can be effected without speaking about it.

The puristic idiom refers to ways of communicating the purification process. The reasons for considering certain elements such as loan words or dialectal words or neologism as undesirable and ways of communicating the correction process are defined as puristic idiom.

The ideologies of purism are normally reflected in the puristic idiom. An attempt is made in this

Language in India www.languageinindia.com
45
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

paper to study the patristic idiom in Tamil society at two different periods.

Situation in Tamil

The term *tani-t-tamil* 'pure Tamil' was first used by Swaminatha Desiker (18th century) but he used it in the negative sense, implying that there was no such thing as pure Tamil (Ilankumaran 1986:21).

The Pure Tamil Movement was initiated by Maraimalai Adigal in 1916. The influence of Sanskrit as a language of religion, philosophy, etc., over Tamil was high at one time. The social and historical backgrounds of the genesis of Pure Tamil Movement were elaborately studied by Annamalai (1979), Ilankumaran (1989), Saratha Nambi Aruran (1992), Kothandaraman (1996) and Ramamoorthy (1997).

It is generally observable that the attitude of preserving the purity of Tamil has been there since the period of Tolkappiyar, the earliest Tamil grammarian. During the initial period of the modern movement, the puristic idiom was that indiscriminate use of Sanskrit and other foreign words had put to disuse elegant, effective and common words, destroyed the sweetness, fertility and purity of Tamil, created as impression that Tamil cannot function independently (Adigal, 1919:18).

There had also been argument against the use of Pure Tamil saying that the pure Tamil words are limited in number and kinds, and all thoughts could not be expressed using only these words. Purism was even criticised as a retrograde step comparable to the civilized person becoming a savage (Vaiyapuri Pillai).

Advocating the use of Pure Tamil, Adigal eliminated all the Sanskrit expressions which had been used even by himself in his earlier texts. The Sanskrit expressions were replaced by going back to old literary and inscriptional sources and by coining new words with native roots.

The process of elimination includes proper names, personal as well as place names. Maraimalai Adigal was however aware that it would be impossible for Tamil to discard the non-Tamil influence completely.

Kothandaraman (1996; 150), quoting from the Mullaip pa:ttu a:raycciyurai of Adigal, stated that Adigal was particularly convinced that English could contribute much to the enrichment of Tamil. This statement is valid only if the contribution be taken at the level of models for enrichment and not the language itself. But it was his intention not to use Sanskrit in Tamil writing to the extent possible, but admitted the inevitability of using Sanskrit and other language materials, wherever they were found to be indispensable.

But Devaneya Pavanar, a follower of Adigal and a great Tamil scholar in his own right, had extreme views on the origin of Tamil and its relation to Sanskrit. His love for Tamil was such

Language in India www.languageinindia.com   46
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

that he could not tolerate even the use of widely accepted Sanskrit expressions.

Characterizing Tamil Purism

Tamil Purism can be categorised as x-phonic, i.e., directed at material from a specific language, namely, Sanskrit. Even though at the surface level it was directed at all foreign elements, Sanskrit loans were the main target for Tamil Purism.

Generally speaking, there is a tendency to use the words of Tamil origin in preference to the words of Sanskrit origin that may be in use in the spoken variety. Elimination of Sanskrit words and using Tamil words in their place is quite common. This zeal is rather muffled when English words are used in Tamil.

English and Sanskrit languages are the two dominant languages that stood as tokens or signs of intellectual attainments among the Tamils in the recent past. While no such function is now assigned to the use and knowledge of Sanskrit, English still continues to perform this function in the Tamil society. Sanskrit is perceived to be the language of Brahmins for several reasons. The predominant presence of the Brahmins in civil and business services was seen to be restricting the entry of non-Brahmins into these domains.

The extraordinary zeal for Sanskrit among the Brahmins and their early reluctance to teach Sanskrit to non-Brahmins reason also contributed to the perception that Sanskrit is the language of the Brahmins. There are several other reasons but we will deal with these here. I must, however, point out that the zeal for the manipravaLa style among the Brahmins and some elitist sections of the non-Brahmin communities among the Tamils in certain religious works was an important reason that gave birth to the tendency to eliminate Sanskrit words from Tamil writings that resulted in this perception.

The Goals of Tamil Purism

The most important puristic idiom of the Tamil is to show the independence and richness of Tamil. Ample evidences were put forward from different sources to assert the distinctiveness and independence of Tamil language, literature and culture. Robert Caldwell, (1856) in his "Comparative Grammar of Dravidian languages" proved that Tamil was genetically unrelated to Sanskrit. A large number of the manuscripts of Tamil literary works of the past were discovered and printed. They gave not only concrete proof to the antiquity of Tamil language but also clearly revealed the independence of Tamil from Sanskrit.

Use of Attributes to Tamil as Evidence of Pristine Purity

The attributes used by Tamil poets to describe the Tamil language are often quoted by the purists to point out the superiority of Tamil. The following are some of the attributes of Tamil:

Language in India www.languageinindia.com   47
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

1. *paintamil* – green Tamil, 'ever green because of its conservative character'
2. *kannittamil* – virgin Tamil 'no drastic change in the structure'
3. *c:rilamai tamil* – beautiful Tamil 'youthfulness'
4. *vantamil* – fertile Tamil 'vastness and richness of Tamil lexicon'
5. *centamil* – perfect of cultivated Tamil.
6. *tonmoli* – antiquated language.
7. *tintamil* – sweet Tamil.

There is also an attribute like *kotuntamil* which implies the uncultivated variety of Tamil with the mixture of the colloquial, dialectal, and borrowed words. These attributes and other types have been used in Tamil literature to highlight the highly cultivated status of the language. Tamil Purists used these to emphasize the pristine nature of Tamil language.

Targets of Purist Movement

As in the case of the earlier periods, the puristic idiom of present day activities also has some targets and motives. At present, the movement for purification of language has lost its steam. The slow in momentum is also due to the fact that the goals of this Movement are part of the accepted tenor of Tamil use. There are also very committed and radical and activist-purists, who propagate their views vigorously in Pondicherry. The intensity of their activities is less and the activities are more or less confined to organizing literary meets and occasionally public demonstrations.

A Descriptive List of Pure Tamil Organizations

We notice the following organisations in Pondicherry from the pamphlets distributed by them.

i) *anaittulaka tanittamil munnerrakazhakam*
   (Transworld Pure Tamil Promotion Party)

ii) *anaittulaka tanittamil valarcci niruvanam*
   (Transworld Institute for the Development of Pure Tamil)

iii) *putu tamil panpa:ttu puratchi iyakkam*
   (RevolutionaryMovement for New Tamil Culture)

iv) *tamil Ka:val patai*
   (Tamil Protection Force)

e) *tamilinap pa:tuka:ppu Ku:ttamaippu*
   (Tamil Race Protection Federation)

f) *tamil valarci natavatikkai Kulu*
   (Action Commitee for the Growth of Tamil)

Language in India www.languageinindia.com   48
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

g) *tanit tamil iyakkam*
   (Pure Tamil Movement)

Most of the above mentioned organisations propagate their views through short notices and pamphlets. The content of such notices and pamphlets projects these organisations as functioning systematically to create awareness for the use and development of Pure Tamil among the public. Their goals are clearly understood in the descriptive names of these organizations.

The Anti-English Posture of Present-day Purist Movement

The present-day Purists focus their attention also on English unlike in the past. English is seen to reduce, and will ultimately subordinate and eliminate, the use of Tamil as the dominant medium of expression among the Tamils. The goal of these organisations is to promote the unity among Tamils though language use and identity.

There are new attributes such as *teli tamil* "clear tamil" *putu tamil* "new tamil" *aruntamil* "rare tamil" *tu:ya tamil* "pure tamil" etc are used now. There are certain slogans as given below, which exemplify their activities.

> *a:nkilattai o:lippa:m* "(We will) avoid using English."
> *aruntamilai valarppo:m* ""(We will) promote Tamil, which is precious."
> *tamilar orrumai o:nkuka* "Let the unity of Tamils increase!"
> *tamiliar orumaippa:tu o:nkuka* "Let the unity of Tamils increase!"

The above idioms show the ideology of these organisations. There were arguments put forward against Pure Tamil movement that the activities would make Tamil parochial, narrow minded, etc. But the slogans like 'Be a world citizen and purchase world commodities" are articulated to show that their organisation is not parochial. The co-ordination of Tamil community through the development of Pure Tamil is a new agenda of the present-day purist.

The 'Revolutionary Movement for Tamil Culture' strongly criticizes the use of English by people through notices. The slogans against English are framed on the pattern of the slogans adopted by early Rationalist Dravidian groups which questioned the existence of God. The purists replaced the word 'God' with English as follow.

> *A:nkilam kalantu pecupavan mutta:l* 'One who mixes English in their Tamil speech is fool.'

> *A:nkilam kalantu elutupavan ayo:kkiyan* 'One who mixes English in their Tamil writing is characterless scoundrel.'

> *A:nkila mo:kam pitittavan ka:ttumira:nti* 'One who is infatuated with English is barbarous, uncivilized.'

Language in India www.languageinindia.com   49
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Academic Seminars and Literature in Support of Pure Tamil Movement

Some organisations like tanitamil iyakkam and tamil valarcci natavaikkai Kuzhu conduct academic-oriented activities like seminars and propagate pure Tamil words though their journals *'vellum tu:ya tamil'* and *teLLu tamil'*.

The organisations advise people to use Tamil names for their children. To facilitate the use of Tamil proper names, boards containing, Tamil names are displayed in important spots in the city. Pure Tamil words are created for common dishes like *panniya'* for bun, *kulambi* for coffee, etc.

The Tamil valarcci natavatikkaikuzhu comprises of literary scholars whose aim is to make known and propagate the richness of Tamil and to persuade the government to use Tamil in the domains of administration, education, etc. The persistent activities of this group are the main force behind the establishment of a Tamil development wing in Pondicherry administration. To inculcate a sense of pride in using Tamil, these scholars encourage and make demands on the officials to write their signature in Tamil only. The government also issued orders advising the officials and staff to write their signature in Tamil. The scholars also made demands on mass media for the correct use of place names and for avoiding unnecessary loan words.

The journal *tu:ya tamil* grades the officials in this manner:

> 'Those who write their signature voluntarily in Tamil are very good Tamils.'

> 'Those who write their signature following the advice of others are also good Tamils.'

> 'But, is a person who writes their signature at the instance of government, a Tamil?'

In the same issue, the members of this association are advised to change their names into pure Tamil names. This is the first qualification to be a primary member of that association.

Attitudes of Pure Tamil Supporters

The study of attitudes of various associations is important to understand the extra-linguistic goals of the Pure Tamil Movement. The discourse of the Revolutionary Movement for Tamil Culture indicates that this organization considers pure Tamil as a unifying force for Tamils all over the world. In most cases, retention of Tamil identity through the unity of Tamils seems to be the major goal.

Some Linguistic Processes of Purism, as It Relates to Tamil

Language in India www.languageinindia.com 50
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

In the purification process, neologism and dialects become the major source for the supply of lexical items.

We can identify at least two groups among the Purists when it comes to coinage of terms.

Purism may operate on all linguistic levels. But more emphasis is given to the vocabulary than the other levels of language. In certain cases, purists consider script as a scared matter and they do not attempt to modify it.

But those purists who consider language as an instrument try to modify script on the basis of efficiency and simplicity. The activities of purists who belong to 'Transworld Pure Tamil Promotion Party' clearly indicate that they consider language as an instrument by modifying the script system completely. The revised script system is followed in their booklets, notices, etc.

The reformation of the script system suggested by this group is completely different and deviant from the suggestions of others.

At the level of vocabulary as many as 3000 science and technology Tamil expressions for various terms by them (Arima makilko, 1988)

> *Palinikam* – Mica
> *Tulluntu* – Scooter

As for the attitude of the second group, it they retain the language in an unchanged traditional form. They always replace the loan words by selecting words from literary sources. Even well assimilated loan words are replaced by archaic words as follows.

The efficiency of the newly created words are also evaluated by taking literature as source.

> Copy – *pati, nakal*   New word   (*pakarppu)*

> Plastic – *Kulaimam, Nekil, Nekile*   (*Va:rppan*)

Enrichment Models: Loan Translations

Regarding the enrichment of the language, the purists always depend on models of non-native origin but use materials from Tamil. Purists translate or replace all the loan materials into Tamil by taking Sanskrit or English models as the basis. Even for the translation of proper names, Sanskrit models were taken as the basis. The calque or loan translation serves as a healthy compromise between linguistic chauvinism on the one hand and the unnecessary use of foreign words, on the other.

Thomas (1975:23) pointed out that the calques (loan translation) satisfy aesthetically and

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry
51

functionally, being national in its outer form yet supranational in semantic content.

Where is the Purist Tamil Movement Heading Toward?

The passion for the mother tongue and a determined quest for its retention in all the domains of language use including its total use in government administration, education and media have led to the emergence of Purist Tamil Movements and their dynamic activities in Pondicherry.

The followers of these associations are not adequately trained in modern theories of language and linguistic analysis. They base their activities on the ideas of Maraimalai Adigal and Pava:nar.

The contribution of the Purist Tamil Movement to the enrichment of modern technical and ordinary language vocabulary is very commendable, indeed. If they could also embrace the suggestions available through linguistic investigations, then their future contributions to Tamil will become very relevant.

However, one should also note that the prevailing apathy for such efforts among the Tamils, because of the ever growing immense code switching and code mixing, will make their effort more difficult and less fruitful in the years ahead.

In addition, there is great change in the socio-economic status of leading and majority non-Brahmin castes. The modern generation of these castes has become prosperous and more modernized, imbibing modern education and technology. This change in socio-economic status has led to the apathy mentioned above. These castes became the bedrock of the Pure Tamil Movement when it started, as there was close affinity between the political and socio-economic goals and the Pure Tamil Movement. This link is more or less broken. This makes the close identification of the Pure Tamil Movement and the development of Tamil as the sole and primary medium of communication more difficult to foresee and a less passionate theme for most people, both in Tamilnadu and Pondicherry.

Language in India www.languageinindia.com   52
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Chapter 6

Language in India www.languageinindia.com 53
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

The Ideology Behind Tamil Purism

Linguistic Purism

Purism as a phenomenon is not only restricted to language but also is closely connected with the attitudes and the cultural aspects of a speech community. Purism is primarily viewed as a response to societal problems. Purists consider the presence of undesirable elements in their language as a problem to be solved in order to achieve and maintain distinct identity and proper status for their language.

Hence, purification can be categorized as one of the aspects of language planning; the others being revival, reform, standardization and modernization.

Dimensions of *Purism*

The term *purism* is used for various types of linguistic activities (Thomas 1991; 10-12). The absence of words of non-native origin may be the criterion of purification in some languages, while removal of the elements that are deemed to be foreign and replacing them by elements of national characters is considered as purism in some other languages. Efforts of classicalization, removal of colloquialism and removal of dialectal forms are also termed as purism for some speech communities.

Thomas (1991:12) proposes the following definition by combining the best features of the other definitions:

> Purism is the manifestation of desire on the part of speech community (or some section of it) to preserve a language from or rid it of, portative foreign elements or other elements held to be undesirable (including those originating in dialects, sociolects, and styles of the same languages). It may be directed at all linguistic levels but primarily the lexicon. Above all purism is an aspect of the codification, cultivation and planning of standard languages.

Apart from this, scholars like Annamalai (1989) and Neustupny (1989) define purism in terms of sociopolitical dimensions.

Annamalai (1989: 230) observes purism as a linguistic manifestation of a social act to reject dominance and assert self-identity.

A Type of Language Correction

As already reorted, Neustupny (1989) considers purism as a type of language correction act. He

L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

classifies purism into three types by including all linguistic and socio-political aspect. They are

     1. Discourse purism
     2. Puristic idiom and
     3. Ideologies of purism.

Discourse purism can be used with regard to the set of language correction acts which are employed to remove certain undesirable segments of speech act.

Puristic idiom is defined as a way of communicating this type of language correction. The language correction processes vary depending on the attitudes of the people towards language segments. The language segments that are considered as undesirable include dialect materials, foreign language materials from related/ unrelated languages, etc. the reasons for considering those segments as undesirable and ways of communicating about the correction process by the speech communities are defined as puristic idiom.

The ideologies of purism are normally expressed in the puristic idiom (Neustupny 1989: 212).

Ideologies and Puristic Idiom

The puristic idiom need not necessarily reflect the ideologies always. Some speech communities address the issue in one way, but act in different ways regarding purification process.

An attempt is made in this chapter to study the purification process in Tamil at two different periods, that is, before and after the movement of purism in Tamil.

Purism in Tamil

Tamil had been in contact with Sanskrit from time immemorial. Various religions and religious sects in India – Hinduism, Buddhism, and Jainism, etc., have developed their discourses, theology, and rituals, etc. using the medium of Sanskrit. Traditional Indian philosophy and education employed Sanskrit for their expression and development. Literary forms from Sanskrit are varied and have impacted all the major Indian languages. Sanskrit has remained the bedrock of most Indian languages for lexicon, syntax, semantics, phonology, etc. Sanskrit has impacted ordinary people as well through mythologies, lexicon and other expressions throughout India. Thus, over the vast historical period, Sanskrit contributed a lot to the development of Indian languages and Indian. In modern times, Sanskrit continues to be perennial source for lexical coinage and use.

While Tamil is no exception to the influence of Sanskrit in lexicon and semantic nuances and literary forms, the persistent and enduring awareness of Tamil scholars of the past and the present to preserve the purity of Tamil is amazing, indeed. This resistance to Sanskrit influence and the zeal for retaining distinct identity has always been there in the Tamil society.

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry
55

Grammar Sanctions against Code Mixing

This is very much evident even from the earliest grammatical work in Tamil now available, namely, Tolkappiyam. Tolkappiyam speaks of Sanskrit words and their use and regulates the ways by which such words and expressions may be imported. In particular, Tolkappiyam set up rules on how to write Sanskrit words using letters of the Tamil script. There is no special provision provided then in the Tamil script to write words of Sanskrit origin, as done these days. This actually helped Tamilize the pronunciation, spelling and loan translation of Sanskrit words in Tamil. Throughout the major part of the Tamil history, except for the last three centuries, these rules were strictly followed in Tamil literature, thus maintaining some puristic trend in Tamil.

Thus, during the earlier period one could observe the closure of Sanskrit materials to some extent in Tamil but models were not closed (Wexler 1974; Annamalai 1979). Indeed, Sanskrit words were translated into Tamil, Further, the Sanskrit words were transliterated in such a way to suit the phonological system obtained in Tamil.

It is important to note the significant part played by loan translation in maintaining purism in Tamil. Loan translation has been a major means for this purpose.

Elements for the Growth of Code Mixing

The impact of Sanskrit over Tamil language and literature from the 12th century onwards was with such force that it affected the identity and independence of Tamil. With greater emphasis on religious institutions and construction of temples where worship followed Sanskrit rituals probably replacing the earlier models of worship through Tamil, with the emergence of elitist Temples with large landholdings, with the widespread use of inscriptions as a major source of dissemination of information relating to social works, and with the rise in feudalism and the rise of various dynasties with great inclination to regard Sanskrit as superior, Tamil began to receive large numbers of words. However, such receipts still could not be fully accommodated because of the barriers set in the Tamil script as per the grammatical traditions.

When manipravaaLa style of mixing Tamil and Sanskrit became fashionable along with the ever-growing caste divisions with sharply marked hierarchy, literacy and mastery of manipravaaLa appeared to be identical. Code-mixing at the lexical level became very prestigious. And this added to the erosion of the distinctive characteristics of Tamil.

Genesis of Modern Purist Movement in Tamil

The socio-cultural and political conditions of the Tamil society during latter half of the 19th

century were also very conducive for the genesis of pure Tamil movement. The genesis of pure Tamil movement, the social situation during that period and its implications, etc, were studied by many scholars (for details see: Annamalai (1979); Kailasapathi (1978); Saratha Nambi Arooran (1994); Ilankumaran (1991)).

Not a Negative Movement?

From these studies it is observed that the implication of pure Tamil movement could be inferred both at the linguistic and societal levels. Scholars, who stepped up the movement in favor of purism argued that the movement was aimed to reform Tamil language and it was not a negative movement against Sanskrit.

At the linguistic level, the arguments put forward by the purists were that the indiscriminate use of loan words would destroy the sweetness, generative capacity and the beauty of Tamil. In addition they argued that the loan words would create an impression that Tamil could not function independently (Adigal 1919: 18,19).

Selected Items for Rejection

Hence purists not only rejected the loan words but also the dialectal and other words which, in their view, affected the intelligibility and purity of Tamil. (However, soon in the second half of the 20th century, dialects would find a favorable treatment as it is in the dialects that the leaders and scholars of the Purist Movement would find pure Tamil words. Moreover they would find real Tamil words for science, technical objects and administration in the dialects.) While removing the loan words the purists selected old literature as a major source for the creation of new words.

The Purists not only opposed the use of Sanskrit words but also replaced many Sanskrit words with classical Tamil words. The revival of Tamil from the "clutches" of Sanskrit was made possible only because of the rich content of Tamil literature which has 2000 years of continuous literary tradition.

Justification for Purging

At that time, Tamil purification process was justified for the following reasons.

1. To uphold the tradition of Tamil
2. To maintain a distinct identity
3. To oppose imposition and foreign dependency
4. Aesthetic criteria
5. Intelligibility criteria.

Covert, or Not So Covert, Ideology behind Pure Tamil Movement

Language in India www.languageinindia.com   57
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

A close observation of the Tamil society reveals a covert ideology behind Tamil purism. The covert ideology is to restructure the power pattern of the society.

In the name of traditional caste hierarchy, Tamil Brahmins, even though small in number, gained an upper hand in the Tamil society and occupied power domains like religion, administration, education, technology, corporations, etc. However, this domination was not a recent creation or imposition. It is easily recognized from the days of Pallava dynasty and throughout the recorded history of Tamilnadu.

But with the East India Company and British rule, with the emergence of modern ideas of equality and job opportunities for all, etc., with the abolition of zamindari system, and such other progressive measures adopted from the British system and with the impact of Christian missionaries, other castes also wanted a share in the economic and social superiority of Tamil Brahmins. Brahmin families along with a few vegetarian castes among the Tamils had a long history of formal education and thus were able to take advantage of the opportunities under the East India and British rule. They kept this lead to the exclusion of other sections of the society. In addition, the Tamil Brahmins kept their dialect unattainable by others by mixing a lot of Sanskrit words and made their dialect as a distinct social marker. While one may be able to find quite a bit of similarity between the caste dialects of non-Brahmins, there is a wide gulf between these dialects as a group and the dialect of the Brahmins. To assert their distinctiveness the non-Brahmins rejected Sanskrit words. The emergence of the Dravidian movement is an elegant testimony to the social struggle during that period.

We must also admit that no single description of the processes involved in the emergence of the Purist Movement would be a satisfactory explanation. Historical, economic, social, political, linguistic and psychological factors are involved in this process. These factors found/find their way into the definition and operation of the Purist Movement.

Achievements of Tamil Purism

The achievements of Tamil purism could not be underestimated by designating it as an elitist movement. The major achievement of the Pure Tamil movement was rejuvenating and reviving the pride of Tamil language. Ample evidences were put forward to assert the distinctiveness and independence of Tamil language and literature (Ibid: 43). Vitality and independence of Tamil were also established by replacing all Sanskrit loan words.

But the main drawback of the movement was that the purists fully depended on the literary sources for the development, until recently. Even the well established loan words were also replaced by the literary words which created problem in communication as well as in standardization. The purists had taken an extreme stand by insisting on the common people to speak in standard dialect in the place of spoken dialect (Kothandaraman 1996: 153).

Language in India www.languageinindia.com 58
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Significant Success

As already reported, the impact and influence of Sanskrit was not only on Tamil but also on other Indian Languages. There were similar movements in the history of other languages like Malayalam, Telugu and Kannada. But the impact of those movements was not as effective as in the case of Tamil.

The main reason for the success of the movement in Tamil may be attributed two two reasons, namely, (1) the emotional attachment of the people towards Tamil and (2) the rich literary tradition of Tamil.

The attitude of Tamils towards their language was a major factor in this regard. Blunted by the lack of early resistance to Sanskrit words, by the lack of grammatical traditions that encouraged elimination and/or drastic modification of borrowed Sanskrit words, and by the early introduction and adoption of script accommodation, the people of other tongues did not/do not consider Sanskrit is a threat to their distinct identity. It is also possible that the continuity of their distinct identity, despite massive borrowing from Sanskrit, enabled them not to react or overreact to incursions of Sanskrit lexicon, script and letter arrangements, and even grammatical categories. They began to look at social issues such as the domination of Brahmins and other upper castes in non-linguistic terms. For the Tamils, language plays the most crucial window to almost any and every social and political issue. In addition, language has become a very emotional and psychological issue. This was an important factor which protected the language whenever there were threats to the independence and distinct identity of Tamil.

However, linking politics, identity and emotions to language is getting to be more evident in the sister languages of Tamil in South India. The relation between the language and the speaker was an emotional one.

Language in India www.languageinindia.com   59
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Present State of Purism

The present trend of Tamil purism can be addressed by taking a dictionary titled *The Dictionary of English Loan Words in Modern Tamil*, compiled by Chandran Tucker (1986) as evidence.

This dictionary contains an alphabetical collection of about 4000 English loan words used in modern Tamil. This dictionary offers an interesting sociological study.

Language is a social phenomenon. The study of language change reveals the changes in the social system and consequent developments in the society. The developments and the attitudes of the speakers are manifested through the kind of vocabulary they use in their discourse. Hence, the materials included in a scientifically prepared lexicon prove to be of an immense use for understanding the social history of the language.

Sources from which Loan Words were Collected

The loan words entered in this special dictionary have been collected from wide sources such as:

1. Popular periodicals (A:nanta Vikatan, Kalki, Kalaimakal, Kumutam, Rani, Tinamani Katir), covering over a period of six months.

2. Daily newspapers (ma:lai Muracu, Tinamani, Tinatanti) covering a period of one month:, and

3. Two thousand pages of modern novels and short stories.

The loan words are given as they were found written in the above mentioned sources and arranged in the Tamil alphabetical order. It is stated in the foreword that this is prepared with the intention to help practically the foreign students in such a way that they themselves can take reading exercises and identify English loan words in modern writing such as in newspapers and magazines. However, it is a good source book for the study of linguistic and social aspects of loan words in modern Tamil.

Revealing the Impact of English over Modern Tamil

This dictionary is an eloquent testimony to prove the impact of English over modern Tamil.

This dictionary reflects the trends of later part of the 20th century journals, novels and newspapers. This period is very important since it is a period of rapid modernization both in Tamil society and language.

At the level of language, national languages are introduced in new domains replacing the colonial English language. Those languages have to be developed in such a way to function effectively in their respective domains. To cope up with the modernity, every Indian language

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

60

has to create new vocabulary and new styles. One of the important sources of vocabulary development proved to be borrowing.

The Tragedy and Irony of Borrowing

Unfortunately, the study of the English loan words in the present dictionary shows that the words are not borrowed to express modern concepts. The terms listed in the dictionary are common words used by the literates in their day-to-day conversation. Hence, it is very clear that the words are borrowed for prestige sake. The new clusters and transliteration of English words entered in this dictionary remind us of the same or similar strategy adopted for the use of Sanskrit words in the early period.

As the Ecclesiast declares, there is nothing new under the sun! (Ecclesiastes 1 : 9).

Comparative Study of Tamil Purism

During the pre-era of purification, before the start of the modern day Pure Tamil Movement, linguistically Sanskrit and sociologically the Brahmins dominated the scene. During Vedic and post-Vedic periods Sanskrit was the language of the learned and this learned community was by and large represented by the Brahmins. Sanskrit was considered as a source for language development. But during the post-era of purification, it was English that dominates the scene.

Annamalai (1979) states that even after the struggle made by purists to eliminate all foreign words from Tamil, the existence of a lot of loan words proved purism is an elite conflict for achieving higher power and social control in the case of Tamil, the use of Tamil words in place of foreign words was advocated and propagated by upper caste non-Brahmins raising against the domination of Brahmins. But this is only partially true.

The conclusion suggested in the above cited reference may be true to some extent for the vegetarian non-Brahmin caste scholars who spearheaded the movement. But they were always in the forefront for several centuries to maintain the distinct identity of Tamil through their own religious and sectarian identities. The Tamil priesthood elitist and vegetarian temples with large landholdings were their privileged provenance and they needed to protect their territory.

However, members of many communities that did not have even an iota of share in the social and economic privileges of upper castes joined in the movement to purge Tamil of Sanskrit words. Communities such as Adi Dravidar, Nadar, Vanniyar and Mukkulathor were part of the bandwagon mainly because of their traditional belief that they were/are the protectors of Tamil. And the rising younger generation felt very emotional about the identity issues.

Interesting Statistics

A statistical study made by the author, taking sample texts belonging to two different periods

Language in India www.languageinindia.com
61
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

with a gap of 60 years, shows very interesting results regarding loan words. The data were collected from a weekly, namely, A:nanta Vikatan.

Table 1 Use of Loan Words		
Period	Sanskrit words	English words
1936	25%	10%
1996	10%	8%

An estimate of the use of Sanskrit words in Tamil during 1900-1950 given by
A. Chidambaranathan [as given in Hardgrave (1965: 30)] is that the Sanskrit words used in Tamil have come down to 50% to 20% in fifty years.

But the present state of language purism shows a different trend.

It is observed (from the table) that the usage of Sanskrit and English loan words decreased to some extent in the contemporary Tamil. But new coinages are made by taking English as models. The models used for coining terms are basically either Sanskrit or English.

Modernization of Tamil – Paradigm Change

Modernization of Tamil is characterized by two different processes, namely, Sanskritization and Westernization at two different periods.

In the post-era of purification, we can note, and the present dictionary also proves this, a paradigm change in the Tamil society. Kuhn [1970: 175 (quoted in Thomas 1991:147)] defines a paradigm as "as entire constellation of beliefs, values, techniques and so on shared by the members of a given community". The two paradigms of Sanskritization and Westernization share common features such as elite domination and giving models for coinage in the language.

The replacement of the Sanskrit paradigm by the English paradigm is prompted by many factors as follows

Westernization tries to create a class based society where economic status plays a crucial role. English language is considered as an instrument for achieving economic status and western way of life. But, in the case of Sanskritization, everything revolves around traditional caste based hierarchy. Emergence of new elite class in the caste based society is a post-colonial process in India. This is also very much evident in the use of language where the traditional caste names are replaced by professional terms. Using English terms with professional flavor seems to be more respectable rather than using caste names.

vanna:n   - Doby

Language in India www.languageinindia.com   62
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

ampattan	- Barber
a:ca:ri	- Carpenter

Exclusive exploitation of social resources by a particular privileged community and suppression of other communities in the name of traditional caste hierarchy are under attack by westernization. The later-half of the 20th century being the period of science technology in India, westernization is adopted by Tamils for their advancement.

A Favorable Trend for the Development of Tamil

At present the socio-political situation in Tamilnadu is in favor of Tamil development. Tamil language borrows a lot of models from English for its modernization. There is no such movement to oppose English loan words now. The intensity of puristic tendency is less in the modern Tamil because the intensity of the struggle against social domination is less. It also shows that most of the people favor English for modernization.

The twenty-first century will be an era of globalised free market and competition in trade. Owing to the highly competitive market the multinational companies use the language of the people in order to advertise and sell their product. Hence, these companies inform the consumers about their products using day-to-day Tamil. Thus Tamil is enriched by new words and new forms of discourses which could be easily adapted by a common man. Hence, the ideology of Tamil Purism during the 21st century will be in support of colloquialism and simplification rather than traditionalism. The elites of this century will be the ones who would control mass media and business.

The Political climate is also in favor of the Tamil development.

The DMK party, one of the two main political parties in Tamilnadu, always proclaims Tamil as a symbol of identity in its political agenda. After returning to power in 1996, the DMK Government created a separate ministry for Tamil Development and Culture, to promote the use of Tamil language at all the levels of administration.

The present Government in Tamilnadu, which is also run by the DMK, gives priority to Tamil in certain aspects. It insists on the use Tamil in business sign boards and communication. The government also changed the name of Madras to "Chennai" as part of its efforts to develop and consolidate Tamil identity. The language ideology of the ruling DMK party is "two-language" formula, which favors both English and Tamil. At this stage the role of the Government is to widen the domains of use of Tamil such as administration, education, law, etc., instead of changing the names alone into Tamil. Further extension of domains for the use of Tamil is entirely a policy matter of the present ruling party.

If the power domains such as education, administration, law are easily accessible to a common man, then the development of Tamil society with Tamil language as its main and distinguishing

Language in India www.languageinindia.com 63
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

identity is assured. But, how the new generation of the educated and urban classes will embrace these directions will decide the future.

Language in India www.languageinindia.com   64
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Chapter 7

Attitudes towards Tamil Purism: An Evaluation

EngaL vaazhvum   engaL vaLamum mangada

TamizhenRu Cange muzhangu

Our body, wealth our sweet Tamil
We will surrender to our sweet Tamil

 Udal maNNukku uyir Tamizhukku
'Life to Tamil and body to earth'

Language Attitudes

The above rhetoric of mid-twentieth century is an eloquent testimony for the attitudes of the Tamils towards their mother tongue.

Every speech community has certain attitudes towards their language which need not be similar. There are also some revealing folk attitudes as to "What people think about their own language and the languages of others? Where does our language come from? Where do the names come from and what power is derived from naming people or things? What do we think about speech variation?" etc.

The Deification and the Attitude of Sacrificing Everything for the Glory of Language

But the attitude of 'sacrificing all', for the sake of Tamil is peculiar and unique. Furthermore, the attitudes of the Tamils towards their mother tongue differ from the attitudes of the other language speakers like Malayalam and Telugu towards their mother tongues from the point of view of what constitutes language development, growth, identity maintenance, etc.

Rhetoric as Opposed to Actual Practice

The attitudes of people may be traced not only from their rhetoric about their language but also

from the actual acts they perform for the development and identify of their language.

For example, the great challenge faced by the Indian languages in the context of modernization in this age of information technology is the coinage of technical terms and appropriate registers. The major sources for the development of technical terms are either through borrowing from the dominant language or building terms from out of native resources.

Dependence on Other Languages

Even though every language has the potential to build up technical terms from its own resources, suitable to any age, the dependence of the speech community on other languages reveals the attitude of that speech community.

The processes of the coinage of technical terms in Malayalam, Telugu and Tamil, even though they belong to the same language family, show vast difference. Malayalam and Telugu languages depend more on Sanskrit and English borrowings for language development whereas for Tamil it is through native resources, either classical or modern Tamil, with little borrowing. This clearly shows the differences in emphasis.

Malayalam and Telugu speakers seek their identity even with large scale of borrowing from Sanskrit. They find value in Sanskrit borrowings, which can be retained with the help of their writing system. In fact their writing system was designed with the idea of incorporating Sanskrit words both already in practice and yet to be borrowed. Borrowing was highly valued in these languages. As for the Tamils, language is their life as evidenced from their rhetoric for many centuries. There were many instances where the rhetoric manifested into reality because of their devotions to Tamil, as Sumathi Ramasamy (1998) stated.

The devotional attitude of Tamils towards their mother tongue is not a sudden phenomenon. It has its deep roots at the social, political, historical and cultural levels. It is a type of 'linguistic culture' as Schiffman (1996) states, which contains the existence of earliest records about language, myths, attitudes and elaborate cultural heritage about language.

Nurture of Tamil

The linguistic culture of Tamils had been nurtured on the following lines:

1. The major starting point is the propagation of the discovery of the uniqueness of Tamil by European missionaries. There was a belief among a minor but powerful section of the people that Tamil was derived from Sanskrit which was convincingly disproved by Robert Caldwell. Taking cues from his writings, the Tamil pride was built up in modern times that in terms of origin and divinity Tamil is equal to and no less important than Sanskrit.

Language in India www.languageinindia.com   66
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

2. The knowledge of the existence of a unique literary tradition such as Sangam Literature dating from the Ancient Period and an ancient independent grammar Tolkappiyam, which approached Tamil in truly indigenous ways, inculcated a sense of pride and self consciousness among the Tamils.

3. The printing and publication of ancient Tamil literary works and writings of the scholars helped a large section of the people to know about their literary tradition.

4. The establishment of pure Tamil movement by Marimalai Adigal and the political support it gained, created an awareness about the social inequalities and the growing influence of Sanskrit on Tamil.

Thus, Tamil has been transferred into an object of devotion in the course of social mobilization and political empowerment of its people.

Purism is also a Response to Existing Societal Problems

The act of purism, whether it is consciously or unconsciously performed, can be considered as a response to a particular societal problem. To keep one's language pure is a type of attitude towards language. It needs to be examined from the social and psychological points of view. Although Purism in Tamil had an overt agenda of cleansing language, there was also a hidden agenda of restricting the power pattern of the society.

During the era of purification movement there were many activities undertaken by scholars to purify or revive Tamil language. Those activities had different means and goals.

A Typology of Tamil Development Projects

Sumathi Ramasamy (1998) categorizes these revival projects on the basis of the actor and goals as follows.

1. Religious idiom

2. Counter-Orientalist classicism (a) Compensatory classicism, (b) Contestary classicism

3. Nationalist idiom

4. Ethnic idiom.

The revival projects differed from each other on the following aspects:

a. Whether Tamil be revived religiously or by insisting classicality or by establishing Dravida Nadu.

Language in India www.languageinindia.com 67
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

b. Against whom their efforts be directed or who were the dominating force; whether Brahmins or British.

c. Against which language the struggle has to be directed: Hindi or Sanskrit or English.

d. What kind of Tamil be insisted:- Whether pure Tamil or simple, pragmatic Tamil or People's Tamil.

The above projects clearly show the enormity of the problems encountered by Tamil from many fronts during the Era of Pure Tamil Movement. The identity Tamils and Tamil language were in question.

Hence, scholars report that these types of movements were rarely concerned with language alone. Instead, they are crucially intertwined with the question of identity, of identification of self and other issues (Annamalai, 1989).

Effective Results in the Earlier Period

The struggle against those dominating forces by various revival projects yielded good results in the post-purification movement era. After independence, Tamil language assumes new functions. Tamil was introduced in the domain of administration, mass media and judiciary, where English was previously used. For effective functioning of Tamil in these domains directorates were established and the functions were monitored.

Continuing Confrontation

Large number of technical terms is created in the new domains by taking models from Sanskrit or English and materials from Tamil. There is still a type of confrontation between purists on this aspect, namely, whether to take classical/ancient materials or day-to-day language for coining technical terms. Hundreds and thousands of lexical items from native sources replacing Sanskrit were created.

The impact of these projects looks very significant when we compare the situation obtaining in Telugu, Kannada and Malayalam, where Sanskrit and English dominate the scene till date.

Attack on English

Now, this is an era of globalization and open market economy. The multinational companies strive to capture the Indian market through all means. The domination of English as an international language continues to hold an upper hand in the society. The higher education in all fields including science and technology is still though the English medium. So, now it is English that is perceived to be reducing the importance, status and power of Tamil. So, the target of

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry
68

attack and replacement is now English.

This is very much evident from the activities of several Tamil Associations now in Pondicherry. The purists of the present day orient their activities focusing English as their target. The idiom of these organizations is to promote co-ordination and unification of the Tamils through language identity. The organizations advise people to use Tamil names for their children.

Despite their continued efforts, the domination of English is felt high in all the fields of activity. Unlike the earlier period, there is an awakening among the scholars and writers to accept and adopt ordinary common Tamil in their writing. The use of dialects in novels and mass media like cinema demonstrate and recognize the varieties of Tamil and these varieties have come to be used for limited purposes of entertainment and political wrangling.

A Study of Language Attitudes

In this type of situation, a study of attitudes towards purism is essential to know the status of Tamil. The questions on attitudes are divided into two sections:

      i. Preferential attitude question and

      ii. Manifest attitude questions.

1. Questions on preferential Attitude.

      i. Do you want the purity of Tamil be preserved?
      ii. Do you want to speak in pure Tamil with your friends?
      iii. Do you consider pure Tamil as a means of language development and identity?
      iv. Do you want the loan words which became part and parcel of Tamil be removed?

2. Questions on manifest attitudes:

      i. Do you use pure Tamil for naming your children?
      ii. What is the medium of instruction for your children?
      iii. Do you mix loan words while speaking or writing?

The questionnaires were administered to 220 informants (160 males and 60 females) with different age groups and educational background.

In order to study the attitudes towards purism, it is important to know the perception of the informants about purism. The informants were asked to state their view on purism.

Four parameters of purism at the written level were employed:

Language in India www.languageinindia.com
69
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

i. Avoidance of loan words

ii. Avoidance of grammatical elements which are not native to the structure of Tamil

iii. Strict adherence to the ancient Tamil structure without modification

iv. Use of simple modern Tamil without loan words.

It is pertinent to point out that 80.4 percent of the informants preferred the last parameter to achieve purism. There are a few pundits who still hold the view of using the ancient Tamil structure without modification to achieve purism.

As far as purism at the spoken level is concerned, more that 90% of the informants preferred the natural speech without any code-mixing. They were given the following options:

a) Speak as we write
b) Natural speech without any mixing
c) Speak in your dialect

It should be noted that the other two extremes, namely, avoidance of dialectal speech and formal written speech, were not preferred by many.

Responses for the Preferential Attitude Questions

The preferential attitude question, namely, "Do you want the purity of Tamil to be preserved?" elicited interesting results. None of the informants answered negatively. All the informants are of the opinion that the purity of Tamil should be maintained.

This type of attitudes (which may be difficult to put in practice) may be the result of the underlying concern of the Tamils relating to the future of their language in relation to Hindi and Sanskrit. There is a clear perception that Hindi and Sanskrit at the all India level have an edge over other languages, and that these languages may be imposed on Tamil if protective measures are not put in place. The impact of the struggle against Hindi and Sanskrit during the Pure Tamil Movement period continues to be strong and active in the Tamil psyche. A strong measure of support for this attitude is derived from a spectrum of political organizations within Tamilnadu and Pondicherry. This also impacts the continuance and expansion of this attitude.

The responses to the second preferential question, namely, "Do you want to speak in pure Tamil with your friends?", and the responses to the manifest attitude question, namely, "Do you mix loan words when you speak?" reveal the actual linguistic behavior of the informants.

The preferential question elicited favorable answers from only 7.8% of the informants whereas

Language in India www.languageinindia.com   70
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

the remaining informants expressed that it would be difficult for them to use pure Tamil. But, for the manifest question, more than 85% of the people admitted that they mix loan words in their utterances while speaking. The reasons they attributed for this behavior are making their communication intelligible and the existence of the practice of the use of loan words for a long period. They expressed difficulty for them to change all of a sudden.

The attitude towards language and identity can also be studied by the third preferential question, namely, Pure Tamil as a means of language development and identity. The attitude of the informants is that they want to have Tamil as an identity symbol for the Tamils and for this to happen they want to preserve Tamil language, and use of Pure Tamil should be emphasized for development.

There are ways open to the people to maintain their identity through using Tamil for practical purposes in their day-to-day life. They can help retain their Tamil identity and further develop their affinity to their mother tongue by giving Tamil names to their children, or change their names to pure Tamil and by opting for the Tamil medium of instruction for their children. The responses to the manifest questions, "Do you use pure Tamil for naming your children?" and "What is the medium of instruction do you prefer for your children?" show vast difference between preference and practice.

Among the responses to the first question, it is noticed that 8% of the informants have changed their names adopting pure Tamil names to show their devotion to Tamil. It is a common practice among teachers and writers in Pondicherry to have nicknames. There are such names as

Subramaniyam > Thirumurugan
Kandasamy   >Tamilselvan
Santhosh raja> Makizhko

But, as for giving Tamil names to their children, only 24.6% of the informants responded positively. The informants who have not given Tamil names to their children stated many reasons for their act. Mostly they attribute the practice to their family elders and their devotion to their religion as reasons for the existence of non-pure Tamil names. Note that in the past under the heavy influence of the Dravidian and Pure Tamil Movements, such reasons took a backseat. Moreover, these reasons were always the stock-in-trade reasons offered by those, especially from the Brahmin and other upper caste communities to justify all sorts of conservative acts. That such reasoning is now widespread only reveals the weakening of the hold of the Dravidian and Pure Tamil Movements among the Tamils.

The most important question about the medium of instruction to their wards elicited very insightful responses. As for the medium of instruction is concerned, 68% of the informants said that their children are studying in English medium schools. Employment opportunities and social status are the two main reasons they attributed for sending their children to English medium schools. However, a few informants pointed out the lack of standard Tamil schools in

Language in India www.languageinindia.com   71
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Pondicherry.

At the same time, 32% of informants who opted for the Tamil medium schools attributed their Tamil affinity and mother tongue education as reasons for sending their children to Tamil medium schools. Some other reasons like proximity of schools, low economic status etc., also influenced the choice in favor of the Tamil medium schools.

The preferential attitude and the actual act of the informants may be analyzed by the correlation of the questions, do they want to replace the loan words which became the part and parcel of Tamil, and their actual ability to identify/replace loan words in a given text.

As for the replacement of loan words is concerned, 72% of the informants wanted to replace even the well assimilated loan words with pure Tamil words. The informants have not noted that the intelligibility problem may intervene if the well established loans are replaced by pure Tamil words. It is worth mentioning here that the informants had mentioned that they mix loan words for making their communication clear. However, what they have expressed is only a preferential attitude.

Identification and Replacement of Loan Words

The ability of the all the informants who responded favorably to the process of identification and the replacement of the loan words in a given text relates cannot be ascertained or assured. Even if one is able to identify the loan words, replacing them by pure Tamil words is not possible for all, since creation of terms or knowledge of such specialized items requires special skills. Hence in this study the informants were asked to identify the loan words alone.

The selected text from *India Today* (Tamil) magazine contains thirty-two loan words which include 10 English words, 6 Perso- Arabic and 16 Sanskrit words. The Sanskrit and Perso-Arabic words are well assimilated ones, in the sense of frequency of occurrence and their meanings.

As for the identification of loan words, the informants were able to identify English words mostly and a few Sanskrit words which contain *grandha* letters. Tamil language teachers and scholars involved in puristic activities were able to identify all the Sanskrit and Perso-Arabic words. Though they expressed their desire to replace the well assimilated loan words, the other informants could not even identify them.

Some Possible Generalizations

From the foregoing analysis of the preferential and manifest attitudes, we can conclude as follows.

1. Activities related to the purification of language seem to be an endeavor of those who are interested and involved in it.

Language in India www.languageinindia.com   72
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

2. Age and educational levels of the informants have no significant variation as regards the concerns of language.

3. Males are involved more in these endeavors than females.

4. The attitude of females is more in favor of English words and English medium schools than males.

5. The preferential attitudes are in favor of Tamil language but, in the manifest attitudes, there may be some other social reasons, which hinder manifestation.

6. Preferential attitudes are well perceived and accepted by the informants rather than devotional attitudes.

To Conclude

As seen in the beginning of this chapter, the devotional attitudes took deep roots in the minds of the people during the era of purification. The social circumstances, such as the monopoly of Brahmins in Government jobs, their pro-Brahmin employment policies in the industries they developed, the domination of Sanskrit over Tamil, and the patriotic favor in favor of Tamil, etc., were conducive to sow the seeds of language devotion. The dominating forces then were well within the society and they could wage a battle against them using language issues. In the present day social situation also, the Tamil society encounters the dominating force in the form of another language, culture, economy, etc. But the dominating forces are of international character with global perspectives. As the current dominating force appears to offer better job opportunities to all who are qualified without giving much weight to caste and religious/sectarian considerations, the opposition to such adversity is blunted.

Where the culture and values of the whole society are dominated by economic concerns, it is natural that language as a part of culture also is seen more as an instrument for economic prosperity, rather than an object of devotion. Unless planned efforts and passionate and appealing rhetoric are directed towards making Tamil an effective tool for economic prosperity, the efforts of the Pure Tamil scholars and adherents will become in vain; perhaps a glorious chapter, a thing of the past. The reminiscence of earlier rhetoric still can play a positive role in developing a new venture, namely, economic prosperity through language.

Language in India www.languageinindia.com 73
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Chapter 8

The Notion of Tamil Development in Pondicherry - Theory and Practice

A Spectacle in Favor of Tamil

In May 2001, the Government of Pondicherry witnessed a mild protest by a group of Tamil scholars agitating in favor of rapid and speedy programs for the development of Tamil. A group of Tamil scholars walked through the streets of Pondicherry to surrender to the government, the awards they received from the Government earlier. These awards include *Tamil Ma:maNi and Putuvaik kalai Ma:maNi*.

The awards were given to the Tamil scholars by the government in appreciation of their contribution to Tamil language and literature in early 2001 for the year 1999-2000. The same group of scholars had earlier pleaded with the government to institute such awards to be distributed to the scholars who excelled in the fields of literature, art, dance, etc.

Two scholars have surrendered the awards while the others kept them. The reason cited by them for returning the awards was that the employees of the government are not signing documents in Tamil.

The Government of Pondicherry had issued orders in this regard as early as 1997, advising all the employees of the government to sign the documents in Tamil in all official correspondences. The scholars blamed the government and the officials for not implementing the order sincerely. Even though the government had issued and circulated the order twice it could not ensure its implementation.

From the point of view of these scholars, this particular act made them to think that the government is considering Tamil as a worthless language even for merely signing the documents. The scholars were the active members of the Action committee for Tamil development (ACTD).

A Symbolic Act, with Hidden Implications

What is the role of signing in Tamil in government documents, relating to the development of Tamil? It is apparent that one could sign their names or initials in a language without knowing that language. If so, how could this simple and seemingly innocuous act is taken so seriously by the scholars as representing a step forward in the use of Tamil and how it could relate to

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

74

processes of the development of Tamil? A mere symbolic act that was expected to create a lot of satisfaction in the minds of Tamils!?

Notion of Tamil Development

The notion to Tamil development from the point of view of ACTD is to be analyzed since they are active members engaged in language development activities. The notion of Tamil development in Pondicherry can be traced from the activities of Tamil groups and journals, books, etc., these scholars publish.

There are two monthly magazines, namely, *teLi Tamil* and *Vellum tu:ya Tamil* which have been exclusively published for Tamil development in Pondicherry for the last ten years. The journals *teLi Tamil* reflects the attitudes of the ACTD scholars. A few lines of the poem of the great poet of Pondicherry, Bharathidasan's is taken as a motto of their journal. The lines go like this

> *KeTal enke tamizhin nalam ankellam*
> *talaiyiTTuk kiLarcci eeyka*

> "Wherever the welfare of Tamil/Tamils is affected
> Intervene and Protest against it"

Hence, they orient their activities towards conducting protest meetings for the development of Tamil, giving advice to the government in form of demands, conducting regular literary meetings, organizing rallies, both in urban and rural areas to create awareness about Tamil development, etc.

The contents of the journals also clearly indicate their notion and ideologies with respect to Tamil development. From the contents, it is inferred that *teLi Tamil* emphasizes the preservation of traditional grammar, music, etc., writing Tamil without spelling and sandi errors, avoidance of loan words, criticism/appreciation of the activities of the government, other institutions, and other activities related to Tamil, culture, etc. The articles in this journal are selected by giving preference to Tamil grammar, Tamil music, etc.

The contents of the journal *vellum tu:ya Tamil* is slightly different from *teLi Tamil.* It publishes creative writings, which are written in pure Tamil. It follows the tradition of *Pa:va:nar,* a great Tamil purist scholar, in the coinage of technical terms. It publishes pure Tamil equivalents for English and other loan words. Both the magazines emphasize purism in language and keeping Tamil tradition intact in grammar, music, spelling, etc. This is due to the devotional attitudes of the people towards Tamil.

Ideologies of the ACTD

Before analyzing the policies of ACTD, we may look at the types and models of language planning. There are two types of language planning, namely, status planning and corpus planning, based on the function and structure of the language.

Language in India www.languageinindia.com   75
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Status planning or allocation of language use for specific functions is the first type of language planning carried out by the national policy making body of a country (Haugen 1983). This type of planning is always associated with language policies. Language planners refer to this type of planning as 'decision-making'. Language policies of a nation with reference to the question of official language, medium of instruction, language of mass media, language of judiciary, etc., come under this type.

The second type of planning, namely, corpus planning, is the one connected with language materials which have to be developed according to the language policies of the concerned nation. Corpus of a language (from sound to sentences) undergoes changes in order to make the language materials simple, effective, and efficient in communication.

As for the Pondicherry situation is concerned, the ACTD group suggests certain policies both at the status and corpus levels. These policies are given to the government in the form of demands to develop Tamil. Since it is not a government authorized body, the active members could only put forward their demands with regard to Tamil.

The consolidation of those demands given to the government since 1996 clearly portrays their policies with regard to status and corpus levels. Their notion of Tamil development is categorized under four areas of language use as follows.

Use of Tamil in Administration

1. Implementation of Official Language Act of 1965.

2. To activate the Tamil development wing or department of Tamil Development within the Government.

3. To make Tamil proficiency and Tamil typing a compulsory qualification for government jobs.

4. Publication of administrative/legal glossaries.

5. Teaching of Tamil to non-Tamil officials.

6. Giving training to government officials in Tamil administration.

7. Only those who know Tamil should be employed as IAS/IPS Officials in Pondicherry.

Use of Tamil in Education

Language in India www.languageinindia.com 76
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

1. Compulsory Tamil medium education up to V Standard. English be introduced from VI Standard onwards as second language.

2. All English medium Schools should be converted into Tamil School by an order of the government.

3. From Pre-KG to Post-Graduate level, Tamil should be used.

4. Even Higher education and professional courses be in Tamil.

5. To cancel the recognition of the schools which do not follow Tamil medium or Tamil teaching as a language.

6. Reservation of seats for Tamil medium students in professional courses and Bonus marks to the Tamil medium students in the entrance examination.

7. Joint entrance test for professional courses be in Tamil/Malayalam/Telugu.

8. The existing status that a child can complete its school education without studying Tamil should be changed.

Use of Tamil in Public domains

1. Name boards of all Government/Private establishments be in Tamil

2. The name Puducheri should be used instead of Pondicherry.

3. Personal names should be in Tamil.

4. Use of Tamil symbols for numerals and Tamil calendar.

5. Registration of all vehicles be in Tamil.

6. Tamil should be the language of temple, that is, in the religious domain for rituals in the temples.

7. Use of other languages like Sanskrit in the private marriage function should be banned

8. Sanskrit should not be taught in Government institutions.

Other Activities to Develop Tamil

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

77

1. All Government Officials should sign documents in Tamil.

2. Preference should be given to Tamil medium candidates in Government jobs.

3. Books written in Tamil should be purchased by the Government deducting 15% discount from the cover price, instead of deducting 25%, and the number of copies purchased be enhanced.

4. One of the Tamil scholars be nominated to the Legislature Assembly.

5. Government should listen to the advice of Tamil scholars in solving language related problems.

6. Tamil teachers' names should be on top of the attendance register maintained in the schools.

7. Government should award titles like *tamil ma:maNi* and *putuvaik kalaima:maNi* to the reputed Tamil scholars.

8. Government should award prizes to best Tamil books.

9. Government should institute awards in the names of reputed Tamil scholars like *ThiruvaLLuvar, Pa:vendar*, etc.

10. Central Government should declare *Thirukkural* as the national book of India.

11. Government should release *Bharathidasan* Postal Stamp.

12. Government should award scholarship to Tamil Scholars.

One of the demands of the Tamil scholars was that the Government should listen to their advice in Tamil development matters. The Government, irrespective of the political party in power, implemented certain language related programmes in consultation with these scholars, from time to time.

Language Policy in Pondicherry

Generally speaking, the formulation of the official language policy in Pondicherry takes these factors into consideration. Three languages are used for official purposes unlike in other states, namely, Tamil, Telugu and Malayalam. However, English and French are also recognized for official purposes as per the official language policy.

Government Programmes with reference to Language Development

Language in India www.languageinindia.com 78
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

The Pondicherry Government is implementing many programs for the development of Tamil and Tamil culture through various departments. The Government issued orders to keep the name boards in Tamil as early as 1977. It also established the Tamil development wing during 1990.

The following programs of the Government illustrate the status of Tamil development in Pondicherry.

1. Awarding grant-in-aids to publish creative literature and Research publications to the natives of Pondicherry.

2. Awarding grant-in-aids to tropes of drama, dance for enacting social reformation plays.

3. Awarding grant-in-aids to voluntary agencies for conducting literary events, conference, literary shows, etc.

4. Instituted research fellowship in the names of *Bharathiyar, Bharathidasan and Savarirayalu Naicker.*

5. Instituted literary award in the name of *Kamban* for best poems, short stories, drama and article.

6. Instituted an award in the name of Nehru for best children literature.

7. Instituted cash awards and titles *putuvaik kalai ma:maNi* for the scholars who excelled in the fields of literature, music, prose, dance, art.

8. Instituted medals and cash award to the senior scholars of literature for the languages Telugu and Malayalam, The titels viz *Tamil ma:maNi, Telugu ratna* and *malayala Ratna* respectively will be given.

9. Granting pensions to the age-old indigent scholars.

10. Organizing events like literary, meet, music & drama festivals to commemorate the birth and death anniversaries of the great personalities like *Bharathiyar, Sankaradoss Swamikal*.

Language in India www.languageinindia.com   79
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

11. Organizing cultural events like Tamil music festival, dance festivals, *cittiraikkalai vizha, Pongal Kalaivizha* in four regions of Pondicherry.

12. Organize classical and folk festivals for youth.

Apart from these, the Government of Pondicherry has issued orders with respect to the use of Tamil for signing official documents. It also initiated steps to implement compulsory Tamil medium education up to V Standard.

Academic Programmes

The following academic programmes are also implemented through various departments the Government:

1. Conducting of all-India seminars on national integration and multilingualism with special reference to literature.

2. Published glossary of technical terms of education department.

3. Teaching Tamil to non-Tamil govt. officials.

4. Published translation of Best literary Poems of the poets belonging to Pondicherry in to English.

5. Published the Private Diaries of *Sri Anandha Rangappa Pillai*

The activities of the government with respect to Tamil development aim at encouraging the scholars, Tamil tradition and entertaining the public through the medium of Tamil.

Modernization of Tamil – The Need of the Hour

A close examination of the actual practices of the Government in the light of language development theories will show the validity of these activities with regard to the development of Tamil.

Any planning with respect to languages can be done either by the government or by government-authorized individuals/groups.

Weinstein (1980:50) defines languages planning as the government-authorized, long-term-sustained and conscious efforts to alter the language's function in a society for solving

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

80

communication problems. The problems with respect to language's function and forms are solved by taking suitable policy decisions and proper implementation techniques.

In the case of Tamil, the planning efforts have to be directed towards modernizing Tamil to make it suitable for and efficient in expressing the modern concepts, while functioning in the new domains. Modernization of Tamil means attaining inter-translatability with the languages of the industrialized countries by developing new vocabulary for new areas of knowledge and new styles, and registers (Ferguson 1968).

Hence, introduction of Tamil in the new domains of activity and creation of technical terms, registers are some aspects of modernizing efforts, which are consciously planned. Whether the existing developmental programs of the government are directed in this direction remains doubtful or confusing in some aspects.

A study of the government policies and the demands put forwarded by the Tamil scholars clearly reveals that some of the policies are framed in accordance with the demands of the scholars.

Assessment of the Development Proposals of the Government

Furthermore, these programs may be analyzed also from the point of view of two theories, namely, the theory of instrumentalism and the socio-linguistic theory.

The theory of instrumentalism treats language as a tool or instrument, which implies that it can be evaluated, regulated and improved upon, and even new languages can be created. In this theory, the linguistic features are evaluated from the point of view of economy, objectivity, clarity, elasticity, etc. Modernization of languages is conceived as a tool for progress and, hence, script reforms, relaxation of spelling rules, simplification of sandhi and syntax, bridging the gap between speaking and writing, new vocabulary and writing in science, new forms of communication like letters, newspapers, magazines, etc. are emphasized.

But the activities of the Tamil scholars are not in this direction. They seem to demand sticking onto traditional grammar and rigid spelling and sandhi rules. Modernization exploits the dialectal sources for coining technical terms, even as it would derive from spoken language varieties. Tamil scholars of the Purist Movement in Pondicherry and Tamilnadu often look down upon these resources to some extent even now.

Non-literary Development

From the Tamil development programs adopted by the Government and suggested in the writings of the Tamil scholars, we could notice that the emphasis is on the literature, and literary aspects of Tamil. This reveals the fact that they equate literary development with the language development. In fact, literary development is only one aspect of languages development.

Language in India www.languageinindia.com   81
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

The real language development lays greater emphasis on the development of language (usually the non-literary styles) in practical domains. Creation of encyclopedias, compilation of dictionaries, translation of materials from diverse sources, creation of textbooks for all subjects, form major part of the language development process. These aspects are not highly emphasized in the idiom of these scholars. They give importance to Tamil, its tradition, grammar, music, and purism.

In this era of globalization and free trade explosion, Tamil has a vital role to play.   Tamil should be developed in such a way as to suit this global need. Development of Tamil should not be a unidirectional as the scholars seem to emphasize, but it should be a multifaceted.

Sociolinguistic Theory and Language Development

In the socio-linguistic theory of language development, social aspects of the development language are given importance apart from the technical aspects. In this theory, languages are considered as symbolic system.

Most of the activities of the Government of Pondicherry are of sociolinguistic nature. It created lot of schemes for the development of Tamil including age-wise festivals to maintain the cultural tradition.   These activities of the Tamil scholars with respect to Tamil development are considered as an effort of ethinisization (Annamalai 2001). He states that the efforts of ethinisization looked Tamil as a symbol for distinctiveness and mobilization and it focused on the continuity with its past with little changes as necessary, resisting and removing the influence of other languages as well as spoken Tamil in written Tamil, promotion of past literature through publication and political protection for the interests of Tamil language.

It is true that the agenda of the scholars is toward promoting the continuity of ethnic identity and retention and growth of literature and arts. But the characterization and description of these activities as excluding and avoiding any change is not correct.

Acceptance of changes in the forms and ideas are easy to identify even in versification, a place where the scholars could have easily enforced upon themselves and implemented their conservative ideas. But these scholars have accepted new forms of verses and new idioms not found in traditional literature and forms. They have accepted vocabulary of Tamil origin from many sources, including the colloquial and spoken styles and registers. R. P. Sethu Pillai, et al., has paid great tributes to the purity and richness of rural lexical items. It is very common in both linguistic and political circles to glorify common speech for its vitality, originality and purity. In addition, scholars have looked at certain caste dialects as providing real Tamil sources for professional terms, agricultural terms, kinship terms, etc.

The question of ethnicization may be more relevant only when ethnic identity is basically lost, which is not the case in Tamil. The goal is to go back to the glory of Tamil in its pure form, and

Language in India www.languageinindia.com   82
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

the development of the political unity among the Tamils. They seek to do it based on the ethnic identity Tamils already possess. Moreover, even if we assume the validity of the term used in the sense cited above and the process, "ethnicisization," is commonly found even in languages which do not care for any purism at all. So, the process of ethnicization appears to be somewhat out of place, when it is applied to the scholars of Purist Movement. They aim at purification, but demand the progress of the language within the purist idiom and parameters.

Conclusion

When we analyze the protest of the Tamil scholars in the signature issue, such a demand may look trivial. But this demand for a symbolic act has a deeper meaning, consequence and connotation. Tamil signatures become symbolic identification of Tamil use in the Government administration. Demonstrating adherence to the rule of signature in Tamil becomes the duty of every official since it is the official language of the Union Territory. It would have been better if the officials begin to sign in Tamil in the documents, not by force through government orders. However, this type of spontaneity is conspicuous by its absence. Certainly past practices and historical developments, not only in the Union Territory of Pondicherry but in all the states in India, impede such spontaneity.

Expecting governments to start and subsidize language development programmes has been the model in India since Independence. Such demands for government support for the growth and development of Indian languages including Sanskrit. Persian, Arabic, Hindu and other languages were presented to and sometimes successfully obtained from the Government. There is room to change our posture in this important area of linguistic and cultural identity.

But, then, events are overtaking us rapidly with the ever-increasing realization of the importance of English in all walks of life in India. Helpless zealots of Indian languages will, it seems, continue to make demands on Governments at the Centre and the States, for the development of Indian languages, just as we find in Pondicherry and Tamilnadu. Half-hearted tokenism from governments will take over actual development and expansion of the domains of use for all the Indian languages, and pressure groups will continue their existence as mere pressure groups.

Language development activities of the governments may develop a kind of dependence on the government for the development of languages. Making Tamil as a resource for economic moblilization alone will develop a sense of positive attitude and identification with Tamil. To achieve this, multifaceted development of the Tamil by the participation of people with or without the government support is necessary.

Language in India www.languageinindia.com   83
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

Chapter 9

Futuristic Planning &
Values of Tamil Language in Cyber Space

Love, Admiration and Loyalty for One's Own Language

Language is certainly a means of communication. Apart from this, language may have not much relevance to some speech communities. Some communities may employ language for nation building process. And yet there is no community which does not cherish their language in tender words and moments. Every community boasts about their language in times of crisis and adversity.

Thomas Carlyle's eulogy of the position of Shakespeare in England and among Englishmen borders on deification of the poem and consequent consecration of England. A section in *On Heroes, Hero-Worship, and the Heroic in History* (1841), Carlyle writes in a language similar to the language Indians adopt to eulogize their ancient poets. In particular, such rhetoric is easy to come by among the Tamils relating to their ancient works of literature:

> But call it worship, call it what you will, is it not a right glorious thing, and set of things, this that Shakespeare has brought us? For myself, I feel that there is actually a kind of sacredness in the fact of such a man being sent into this Earth. Is he not an eye to us all; a blessed heaven-sent Bringer of Light? (pp. 24-25) … Which Englishman we ever made, in this land of ours, which million of English men we ever made, in this land of ours, would we not give up rather than the Stratford Peasant? … He is the grandest thing we have yet done. For our honor among foreign nations, as an ornament to our English Household, what item is there that we would not surrender rather than him? Consider now, if they asked us, Will you give up your Indian Empire or your Shakespeare, you English; never have had any Indian Empire, or never have had Shakespeare? Really it were a grave question. Official persons would answer doubtless in official language; but we, for our part too, should not we be forced to answer: Indian Empire, no Indian Empire; we cannot do without Shakespeare! Indian Empire will go, at any rate, some day; but this Shakespeare does not go, he lasts forever with us; we cannot give up our Shakespeare! (pp. 27) We can fancy him as radiant aloft over all the Nations of Englishmen, a thousand years hence. … wheresoever English men and women are, they will say to one another: "Yes this Shakespeare is ours; we produced him, we speak and think by him; we are of one blood and kind with him." (p. 29). ***Thomas Carlyle on Shakespeare From The Hero as Poet.* London: De La More Press, 1904**

Language in India www.languageinindia.com   84
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

English and Tamil

With the expansion of the use of English language around the world, Englishmen rightly had some pride in the fact that their language is adopted by many nations around the world. At the same time, changes in the social and cultural trends among the native speakers of English require them to avoid linguistic jingoism. At present it is rather unusual for Englishmen to boast of their language as something unique, loveable, great, etc., Sometimes we assume that English is not subjected to such loyalty brimming with emotion. The quote from Thomas Carlyle clearly indicates that even industrialized nations have gone through this process of adoration of their language and poets, et al.

As for the Tamils, language has been considered more than a means of communication since early period. There are tender references to Tamil throughout the recorded history of Tamil literature. The relationship between Tamils and Tamil language is emotionally founded rather than on facts of instrumentality. The emotional attitudes were nurtured in the minds of people by imparting great values to Tamil. Sacrificing one's life for the sake of Tamil is not an unusual thing for them.

Goal: Study of the Computing Register in a Classical-Modern Language

In this context, this chapter tries to analyse the traditional values of Tamil, when it is used in cyber space activities, namely, Tamil computing. More specifically, this chapter tries to define the register of Tamil computing and values at each level.

Attributes to Tamil

The values of Tamil can easily be identified from the attributes given to the language, and the attitudes people have towards Tamil. Each attribute has certain connotation as follows. taṉi Tamil, tu:ya Tamil to show Tamil's uniqueness and to illustrate its independent function; en Tamil, pain Tamil, ti:ṉ Tamil to show its normative and refined characteristics; tol Tamil to illustrate its ancientness; vaan Tamil to refer to the richness of literature; teyva Tamil to equate it with Sanskrit which was attributed to be a divine language or language of gods; kaṉṉit Tamil to emphasize its virginity, uncorrupted and youthful characteristic of the language.

Attitudes

Apart from this attributes, there are certain attitudes prevailing among the Tamils regarding the origin, script and literature of the language.

Language in India www.languageinindia.com   85
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

As far as the origin is concerned, the attitudes reveal the belief that Tamil has a divine origin; it is the mother of all languages and Tamils are the earliest race in the universe.

At the script level, people believe that Tamil only possesses the sound 'Zh' which is called *cirappu zhagaram*.

The pride of Tamil is the possession of classical literature. The ethics, social values and culture of the people are reflected in the content of the literature at different periods. The attitude of Tamil scholars with regard to literature is such that they would like to have the dates of those literatures fixed as ancient as they could be.

What Do These Attributes and Attitudes Reveal?

Analysis of these attributes and attitudes show that the deification of the language and the Tamils dying to preserve and protect the language are also related to the political aspirations of various sections of the Tamil society. Ultimately it was/is perceived that political strength is necessary to protect, preserve and purify Tamil and make it the unquestioned leader. They desire for a strong socio-political status for Tamil and the Tamils led to the struggle against the linguistic imposition of Hindi in the name of its status as the official language of the Indian Union. However, with some measure of resolution of such issues (apparently resolved, but in reality so-called resolution is not significantly better than the previously existing political conditions), other challenges are seen to plague the use and status of Tamil language. Moreover, the present status of Tamil and its uses in the age of computing are very different from the traditional operation in familiar socio-political terms. It is interesting to study the changes in those values in the context of new uses of Tamil viz. information technology. This precisely is the focus of this chapter.

New Registers

Apart from the politically constructed attributes seen earlier, there are certain attributes in the modern Tamil based on the functions Tamil performs.

The attributes like a:ṭci Tamil 'Administrative Tamil', caṬTa Tamil 'Tamil for law' KaṇiṈit Tamil 'Tamil computing' are evolved when Tamil is introduced in the new domains of activity. New technical terms and sentence patterns are constructed to bring out the concepts and processes pertaining to those domains. This has led to the creation of new registers. Unlike earlier attributes, these attributes were derived from the structure and function of Tamil. Even though these new varieties are based on use and structure, there are differences between the varieties like a:ṭchi Tamil and kaṇiṇit Tamil.

Computing Register

Computer is a multipurpose instrument used for communication. The primary purpose of computing is to store, process and transfer information between computers. No one could

Language in India www.languageinindia.com 86
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

imagine such a network would come to be used for human to human interaction. The new generation computer and its use are new to Tamil society. Hence the study of computer in addition to its application and use of Tamil in it should be included in the notion of kaninit Tamil.

Several Dimensions

The term kaniNit Tamil must include all aspects of activity in cyberspace in respect of Tamil. To capture the notion of Tamil computing the following dimensions may be distinguished.

1. Communication about computer through Tamil
2. Communication to computer through Tamil
3. Computer mediated Tamil communication

Communication about Computer through Tamil

The first dimension of Tamil computing is communication about computer in Tamil which deals with the study of computer and its applications. This study is similar to any other study of science in Tamil. It contains the technical terms, sentence patterns to explain about the subject, namely, the computer. Since this subject in Tamil is new, and the growth and use of it is fast, the technical terms are mostly borrowed from English.

The following types of coinages and standardization are in progress as noticed in some computer journals.

i. The common computer language names and other international connotations are used as found in English: Fortran, Visual Basic, etc.,

ii. Some coinages made in the subject using loan translation method are standardized due to the frequent use of these terms in newspapers and journals.

miṉ anjal	e.mail
miṉ vaṇikam	e.commerce
meṉ poruḷ	software
vaṉ poruḷ	hard ware

iii. There are certain concepts and terms which are in the process of standardization due to the variation in usage.

iṇaiyam   vaḷaippiṉṉal   vaḷaithaḷam   'internet'

Language in India www.languageinindia.com 87
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

elipoṟi   cuṭṭi   coṭṭukku   'mouse'

The purity in the coinage of technical terms, grammar, etc. are not emphasized, unlike in the domain of other popular science writing for the reasons such as

1. The computer technology and its applications grow so fast to cope up with international competition by giving importance to the concepts rather than the Tamil terms.

2. The involvement of Tamil scholars are less in these areas of activity.

Communication to Computer through Tamil

The second dimension of Tamil computing is communication to computer through Tamil.

Generally the activity of computer is divided into three parts: input, process and output. The activities, input and process, may roughly be equated with the second dimension of Tamil computing.

The communication to computer through Tamil may take place through three devices called keyboard, Optical Character Recognisor (OCR) and natural speech. Since the research on OCR and speech recognition is going on at an international level the only available device to Tamil is keyboard. As for keyboard and Tamil script are concerned, there is much deviation in the values of letters of the script when compared with the earlier values.

The invention of scripts was a milestone in the communication process of human material civilization. The possession of script (writing system) by a language makes it powerful. The writing system not only has given some prestige and status to the language but also to the community which has it. The primary purpose of the script was to transfer one's knowledge to the following generation.

The history of evolution of the Tamil script shows that it was modified according to the materials used to write, such as palm leaves, typewriters, etc., Script reform was advocated earlier for achieving uniformity within the script system.

When Tamil letters began to be used in word processing, there developed several software programs resulting in several font varieties over and above the existing print varieties. These software programmes functioned mutually exclusive. So, if we send materials written using a particular software, receivers at the other end may not be able to get the material deciphered in Tamil using the Tamil script software they have in their computers. Considering the communication gap due to such variations, the Tamil Nadu government standardized the use of Tamil letters and adopted some common codes. The values of Tamil letters are changed in such a way that through the reform advocated for achieving uniformity for the letters of Tamil across various Tamil software programmes for better communication, started functioning as a tool for

Language in India www.languageinindia.com   88
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

the unification of Tamil communities in various countries through the standardization of the key board.

The next change is that the scripts used for local communication is to find its place in the international code (384 Unicode). The values of the letters has thus been enhanced to a symbol unification at an international level.

Communication to computer is done through some machine 'code' a representation of binary code representing the state of electrical symbols. Most of the computer languages such as Basic, Fortran, PASCAL have their own vocabulary and system which are close to English. Developing a compiler with close resemblance to Tamil is a type of communication yet to be achieved.

Analysis of Tamil through the available higher level language is another type of communication to computer. This processing includes Tamil word processing. Grammar and spell checker, text generation, frequency list, concordance collocations, Natural Language Processing, etc., In the above processes, the values of Tamil grammar and traditional analysis of Tamil are totally changed.

Tamil has an earliest grammar called Tolkappiyam. It describes Tamil phonology, verbs, nouns and other sandhi rules with certain semantic notions. Though it is a descriptive grammar, some scholars consider it as a prescriptive grammar since even now they wanted to follow the rules cited in it. Grammars were written by individuals like Tolkappiyar, Pavanandhi, etc., at different periods. They wrote their grammars with their institutive knowledge and perception of Tamil structures and meaning. Most of the grammars in Tamil are static, with fixed rules for a particular period and purpose.

But these grammatical rules and formalisms are not recognizable by the computers. Computers analyze language in terms of tags, dots, space, tokens and combination of tokens by matching these with larger corpora. The computational grammar will be a dynamic one with updating facility has to be written by not only the language experts but also with computer specialists.

Computer Mediated Tamil Communication

The third dimension of Tamil computing is computer mediated Tamil communication (CMTC). The computer is of great actual and potential use in a wide range of applications involving human language which includes stylistic studies, lexicography, textual editing, preparation and presentation of language teaching materials and translation activities.

These activities come under both computer mediated communication (**CMC)** and processing. Many scholars correlate this type of computer mediated communication as the proper 'register' for computers.

Herring (1996:1) described it as "communication that takes place between human beings, viz. the

Language in India www.languageinindia.com   89
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

instrumentality of computer in which participants interact by means of written word (e.g.) typing of message on the key board on one computer is read by others on their computer screens, either immediately or at a later point of time".

Milena Collot (1996:14) coined a term viz., 'electronic language' by using the characteristics of this communication. She explained that electronic language is characterized by a set of situational constraints which set it apart from other varieties of language.

There are wide varieties of CMC genres in English which are of different kinds meant for local, global, academic and recreational domains. But, in the case of Tamil, the CMC is at an infant stage. Apart from browsing websites (World Wide Web), the chat, and e-mail communication through Tamil are in the developing stage. If these are developed, then there are potential chances for change in values in face to face communication and CMC.

There are some values which need to be addressed: to what extent does the computer medium alter human interaction and to what extent do people simply map their existing patterns of behaviour onto communication in the medium. The main loss of value in those activities is the fact that participants interact without the benefit of extra linguistics support as to gender, identity, personality etc., in CMC.

Language teaching is also a type of CMC which lacks many values when compared to traditional classroom teaching. The teacher in an actual teaching situation can give individual attention and can also act as a role model for the students. The computer mediated language teaching such as CALT, CALL are more of an impersonal nature and unsuitable for personal relationship. The materials are the outcome of the work of teams of experts in language teaching, computer experts and other multimedia specialists.

To Conclude

In conclusion, the Tamil computing register has to include all the activities performed using Tamil in the cyberspace. Tamil computing in all its perspectives has some impact on the values of language.

After analyzing the metaphor or attributes of Tamil cited in the beginning of this chapter, Annamalai (1999) stated that "the relation of Tamils with languages is emotionally defined and controlled and not rationally … He added "That those metaphors further distance people from their language by making it as an object of worship and not an object of manipulation to achieve the goals set by socio-economic forces".

This statement relating to the effect of such metaphors may not truly reflect the reality of the situation in Tamil in modern days. Innovations in technology, intended for application in Tamil, such as keyboard for Tamil typing, changes in incremental script reforms, and the enormous effort of software engineers of Tamil origin around the world were and are all motivated by their

Language in India www.languageinindia.com
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

90

earnest desire and effort to improve Tamil, their dear mother tongue. All the translations of scientific works done in early days, all the inventions and adoptions and adaptations of technology were induced by such earnest desire and love for Tamil by individual inventors. Statements from these pioneers clearly indicate that they labored with great devotion and love and admiration for Tamil.

But this being the age of information technology, the economic values dominates in all spheres of society. The traditional form language materials are reproduced unsuitable for the IT revolution. New forms of dictionaries, text books, teaching aids, translation tools and speech synthesizers are being produced in a competitive manner. The role of voluntary individual effort is being replaced by the desire to make a quick buck, which, however, is unavoidable, in modern societies. Intervention of government has not resulted in any great improvement to the availability of technology for the development of Tamil. It is good to see that Tamil expertise becomes entrepreneurship and hence the language becomes an instrument for economic benefits in cyberspace activity. It is difficult to predict whether identity issues and values hold their influence in this process. If there is no influence felt, it is the social development that should be criticized, reviewed and reinforced in favor of Tamil.

Change is Caused by Time, Not an Error: So says Nannu:l!

The value of Tamil language also changed in the political front now-a-days. The Tamil Nadu Government started a Virtual University to address the concern of Tamils living abroad that there the cultural traditions and appreciation and adoption of Tamil culture have begun to lose their appeal among the younger generation.

Tamil is considered now as an instrument in integrating 75 million Tamils living in 40 countries. Tamil once protected and purified by loading so much values as a political construct, now become the symbol of culture for all Tamils living all over the world.

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Language in India www.languageinindia.com 91
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

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Language in India www.languageinindia.com   92
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

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Language in India www.languageinindia.com   93
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

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Language in India www.languageinindia.com 94
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

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Language in India www.languageinindia.com   95
10 : 1 January 2010
L. Ramamoorthy, Ph.D.
Linguistic Purism and Language Planning in a Multilingual Context: Tamil in Pondicherry

The Problems of Teaching/Learning Tenses

K. R. Vijaya, M.A., M. Phil.
Latha Viswanath, M.A., M.Phil., B.Ed.

Frequent Changes in Theory and Practice: Problems with Tenses

Theory and practice of language teaching is characterized by frequent changes. Teachers are expected to work within the rigid framework of the principles of grammar. In the field of Technical English in Engineering Colleges, the teachers' aim is to make the students acquire communication skills, listening skill, reading skill and for the use of English to meet the demands of business.

This paper focuses on the difficulties of teaching and learning Technical English especially tenses. Communicative language teaching enables students to perform spontaneously, but it cannot guarantee linguistic accuracy.

Tense errors are the commonest and are difficult to remedy. The students are also confused about the use of proper tenses and are demotivated.

This paper discusses how teachers of grammar can facilitate learning appropriate grammar and how we can enable the students to discover the rules of usage on their own.

Teaching Language versus Teaching Literature

Teaching language is viewed as a more difficult task than teaching literature. In literature, one has the freedom to explore into any genre and interpret it according to literary

canons. But, when it comes to language, especially grammar, the instructor is expected to work within the rigid framework of the principles of grammar.

The instructor always focuses his / her attention on the basic forms of grammar. As a result, his/her enterprise gets drowned. When the students join the first year of technical courses, they are already exposed to the theoretical nuances of English grammar. Of course, there are also students from vernacular medium, who struggle to speak and write fairly good English.

Technical English for Engineering and Technology Students

The syllabus of their first year course of subjects includes English. It is called Technical English and the major part of their study is grammar. Communicative language teaching enables students to perform spontaneously, but it cannot guarantee linguistic accuracy. In learning grammar, students face a dilemma. On the one hand, they need to know the rules as that is what they are tested in their exams. On the other, there is a good need for effective communication in English. That is why; the instructors have to look out for the ways of combining form and meaning in teaching foreign language.

Students from Vernacular Medium – Errors in Tense

Many of the students of technical courses are from vernacular medium and it is found difficult to explain the syntactic and semantic structural aspects of grammar. Out of curiosity, they usually raise a question, "How many tenses are there?" The instructor keeps counting his/her fingers and makes a mess of the class room.

Tense errors are the commonest and are difficult to remedy. The students are also confused about the use of proper tenses and are demotivated. How can teachers of grammar facilitate learning in grammar and make the students discover on their own?

Tenses are the jewels in the crown of grammar. Every sentence has a verb, without which, there is no sentence. The tense of the verb can be present, past and future, with other divisions in each tense. The use of tense depends on the time that the writer or the speaker wants to refer.

The problem is that the students though know a great deal about the names of tenses, they find it difficult to understand the time aspect that each tense indicates. So, the focus is on the difficulties faced by an instructor and learner to understand the paradoxes involved in the study of tenses.

Tense in English

In English, only two tenses are marked in the verb alone; present and past. All the other tenses are marked by other words called auxiliaries. In the past form, the verb undergoes

Language in India www.languageinindia.com
10 : 1 January 2010
K. R. Vijaya, M.A., M.Phil. and Latha Viswanath, M.A., M.Phil., B.Ed.
The Problems of Teaching/Learning Tenses

97

many syntactic changes. It is recognized by –d, -ed, -ied, -t inflections. Adding more to these inflections are vowel changes; take-took, bleed-bled. Some are without change like cut, put, shut. Besides the semantic structure of a sentence, a student has to have these syntactic changes in mind and they are bewildering.

Interchanging Tenses

There are occasions when simple present tense is used to indicate a future event that is a part of a plan or an arrangement.

The counsellor presides over the function.

1.   When does the college re open?
2.   We are enacting a play, next week.

If one considers these sentences, the tense in the above sentences indicate a future action. They substitute the future time with the time modules like "shall or will". So, the present tense is mixed up with the notion of time and future tense appears to be an extravaganza in English grammar. In some contexts, the present tense is used to relate past events, which are still true and can cause tense confusion.

My father told me to grab the chances to help others. He <u>is</u> more conscious of the needs of society than his own.

Time and Tense Mix-up

The students are quite confused about the mix of the time and tense. 'The father' in this sentence may not be alive, but the character of the father cuts across the three times; past, present and future. This kind of semantic notion of time reference is puzzling to any learner of English language. The same thing happens with Historic present.

Shakespeare's characters <u>are created</u> with a good psychological insight.

One finds the use of present tense to comment on a literary figure of a by-gone era. Here the present tense is a matter of form but it speaks about the past. This kind of inconsistent uses of tenses leads to many types of common errors. It happens when there is an occurrence of mixed present and past tense.

I told my daughter that only clouds give us rain.

The present simple in the second clause tells us that the thing has happened multiple times and is expected to repeat in future. In this case, the speaker gives an idea that verb tenses mainly convey an idea the way one feels about the situations.

Language in India www.languageinindia.com
10 : 1 January 2010
K. R. Vijaya, M.A., M.Phil. and Latha Viswanath, M.A., M.Phil., B.Ed.
The Problems of Teaching/Learning Tenses

98

Confusion about Perfect Tenses

The students tend to confuse between the use of present perfect and past tense. The students understand all the tenses; standing at the present tense. Present tense has a short interlude. By the time, we say 'now', the now will be gone. The present perfect tense is the present of the past. It is used for talking about situations continuing up to now, where one wants to say how long a state has lasted. In spite of the proper explanation, the students confront difficulties, when they are asked to write a job application letter. They are in a fix to select between the two tenses; Past and Present Perfect.

1. I completed my degree (or)
2. I have completed my degree.

Use of Past Tenses

In some instances, the students find the use of the Past tense in imaginary situations or improbable situations and get confused.

1. If I knew Hindi, I could read it.
2. It's high time we started the Project.

Tense in English is a Mixture

Tense is a mixture of all the three elements: Tense, Modality and Aspect. Modality means the way in which a speaker expresses his attitude towards a situation. In English, usually this is done by modal auxiliaries like 'can', 'may', 'shall' and their past tense forms which are generally used to indicate future tense. The term 'Aspect' stands for relation between an activity and the passage of time which may be either of completion of an act implying current relevance or duration. These two aspects (perfect and continuous) combine with futures of tense and modality in the English verb phrases.

Present Aspect:

1. I have read the Newspaper.
2. I had read the Newspaper.
3. I will have read the Newspaper.

Continuous Aspect:
1. I am reading the Newspaper.
2. I was reading the Newspaper.
3. I will be reading the Newspaper.

So, in a verb phrase like 'May have been writing', one has all the three elements and yet according to common grammar, the above phrase will be labeled as present perfect

continuous which is rarely used in academic writing. Because of the overlapping nature of tenses, the students are not able to have a clear picture of the uses of the tenses.

What Is Grammar Teaching?

There is an old notion that teaching grammar is like teaching rules of grammar (i.e.) form-based. But, if students need grammar for communication, it should be taught communicatively (i.e.) meaning-based. Since the students have both the needs, the instructor should connect form and meaning in grammar teaching in reference to proficiency-oriented curriculum.

The students should be able to learn explicit grammar rules as well as be in a position to practice them in communication (i.e.) realisable only through communicative meaning-based exploratory assignments. Some of the suggested activities are:

1. Collage Task.

In this task, the learners have three different parts of a story and they are supposed to combine the different pieces of information to form a whole.

2. Information Exchange Task.

In this task, the students are divided into two groups. The first group has one set of information and the second group has a complimentary set of information. They are supposed to find out the information of the rival group to complete the activity.

3. Problem-Solving Task.

In this task, the students are given a problem and they are supposed to arrive at a solution to the problem through discussions.

The instructor's role is to select, adapt and create the tasks themselves, thus forming an instructional sequence to meet out the learners' needs.

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Karunya Campus

Language and Literature: An Exposition -
Papers Presented in the Karunya University International Seminar

Editor
J. Sundarsingh, Ph.D.

Language in India www.languageinindia.com   102
10 : 1 January 2010
J. Sundarsingh, Ph. D. (Ed.)
Language and Literature: An Exposition – Papers Presented in the Karunya University International
Seminar

Selected papers from the National Seminar on Language and Literature conducted by the Department of English, Karunya University are presented here.

Language is uniquely human, a gift of God. We believe that humans are created in the image of God, endowed with will power to follow Him, worship Him and care for His creation. Language becomes a powerful instrument in achieving God's purposes in establishing justice, exercising repentance and grace, bringing about healing and deliverance, and expressing our compassion to all creation. Great literature is the record of our lives and God's enabling presence.

Language, including silence, becomes the medium for the expression of literature. Our teaching methods, goals, and content of teaching always need revision to meet the demands of our times. Change in human institutions is inevitable and is caused by the passage of time, as the great Tamil grammar, *Nannuul*, declares.

Teachers of English and literature in India have a great responsibility in moulding our students to become efficient enough to meet the challenges of globalization and changing demands on our lives through this process. Any and every creative addition to Language and Literature teaching will help our students and the country.

My grateful thanks are due to our Founder and the Chancellor of Karunya University Dr. Paul Dhinakaran, M.B.A., Ph.D., Vice-chancellor Dr. Paul P. Appasamy M.S.(Chemical Engg.), M.B.A., Ph.D., Registrar Dr. (Mrs) Anne Mary Fernandez M.A., M.Phil., Ph.D., and the Director of the School of Sciences and Humanities Dr. B. Selvaraj, MSc., Ph.D.. My co-laborers in the Department of English at Karunya University made this seminar a reality, through their hard work. I'm immensely grateful to them all.

The papers are presented in a very convenient format. If you want to print the entire volume click the first link below. If you want to read a particular paper and print it, please choose your link or links that follow the first link. Titles of the paper/s as well as the author/s are given in the links given below. This should help you to navigate easily. All the papers are given in pdf format so that it becomes easy to print and read.

With best wishes
J. Sundarsingh, Ph.D.
Editor

Language in India www.languageinindia.com   103
10 : 1 January 2010
J. Sundarsingh, Ph. D. (Ed.)
Language and Literature: An Exposition – Papers Presented in the Karunya University International Seminar

CONTENTS

Language and Literature: An Exposition -
Papers Presented in Karunya University International Seminar

Language in India www.languageinindia.com   104
10 : 1 January 2010
J. Sundarsingh, Ph. D. (Ed.)
Language and Literature: An Exposition – Papers Presented in the Karunya University International Seminar

Language in India www.languageinindia.com 105
10 : 1 January 2010
J. Sundarsingh, Ph. D. (Ed.)
Language and Literature: An Exposition – Papers Presented in the Karunya University International Seminar

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Language in India www.languageinindia.com   106
10 : 1 January 2010
J. Sundarsingh, Ph. D. (Ed.)
Language and Literature: An Exposition – Papers Presented in the Karunya University International Seminar

Language and Literature: An Exposition -
Papers Presented in Karunya University International Seminar

Editor:
J. Sundarsingh, Ph.D.

Language in India www.languageinindia.com
10 : 1 January 2010
Amrita Sharma, Ph.D.
Similes in *Meghduta:* The Absolute Craftsmanship in Language   107

Similes in *Meghduta*
The Absolute Craftsmanship in Language

Amrita Sharma, Ph.D.

Meghduta and the Study of Similes

For more than fifteen centuries, Kalidasa has been unanimously acclaimed as the greatest Sanskrit poet. Banerji says, "No study of the cultural material, contained in the works of a writer, can be complete without an *index verborum* to his works" (Kālidāsa-Kośa, ix).

Kalidasa is certainly also known to be the master in creating nonpareil similes. Linguistic investigations into similes not only yield exciting results but also broaden one's understanding in decoding metaphoric structures.

One of the most celebrated works of Kalidasa is *Meghduta*. It has inspired many great commentators, scholars and critics, poetry-lovers to appreciate the genius of the poet, his poetry and style.

To substantiate this claim, I have culled a simile from the text for linguistic analysis.

What is a Simile?

Before I take this discussion further, an overview of what a simile is — seems obligatory.

Simile, a trope, is a figure of speech which involves comparison between two unlike entities. A simile unlike the metaphor compares two things through the use of words such as 'like', 'as', 'as though' to draw attention to similarities about things that are seemingly dissimilar. At times, similes may have about the same effect as a metaphor but similes often focus on a single characteristic of comparison, while metaphors imply a broader scope of equation between the two objects being compared. A simile in literature may be specific and direct or more lengthy and complex.

An Important Aspect of Sanskrit Poetry

In Sanskrit poetry, for the production of any imagery, there must be *Bimba Pratibimba bhāva* or also called *Bimbānubimbabhāva* i.e. the relation of the reflected (*bimba*) and the reflecting element (*pritabimba*) between the thing compared and the standard of comparison. In the thing

Language in India www.languageinindia.com
10 : 1 January 2010
Amrita Sharma, Ph.D.
Similes in *Meghduta:* The Absolute Craftsmanship in Language   108

compared (*upameya*) the standard of similitude (*upamāna*) is mirrored or focused and an image is produced. In technical language, this might be called tingeing (*rañjana*) of the former by the latter.

The Purpose of a Simile

The purpose of a simile in the broader sense, according to Indian *Alaṃkāraśāstra*, is to make abstract ideas picturesque by relating them to parallel concrete instances from the physical world. Besides richness of their poetic contents, the technical perfection of their form is also superb. The science of rhetoric insists that in a simile the word indicative of the standard of comparison must be of the same gender and number as the word denoting the object in hand, so that the adjective expressive of common quality or the verb expressive of common action may be connected with both without any hitch and the intended similarity be comprehended at once.

The Style of Kalidasa

Kalidasa, certainly seems to be well-versed with the science of rhetoric and linguistic craftsmanship. The style of Kālidāsa is "fully conversant with the grammar" (Yadav, 157) and is, therefore, suggestive. How does he achieve this? To delve into his poetic vision and stylistic acumen, even one example is enough to provide results comprehensively. The example I have picked depicts the state of the *nayika* (heroine of the epic Meghadūta) who is in sorrow because she is separated from her love, her husband.

The Analysis

The scheme of analysis has three strata to achieve total cognizance. Each level is construed with two steps.

1. The first layer unfolds the grammatical structure of the unit under analysis and presents the range of lexemes in the vocabulary i.e. lexicon of the given language.

2. The second layer constructs proposition and the conceptual structure.

3. And finally, the third layer unfolds the pragmatic value of the lexemes as well as the utterance and then unrolls the suggestion and then also attempts to construct its emotive value.

> *Pādānindoramṛitaśisirāñjalamārgapraṿistān*
>
> *Pūrvapṛītyā gatamabhimukham sannivṛttam tathēval*
>
> *Ćakṣuḥ khedātsalil- gurūbhiḥ pakṣmabhiḥ cchādayantīm*

Language in India www.languageinindia.com
10 : 1 January 2010
Amrita Sharma, Ph.D.
Similes in *Meghduta:* The Absolute Craftsmanship in Language   109

Sābhreahanī va sthalakamalinī m na prabhudhām na suptām //

<div align="right">(Uttar Megha, Sl.-30)</div>

[(Her) covering with her eyelashes, heavy with tears caused by sorrow, the eye turned, owing to delight previously felt towards the rays of the moon cool with nectar, entering through the lattice-holes, but fallen back as quickly; and (thereby) resembling a land-lotus plant, on a cloudy day, (with its lotus) neither opened nor closed up.]

Level 1: **Linguistic Structure**

Kalidasa uses a nominal style. How this nominalization springs at the lexico-grammatical level is an interesting study. Here, at the onset, I feel the need to draw attention to the fact that Sanskrit is an inflexional language and is unlike English in terms of order, governance and concord. For grammatical analysis, I have taken recourse to immediate constituent analysis using labels — Head (H) and Modifier (M).

The first two foots of this verse stand as a pre-modifier for '*Ćakṣuḥ*' (the eye) of Yakṣiṇi (demi-goddess). Therefore, I shall not give a detailed IC for this clause and would attend to the main clause furnishing the simile.
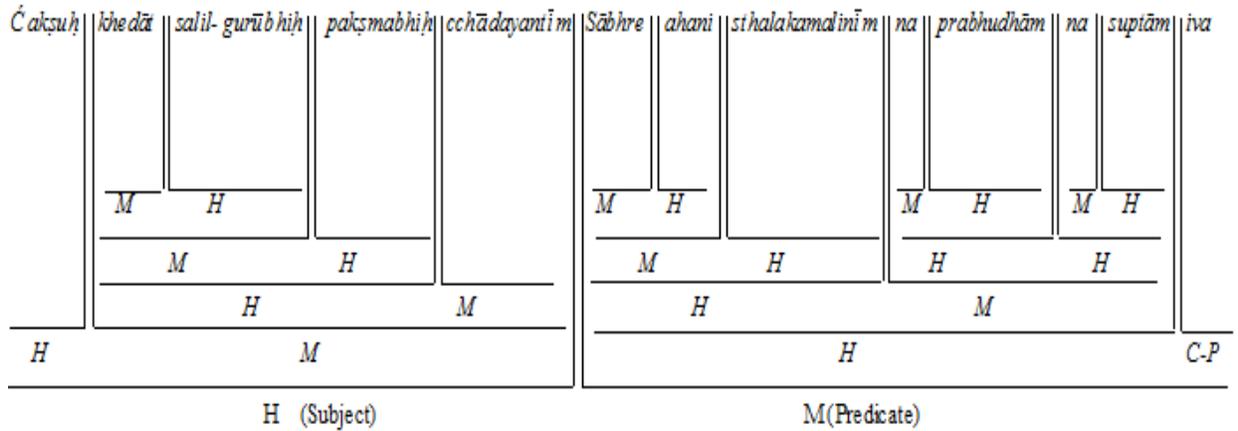
Fig.₁

Ćakṣuḥ – Neutar Singular Noun, *Khedāt* – Fifth Inflexional Singular Noun, *Salil- gurūbhiḥ* – *Salilen guruṇi salilguruṇi tēh* i.e. Third Determinative Compound Noun , *Pakṣmabhiḥ* – Third Inflexional Plural Noun , *Cchādayantī m* -- √*chad* (root) + *śtṛ* (Present Continuous Tense Affix) + *ī* (Feminine Suffix) = Second Inflexional Singular Noun, *Sābhre – abhren seha*

Language in India www.languageinindia.com
10 : 1 January 2010
Amrita Sharma, Ph.D.
Similes in *Meghduta:* The Absolute Craftsmanship in Language   110

vartate sābhrm tasmin i.e. Attributive Compound Noun in Seventh Singular Inflexion , *Ahani* – Singular Noun in Seventh Inflexion , *Sthalakamalinīm*– Singular Noun in Second Inflexion , *Naprabudhām* – *pra* (prefix) + √ *budh* (root) + *ta* (*kta* – Past Passive Participle) + *ā* (Feminine Suffix) = *prabudh* + second Singular Inflexion = p*rabudhām* + *na* (negative prefix) = Negative, Neutar, Singular Determinate Second Inflexional Abstract Noun , *Nasuptām* -- √*swap* + *ta* (Past Passive Participle) + *ā* (Feminine Suffix) = *suptām* + *na* (negative prefix) = Negative, Neuter, Singular Determinate Second Inflexional Abstract Noun.

The phrase "*naprabudhām nasuptām*" (neither opened nor closed) applies both to the synecdochic Tenor "*Ćakṣuḥ*" which stands as a part for the whole i.e. the demi-goddess and the vehicle "*Sthalakamalinīm*" (a land-lotus) thereby presenting the common ground for comparison. I call the Tenor synecdochic because "*Ćakṣuḥ*" is neuter gender whereas "*Sthalakamalinīm*" is feminine gender and the common ground is also made feminine by adding the feminine suffix '*ā*' to the past passive participial root form as discussed above. Kālidāsa, as a poet, is skilled and dext so much so that he maintains an equation regarding the number, gender and person of the objects of description. Since eyes by themselves can neither sleep nor awake voluntarily, the actual comparison is constructed between *Yakṣiṇi* and a land-lotus plant. This will further be clarified in Level$_2$. Hence:

Tenor	:	Yakṣiṇayā Ćakṣuḥ	(the eyes of the demi-goddess)
Vehicle	:	Sthalakamalinīm	(a land-lotus plant)
Common ground	:	na prabhudhām na suptām	(neither opened nor closed)
Connector	:	iva	(like)

Separation of the Literal and Figurative Elements

To understand the simile more clearly, and taking cue from Leech, the literal and the figurative elements are separated:

L : *Ćakṣuḥ khedātsalil - gurūbhiḥ*

   pakṣmabhiḥ cchādayantīm _____   *na prabhudhām na suptām*

F : _____   *Sābhreahanīva* / _____
                     sthalakamalinīm

These text-gaps can possibly be filled literally as:

Language in India www.languageinindia.com
10 : 1 January 2010
Amrita Sharma, Ph.D.
Similes in *Meghduta:* The Absolute Craftsmanship in Language   111

Ten : *Ćakṣuḥ khedātsalil - gurūbhiḥ*

  pakṣmabhiḥ cchādayantīm   [*duhsahatvāt*]   *na prabhudhām na suptām*

Veh : [*Suryaprabhām vina*]   *Sābhreahanīva sthalakamalinīm* [*nā praphullitā*]

Lexical Choice

The vehicle 'land-lotus' has been chosen from a range of lexical sets present in the lexicon. The word 'land-lotus' falls under the lexical category of Nouns. The table (Fig.₂) below presents the possible lexical sets:

Lexical category (N)	Lexical sets	
(sthala) Kamalinīm	Set₁	Yūthikā, Ketakī, Kukubhī, Kandalī, Kesara, Navajapā, Kurabakī, Śirīṣā, Kundakṣepā, Kadambinī, Kumudinī, Mālatī, Lodhrā, Maṃjari, Mandārpuṣpa, Kutujakusuma
	Set₂	Nīlakamalinī, Swarnakamalinī, Madhvīlatā

This brings us now to the level of proposition and conceptual structure.

Level 2 : Propositional Structure

I have labeled the literal unit as: 'REF_L' kept under the linguistic 'Frame' and the non- literal unit is labeled as: 'Pred.' kept under the linguistic 'Focus'. Any non-literal concept being built in the 'linguistic frame' is termed as: 'REF_P' and the implicit literal referent constructed from the co-text or the context is kept in inverted commas (" "). Any modifier is labeled as: 'MOD'.

Tenor

			Pred.	REF_L	
P1	(		pakṣmabhiḥ cchādayantīm	Ćakṣuḥ	)
			Focus	Frame	
P2	(	REF_P	Ćakṣuḥ	"Sādhvī"	)
			Focus	Frame	
P3	(	MOD	Sādhvī	"Yakṣiṇi"	)

Language in India www.languageinindia.com
10 : 1 January 2010
Amrita Sharma, Ph.D.
Similes in *Meghduta:* The Absolute Craftsmanship in Language   112

Vehicle

<div style="text-align: right">REF_L</div>

P1   (MOD   Sthala   Kamalinī)

The proposition indicates that it is Yakṣiṇi which is compared with a land-lotus plant. Therefore, conceptually Yakṣiṇi is mapped from the source domain to the target domain on the basis of comparison. These domains can be determined by using semantic markers:

<div style="margin-left: 4em">

Yakṣiṇi (Ćakṣuh̤)   Kamalinī

[+ animate]   [- animate]
[+ human]   [- human]
[+ specific]   [+ specific]
[+ generic]   [+ generic]
[- having stalk]   [+ having stalk]
[- hydrophyte]   [+ hydrophyte]
[- floral]   [+ floral]

</div>

The ' *Kamalinī* ' is also associated with the concepts like: being beautiful, lustrous, long, sleek, with a halo and affected by sun and water. Besides, if the water level rises, it rises with it but if the level recedes, it does not leave its station.

Level 3 : Message

To speak in terms of English, the common ground is functioning as an adjective, which applies both to the synecdochic Tenor and the Vehicle equally as:

(Yakṣiṇiyā) Ćakṣuh̤ ⟶ na prabhudām na suptām ⟶ sthalakamilinī

In this phrase, the verb root √ budh has been prefixed by the prefix '*pra*' [*pra* + √ *budh* = *prabudh.*] which presents an interesting study. *Prabudh* means awake or be awakened; expand, open (flower); recognize; developed, manifested; begun to take effect (spell); clear-sighted, wise; recognized, enlightened (mind); inform, teach, instruct, admonish; waken, rouse whereas *suptam* means – feign sleep.

Language in India www.languageinindia.com
10 : 1 January 2010
Amrita Sharma, Ph.D.
Similes in *Meghduta:* The Absolute Craftsmanship in Language   113

Since both these words are attached with negatives 'na', their meanings turn into negatives too i.e. the reverse of what is listed above. Therefore, at the locutionary level the utterance is – 'neither awake nor asleep' but the illocution is a state of hanging between smiles and tears, delight and grief, recognition and dejection, enlightenment and obscurity, appreciation and admonishment. These words splendidly state their illocutionary value by describing the predicament of Yakṣa's beloved wife. They reflect her state marvelously and spectacularly.

Besides, another word ' *amṛta* ' (nectar) also resonates. Though each word has its resonance and suggestion which is the hallmark of Kalidasa's poetry yet this word works as a cognitive magnet and provides us a chance to have an insight into the poet's vision (Fig.₃):
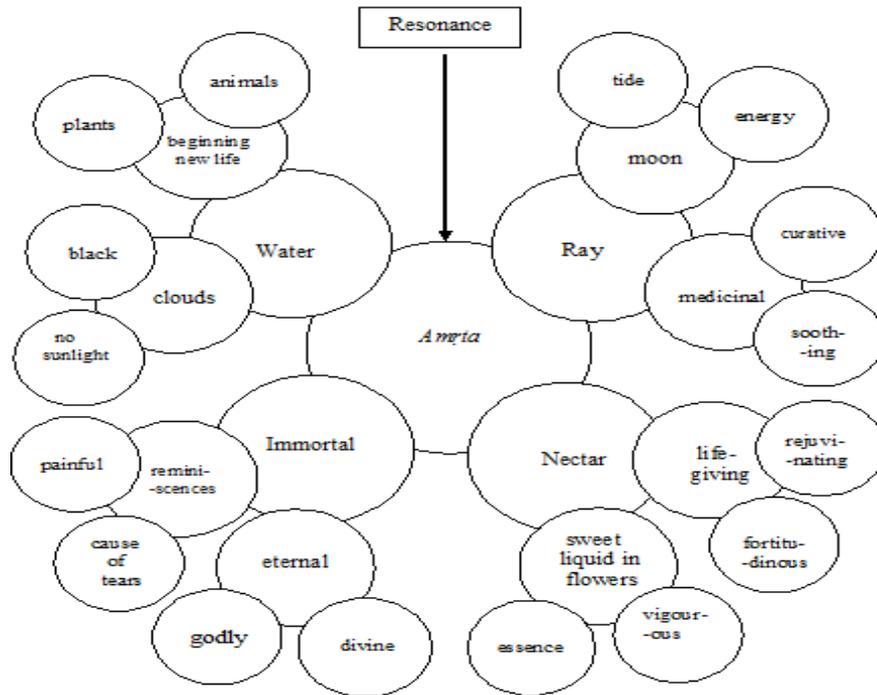
Implications

Firstly, the black clouds hold water-vapours. They shower it in the form of rain which works like *amṛta* (nectar) for the flora and fauna. Everything in Nature regenerates refreshes and is invigorated. Therefore, such clouds bring cheerfulness and joy in the rainy season as well as fertilization and growth. They are the messengers of Romance too. Not only humans but animals also are filled with passion and admixed emotions. This is what

Language in India www.languageinindia.com
10 : 1 January 2010
Amrita Sharma, Ph.D.
Similes in *Meghduta:* The Absolute Craftsmanship in Language   114

happens with *Yakṣa* too. He is separated from his dear wife. He is facing the pangs of '*viyoga*' (separation). This separation has filled him with intense emotions and these emotions have become so powerful that he forgets the difference between the animate and the inanimate. He becomes one with Nature and calls the cloud his brother. The Śloka-5 of *Pūrvamegha* speaks of this state as: "*kāmartā hi prakṛtikṛpaṇaścetanācetaneṣu*". The *Yakṣa* also upholds the cloud of being of divine origin.

Secondly, the sky is overcast with this kind of black clouds. Had these clouds been white i.e. without water-vapours (*Salil*), the sunlight would have reached the earth but because they are black clouds filled with water, the sunlight cannot reach the earth. This affects the land-lotus plant because to blossom and be blown, it requires sunlight which is absent since the black clouds have shrouded the sky; likewise it cannot close itself because it is day-time.

Thirdly, just as there is the alternate rise and fall of the surface of oceans, seas, rivers etc. caused by of the moon and sun, similar is the feelings within the heart of the *Yakṣiṇi* since her eye anxiously goes towards the moon-rays owing to previous delight but returns back as quickly because now they are the cause of her agony. Besides, the eye-lashes of *Yakṣiṇi* are heavy with '*Salil*' i.e. tears. These tears do not let her eyes close and she cannot open them completely lest they may fall; equally the moon-beams would hurt the eyes since she is in the state of separation too.

The suggestion is that water and the sun are a life-source. Now the land-lotus is an aquatic plant which requires water as well as the sunlight as its life source. Kalidasa has used the word '*sthala*' with lotus which suggests that this life source is missing or to be more precise, it is atleast not in an adequate amount. Now, this specific land-lotus plant is given comparison with *Yakṣiṇi* thereby suggesting that she is away from her husband – *Yakṣa* and this has brought catastrophic results. Since her dear husband is virtually not present, she has to feed herself on his memories and these memories are just adequate to keep her alive.

Further, the land-lotus plant is deprived of the sun-rays which again is a life source. As a result, the lotus cannot fully blossom. Similarly, the presence and the love of *Yakṣa* is like the sunlight which is required by *Yakṣiṇi* to regain her state, youth and beauty. The essence of her life – her husband – is missing. This again has made her survival very difficult and causing her affliction.

Both these points are again suggestive of the sixth stage out of the total ten stages of '*Kāma*' (sensuality) whereby nothing interests the subject whether it is good food, entertainment or even self-grooming etc. In this stage everything seems insipid and waste.

Language in India www.languageinindia.com
10 : 1 January 2010
Amrita Sharma, Ph.D.
Similes in *Meghduta:* The Absolute Craftsmanship in Language   115

Appreciation

Kalidasa has presented a very apt simile. According to Sanskrit Grammarians, words are divided into four catagories, i.e. *jāti, guṇa, kriyā and dravya*. This division of words is elaborated in *Mahābhaṣya* of Patañjali. Kālidāsa seems to recognize this theory of words. He selects his words keeping in view the required suggestion. This makes his style replete with an exquisite way of perfection of form and high intellectual power, an emotional intensity and radiant imagination, and with a fine and pervasive spiritual quality.

The first two foots describe '*prabudh*' (awakened) state of Yakṣiṇi and the next two foots describe the '*supt*' (asleep) state. Though '*na prabudhām na suptām*' is a contrastive (*virodhātmaka*) statement yet both the words are complementary to each other; in other words, being inconsistently consistent and interrelated. This speaks of and illustrates Yakṣiṇi's predicament. Besides, the poet's skill is again exemplary especially in selecting the word '*kamalinī*' for introducing the comparison of Yakṣiṇi. Yakṣiṇi is a *Padmini Strī* and no other flower could describe her as *Padmini* than the lotus (*kamalinī*). His grammatical skill is visible in his use of the qualifier '*sthala*' making the word – '*sthalakamalinī*' because he wanted to make the comparison look alike since the pretext states that Yakṣiṇi was lying on the floor. The *kamalinī* is virtually away from water and sunlight just as Yakṣiṇi is away from her husband – Yakṣa, and his love.

To Conclude

To conclude, it can be said that this simile illustrates not only Kālidāsa's pictorial quality, but also of linguistic adroitness and vision. The words are meticulously selected and they are like molecular balls semantically loaded, revolving in a magnetic field of aesthetic energy. Each word creates a semantic-pragmatic tension leading to stylistic fusion and fission. All these qualities speak aloud of Kalidasa's absolute craftsmanship in language making his poetry suggestive and the poet – a mastermind and genius.

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Language in India www.languageinindia.com
10 : 1 January 2010
Amrita Sharma, Ph.D.
Similes in *Meghduta:* The Absolute Craftsmanship in Language   116

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Language in India www.languageinindia.com
10 : 1 January 2010
Amrita Sharma, Ph.D.
Similes in *Meghduta:* The Absolute Craftsmanship in Language   117

Language in India www.languageinindia.com
10 : 1 January 2010
Amrita Sharma, Ph.D.
Similes in *Meghduta:* The Absolute Craftsmanship in Language   118

Language and Literature: An Exposition -
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Language in India www.languageinindia.com
10 : 1 January 2010
Prinkle Queensta. M., M.A., M.Phil. Candidate
Culture of the Tamil Society as Portrayed in *Ponniyin Selvan*   119

Culture of the Tamil Society as Portrayed in
Ponniyin Selvan

Prinkle Queensta. M., M.A., M.Phil. Candidate

Ponniyin Selvan, a Novel Exalted as an Epic

Embodied in the customs and practices of a society, culture demarcates the traditional values of a society from its neighbouring territory. Certain rituals in a society may be *suis generis* to a particular society. These customs and rituals are best exemplified in the Literature or any work of art of that region. *Ponniyin Selvan*, a novel exalted as an epic, reveals the culture of the Tamil society during the reign of Emperor Sundara Chozhar in the ninth century A.D.

History, Historical Novels and Reality

Historical novels are an important part of modern literature. When these are based only on raw facts of history and focus only on reporting such facts, they do not reach the level of sensibility that we demand and expect from good storytelling.

Sequence of major events reported may be strictly historical, but there are adequate and infinite ways to add on to such events by way of characters, plots and purpose. To bring alive the historical context in the mind of the reader is a very important demand that a historical fiction writer should achieve. There is hardly any permission to be anachronistic as such errors may not find favor with the readers. Mainly, readers come to expect some information that they already have about the past reflected in such novels. Characterization, ultimate purpose, particularly ultimate sacrifice, and inspiring and heart-moving love episodes, and so many other factors come to influence the success of historical fiction.

India historical fiction, in particular, has a very nostalgic twist as the writers and readers want to experience the glory of the past, to overcome and forget about the sad plight of our present day conditions!

Historical fiction in India, unfortunately, soon becomes equivalent to history under such circumstances. We tend to forget and ignore the past failures, and the failings of our characters. We are left with a Golden Age, and we do not wish to accept that this may be simply a creation and interpretation of a skillful writer.

Saying this, however, does not diminish the excellent knowledge of history Kalki, the creator of *Ponniyin Selvan,* demonstrates in the novel. Kalki's novel has become a

Language in India www.languageinindia.com
10 : 1 January 2010
Prinkle Queensta. M., M.A., M.Phil. Candidate
Culture of the Tamil Society as Portrayed in *Ponniyin Selvan*   120

classic, speaking and educating several generations since it began to be serialized several decades ago. Now the work is also available in translation in English.

Problems of Translating a Historical Fiction

In essence, translation of a novel is intended for those who are unable to read and enjoy it in the original language, or for those who think that they may enjoy the work in translation, because of their acquaintance with the language into which the work is translated. In both the cases, whether native Indian, Diaspora Indian, or simply a non-Indian reader, to cater to their needs and for greater enjoyment, novel's intricacy needs to be translated. However, it is not simply the culture-based emotional expressions, but also culture-based material civilization needs a sort of explanation easy to read, easy to comprehend, while retaining the idiomatic flavor. Almost an impossible task to achieve, indeed!

I read *Ponniyin Selvan* in its English translation. With some background in Tamil language and material history, and with some desire to know more about the history of Tamil people, I did enjoy the translation and could partake of the literary sensibility that Kalki wanted to convey to his readers.

Evolving Interest

As part of my continuing participation in the process of literary interpretation of historical fiction, I present below some of the salient points that I gleaned from Kalki's *Ponniyin Selvan.*

To be honest, I was least interested in Tamil Literature, until my final year in post-graduation. The first volume of *Ponniyin Selvan* was prescribed for our semester. Yet that text never interested me, until I started to read the text and, believe me, I never rested until I completed all the six volumes of *Ponniyin Selvan*. Thirumalai (personal communication) also reported that he had the very same experience in his high school days reading in the *Ponniyin Selvan* in Tamil, in an interior rural town!

I had never dreamt that Tamil culture had such a glorious past. Now I have read the text thrice and still I feel that many aspects of our culture have evaded my notice. I still wonder whether the theme of the text is nothing but a simple theme of love and war. Yet what makes the text so special and so interesting is the Tamil culture which the author simultaneously reveals as the story progresses. Thirumalai also reports that the novel can also be seen in the context of continuing Sinhala-Tamil conflict in Sri Lanka.

Another important feature which I found out as I was reading the text was that the author had adhered, though not strictly, to the patterns of Akam when he speaks of love between the central characters.

Language in India www.languageinindia.com
10 : 1 January 2010
Prinkle Queensta. M., M.A., M.Phil. Candidate
Culture of the Tamil Society as Portrayed in *Ponniyin Selvan*   121

My investigation still continues, and never once have I felt bored when reading this text. This text has aroused my interest in other works like *Silappathikaram* and other ancient texts which elaborate on Tamil culture.

The Chola Country

"Kaveri among rivers, the Chola among kings and the Chola mandalam among countries" were the best, so wrote Avvaiyar, a great Tamil woman poet.

According to Tamil tradition, the old Chola country comprised the region that includes the modern-day central region comprising Tiruchirapalli and Thanjavur Districts and adjoining areas in Tamil Nadu. The dynasty originated in the fertile valley of the Kaveri River. The river Kaveri and its tributaries dominate this landscape of a flat country that gradually slopes towards the sea. The river Kaveri, also known as *Ponni* (golden) river, has had a special place in the culture of the Cholas and the Tamils. The annual floods in the Kaveri marked an occasion for celebration, *Adiperukku*, in which the whole Chola country took part.

The Beginning

The novel begins with the people preparing themselves for this great regional festival, as our hero Vandiyathevan is introduced.

The Chola country was ruled by an Emperor/Chakravarthy and one believed in the divine right of kings. The king was addressed as Deva meaning god. The King was god for the Tamil people. The novel witnesses this reverence due a King.

In the novel too, we see that though the king is bedridden, everybody reveres him. Vandiyathevan voices out this thought when he meets the Emperor for the first time at the Thanjavur palace.

> "Prabhu! For the son, the father is God. For the people, the King is God.
> The Puranas tell us that a King has aspects of Vishnu."(PS Part I, 144)

The qualities expected in a king were compared to the five elements. He is said to be patient like the earth; his plans broadly laid like the sky; is strong and destructive in his anger like the wind and fire; cool and merciful as water to his friends. The king was considered as life to the people.

These traits were prevalent from the Sangam period.

In Praise of Kings – The Divine Right of Kings

Language in India www.languageinindia.com
10 : 1 January 2010
Prinkle Queensta. M., M.A., M.Phil. Candidate
Culture of the Tamil Society as Portrayed in *Ponniyin Selvan*   122

Considered equivalent to gods, the kings were praised highly, and temples were commemorated after their names. The Chozha kings assumed the title Parakesari (lion to the enemy) and Rajakesari (lion among kings). They also held titles like Ko-Parakesari or Ko-Rajakesari, Ko meaning god. The Tamil people believed in the Divine right of kings and the king himself was exalted to the position of a God and was revered throughout the land.

In the first volume of the novel, The First Floods, the poets sing in praise of the king. The poem goes as:

> "We praise Sundara Chozhar, the virtuous one
> Who protects us like the shade of the bodhi tree
> Long live the munificence, beauty and power
> Of this mighty king of Nandipura" (PS Part I, 146)

Chola Administration

His power had no limitations but important transactions were conducted with the assistance of ministers and officers. History says that the Chola kings consecrated the heir-apparent as the Yuvaraja/Crown Prince during the coronation/makutabhisekam so as to avoid internal disputes. Most of them were appointed as viceroys in distant provinces.

The Chola kings associated their own sons in the day to day administration of the kingdom. The two sons of the King Aditha Karikalar and Arulmozhivarmar are in distant lands and served as commandants of the army away from their king and, right from the beginning of the novel, the readers are informed that Aditha Karikalan is the Crown Prince.

Living Rich and Regal

The royal household encouraged polygamy and the royalty lived in palatial buildings. The separate quarters for women were called the anthapuram and young boys of the king were brought up in these quarters until a certain age.

We see Ponniyin Selvan talking to Kundavai that he was pampered and spoilt by the women in the *anthapuram*. Apart from the servant maid, the princesses were accompanied by a group of maids from the clans of chieftans. Kundavai is also surrounded by a group of women who envy Vanathi, who enjoys the Princess' favour.

High-sounding Titles

Another notable aspect during Raja Raja Chola's reign is the building of the cenotaph/pallipadai commonly known as the sepulchral temples erected at the honour of renowned Chola kings. The high-sounding titles for the brave during the war were revered highly. The titles which were bestowed upon warriors were not easily attained.

Language in India www.languageinindia.com
10 : 1 January 2010
Prinkle Queensta. M., M.A., M.Phil. Candidate
Culture of the Tamil Society as Portrayed in *Ponniyin Selvan*   123

They had to perform extremely brave deeds which risked their lives to attain such name and fame. These titles earned by the warriors commanded a privilege in the society for the brave men. One such man is the Periya Pazhuvettarayar. The public does not look at him with great liking because of his arrogance; nevertheless, he is revered for his brave deeds in war. Wherever he goes, his titles always accompany him

> "The warrior of warriors. The most famed of the valorous. The lance-bearer who fearlessly attacked the Pandya army, who fought in twenty-four battles, who bears sixty-four battle scars on his sacred self, the Dhanadhikari, the Keeper of the Treasury, the Dhanyapandaram, the Custodian of the Granary, the levier of taxes, Periya Pazhuvettarayar, is coming."(PS Part I, 11)

Elaborate List of Royal Emblems

Speaking about administration, the banner, umbrella, murasu or the royal drum, flowers and swords constituted the Royal insignia. It is said that when the scepter falls/swerves, it symbolized the degraded status of the king and the umbrella normally white denoted the unstained judgments in his kingdom .The murasu was used in carrying out the royal orders.We see a drummer entering Pazhaiyaarai announcing the arrest of the protagonist when he failed to return from Lanka.

The Bodyguards of King – Suicide Warriors

The king is protected by bodyguards called puvelaikkaras. In *Ponniyin Selvan*, we are introduced to three such puvelaikkaras or bodyguards with an important difference-they take an oath in front of their clan deity with blood that they would take care of the king at all costs and if they failed to protect him, they would sacrifice their own lives. The Velakkara Battalion has vowed to protect the king at the expense of their own lives and all their arrogant acts as they walk out of the fort is tolerated as deeds of mischief. Another perfect example is the Apathudavaigal of the Padya clan who have vowed to destroy the Chola dynasty since their king was murdered by the Cholas. The Pandya conspirators-Ravidasan, Soman Saambavan, Idumbankari and Nandini lurk around only with this vengeful deed in their minds.

The king was protected by bodyguards called puvelaikkaras who normally take a vow to guard the king at the expense of their own lives. There are three types of puvelaikkaras mentioned in Ponniyin Selvan. The Velakkara Battalion, Sundara Chozha Therinja Kaikolar Battalion and the bodyguards of the dead Pandyan king called the Apathudavigal. The troops enjoyed many privileges because of the vow they had taken. Kalki describes them in his novel as

> "It was an important institution in old Tamilnadu, especially in the Chozha Kingdom. The Velakkarars were bodyguards to the reigning kings, but

Language in India www.languageinindia.com
10 : 1 January 2010
Prinkle Queensta. M., M.A., M.Phil. Candidate
Culture of the Tamil Society as Portrayed in *Ponniyin Selvan*   124

with an important difference. They had taken an oath that they would give their lives to ensure that no harm came to the king. If, because of their carelessness or because of circumstances beyond their control, the king's life was endangered, they had sworn to cut off their heads and offer them to Durga. Naturally warriors who had taken such a grim oath enjoyed privileges to which others were not entitled." (PS Part I, 124)

Checks and Balance through Committees

Though the kings' orders were supreme, the force of royal autocracy was tempered by advisory bodies like 'aimperumkulu' and 'enperayam'. Though the king's power had no limitations important decisions and transactions were conducted with the assistance of ministers and officers. These important officials were often chieftains who have had long standing cordial relationship with the Ruler over generations. The novel does not show any distinct divisions like the aimperumkulu but we are able to see the present day political scenario as in the form of ruling and opposition parties-Kodambalur, Malayaman clan supporting the king whereas the Pazhuvettarayars conspiring with Sambuvaraiyars against the king.

The Armed Forces

War was a sport among the men. It was considered heroic to die on the battlefield and a wound at the back was a shame to manhood. The four wings of army/chaturanga were the elephantry (aanaipadai), chariotry, cavalry, and infantry. Traces of these wings are seen in the novel but these divisions are not dealt with, in detail.

Royal Privileges

The members of the royal household enjoyed many privileges-they travelled in a special route known as the royal route and the laymen were denied the chance of using it. Women travelled in closed palanquins which were carried by the palanquin bearers. The royal seal or the insignia was required for any man wanting to visit the royal household. Only with the help of the Pazhuvoor insignia, Vandiyathevan is able to enter the Thanjavur palace for the first time to see the king.

Statesmanship

A minister was expected to be the pinnacle of wisdom, well versed in arasiyal, acute in judgement and resolute in action. Anirudha Brahmarayar is known for his crafty statesmanship. He is feared by all, including Kundavai. He puts the weal of his country ahead of other priorities and hence covers up many truths involving the King's personal life. Another able statesman is Vandiyathevan who is able to cross his hurdles primarily through his wit and impish behaviour.

Language in India www.languageinindia.com
10 : 1 January 2010
Prinkle Queensta. M., M.A., M.Phil. Candidate
Culture of the Tamil Society as Portrayed in *Ponniyin Selvan*   125

The Cholas' system of government was monarchical, as in the Sangam age however, there was little in common between the local chiefdoms of the earlier time and the imperial-like states of Chola kings. The kingdom was divided into small divisions for the sake of governance. A number of villages constituted a larger entity known as a Kurram, Nadu or Kottram, depending on the area. A number of Kurrams constituted a valanadu. Though these distinctions are not clearly seen, we get a rough idea through the eyes of Vandiyathevan, and the presence of small princes like Sambuvarayar, Malayaman, Kodambalur Velar with their allotted territory in the Chola realm suggest that the big Chola Empire was divided into small kingdoms for the sake of governing the huge country.

Forts and Barricades

The royal palaces were surrounded by a fort. Royal orderlies of variouis denominations such as perfumers, garland makers, betel bearers, arecanut servers, armourers, dressing valleys, light bearers, bodyguards, tme criers, etc waited upon the royal household. Sendhan Amudhan tells Vandiyathevan that he is responsible for making garlands for the deities in the temple inside the fort. Though the fort was open for all these activities, it was well guarded.

Hospitality – A Chief Feature

Hospitality was the hallmark of the people. In Part IV,when Vandiyathevan enters the blacksmith's shop, the blacksmith treats Vandiyathevan kindly though he is a stranger. Even at Sendhan Amudhan's house Vandiyathevan receives a warm welcome. Patriotism is another trait in all the tamilians. Every citizen honours the king and even the Pazhuvettarayars who conspire against the king do so only for the welfare of the Chola country. Another instance where the love of one's country is revealed is in Part III. At Anaimangalam, in a conversation with her brother Arulmozhi, Kundavai tells that she loves him very much and one of the reasons for it is that she strongly feels that he will conquer territories and add glory to the Chola kingdom

Justice and Heroism
.
Justice and heroism were the two eyes of kingship and the kings themselves served as royal examples in the fields. Madurantakan was not respected by the people simply because he was not brave (by travelling in a closed palanquin meant for women). We also see the old Malayaman repeating the heroic exploits of the battle at Thakkolam. Dying in a battle with a wound on the chest was the greatest honour a warrior could ever achieve. Similarly a wound on the back for a man was the greatest shame, he could ever incur on himself. Kandanmaran is one such character who is a victim of this infamy. Though he was unknowingly attacked, and received a wound on his back, he does not escape the laughter of warriors like Periya Pazhuvettarayar and his brother.

Language in India www.languageinindia.com
10 : 1 January 2010
Prinkle Queensta. M., M.A., M.Phil. Candidate
Culture of the Tamil Society as Portrayed in *Ponniyin Selvan*   126

There is a close relation between the microcosm and the macrocosm world of the Tamil society. The personal world of the people is very closely related to the society. In other words, the society makes an individual. Though Arulmozhi is attracted towards Poonkuzhalali, he knows very well in his heart that he will not be able to marry her because she is a boatgirl. The same is seen in the relationship between Emperor Sundara Cholar and Mandakini Devi.

The people are respected according to their profession and there were separate quarters allotted for every class of people. The temple priests stayed near the temple and they were revered. Poets enjoyed huge favour from the kings from time immemorial. Here too, Sundara Cholar though bedridden, grants permission to the poets who wanted the 'king's darshan'. There are numerous instances in the novel where the poets returned home with huge prizes bestowed upon them.

Astrology

Belief in astrology was a part and parcel of life for the Tamil people. Fate and karma were indispensable in their lives. The Kudandai josier entertained the royal people too. The ominous signs of the pole star resulted in the death of the Crown Prince. The author too, satisfies the wishes of the readers by fulfilling the predictions of the josier. Signs of auspicion were adhered to without fail-before leaving to Lanka, Ponniyin Selvan visits his sister and at the sight of the Prince, Vanathi faints thereby dropping the auspicious plate from her hands which was spoken as an ill omen. Concepts of Rebirth and Transmigration are also used in the text.

Tolerance of Other Sects and Religions

With regard to religion, religious tolerance is felt on a larger scale in the novel. Buddhism was beginning to flourish in the kingdom and the kings encouraged it. Prof. K.A.N Sastri says "He (Raja Raja Chola I) was tolerant and extended protection and patronage towards all sects." History says that though an ardent Saivite, Arulmozhivarman helped to construct a Buddhist vihara at Nagapatnam. Sembiyanmadevi, the dowager widow queen was also a Saivite but she too does not disapprove other beliefs. Azhwarkadiyan, the Vaishnavite is seen picking up quarrels against the Saivites and with people who practised other beliefs. But as the story progresses, the intent of his quarrels is also a part of his strategy in espionage. Building temples to the deities was a common activity for the Cholas and in the novel too, the revered Sembiyanmadevi contributes financially in the construction of temples.

International Trade

Trade was carried out in the ancient days through the barter system where goods were exchanged mutually. Kaverippattinam, on the coast near the Kaveri delta, was a major port town and the other port town of Nagappattinam was the most important centres of

Language in India www.languageinindia.com
10 : 1 January 2010
Prinkle Queensta. M., M.A., M.Phil. Candidate
Culture of the Tamil Society as Portrayed in *Ponniyin Selvan*   127

Cholas. These two towns became hubs of trade and commerce and attracted many religious faiths, including Buddhism records history. We see that the ports mentioned here are also seen as ports of significance in Ponniyin Selvan too. Moreover, foreign trade is also present in the story where we see the Arabs on the sea connecting Lanka and Cholanadu.

Art and Architecture

We see an appreciation of sculptures in the conversation among the older Malayaman, Adita Karikalar, and Pallava Parthibendran at the shore of Mamallapuram towards the end of the first book. In Part II, we also see the hero Ponniyin Selvan captivated by the paintings and sculptures in the ruined mandapam in Lanka with Mandakini Devi-the mute women. These pieces of art provide us with vital information that works of art like paintings and sculpture flourished in the ancient civilizations too.

Role and Place of Women in Society

Women were revered and respected down the ages of our society. We witness it throughout the novel. They had no part in the administrative world but here Kundavai is portrayed as the modern multi-faceted woman. Chastity certifies a woman and a reader innocent of this quality in our culture will be able to realize its worth in the scene in Book III, where Kundavai meets Vandiyathevan in the prison and holds his hand and tells him that she will marry nobody since she has held his hand. Though women were treated as delicate, the 'Tamil Courage' was inherent. Vanathi, though considered a coward and fragile stands her ground when the Prime Minister asks her where Ponniyin Selvan is? Self immolation of the wife after the death of her man was very common in the society. It is recorded that the consort of Emperor Sundara Cholar immolated herself at the death of her husband, though the novel does not show a trace of this practice.

Ancient master-pieces in Tamil Literature strictly adhered to the tenets of the Sangam Age. Ponniyin Selvan, knowingly or unknowingly exhibits some of the features of Sangam Literature. Poetry, the predominant genre in Sangam Age, revolved only around two topics-Akam and Puram. The former concerned about the inner self, dealt about love and the emotions associated with it. On the other hand, Puram dealt with the outer world mostly war and its surroundings. Here in Ponniyin Selvan too, the central themes are love and war. Moreover the feelings associated with Akam and Puram were related to the Landscapes of the Tamil country. On close observation of the text, these associations are also not absent in the novel.

Reading a Novel in Translation

A major advantage in translating a work of art is that, it contributes toward the growth of a language. The vocabulary of the language increases and this is one of the criteria for a language to live and English language is renowned for this feature. The ideas conveyed in

Language in India www.languageinindia.com
10 : 1 January 2010
Prinkle Queensta. M., M.A., M.Phil. Candidate
Culture of the Tamil Society as Portrayed in *Ponniyin Selvan*   128

the novel are simply Tamil and for an unfamiliar reader the novel is also a source book of an entire culture. At the same time, such intensely historical and cultural piece of fiction would demand extra effort for those who are not acquainted with the history and culture that form the backdrop of the novel. *Ponniyin Selvan* is no exception to this common rule.

A language plays a crucial role in communicating a text and English being a Universal language helps in reviving a lost culture. Without a universal language, it is impossible to take a culture to the world - without the translation of Ponniyin Selvan; the entire knowledge of a culture would have been restricted only to a smaller crowd (the natives), apart from the sheer enjoyment on reading the story.

Arulmozhi Varmar as Ponniyin Selvan, through the author Kalki, has attained the pinnacle of glory then as Raja Raja Chola I in history which merely records bare facts. Here lies the power of the English language. Thus through this translated piece of art, the scope of a culture is widened (in terms of knowledge and not necessarily in its implication).

A Note on the Text

The Primary Source <u>Ponniyin Selvan</u> is abbreviated as PS in the paper.

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Language in India www.languageinindia.com
10 : 1 January 2010
Prinkle Queensta. M., M.A., M.Phil. Candidate
Culture of the Tamil Society as Portrayed in *Ponniyin Selvan*   130

Language and Literature: An Exposition -
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Language in India www.languageinindia.com
10 : 1 January 2010
Ravi Bhushan, Ph.D. and Ms. Daisy
Deconstructing Human Society: An Appreciation of Amtav Ghosh's *Sea of Poppies*   131

Deconstructing Human Society: An Appreciation of Amitav Ghosh's
Sea Of Poppies

Ravi Bhushan, Ph.D. & Ms Daisy

Abstract

The recent short listing of Amitav Ghosh's latest novel *Sea of Poppies* for this year's Man Booker Prize is an occasion for all of us to rejoice. In fact, *Sea of Poppies* has been received favorably by the Booker jury for the compelling story told against an epic historical canvas. The first in Ghosh's new trilogy of novels, *Sea of Poppies* is a stunningly vibrant and intensely human work that confirms his reputation as a master storyteller.

Sea of Poppies tells the compelling story of how it is that in the ship Ibis, headed to Caribbean sugar plantations, small new worlds are forged, bringing together north Indian women, Bengali Zamindars, black men, rural laborers and Chinese seamen. The novel closes with the Ibis in mid-ocean in a storm. Serang Ali, leader of the lascars, has abandoned the ship. Few key figures survive and watch from the deck the disappearance of the long boat.

If Rushdie can be said to have revitalized the Indian novel in English with the 1981 publication of the magnificent Midnight's Children, Ghosh's fiction has over the years probed the unlit corners of the genre and brought it into powerful dialogue with other places, peoples and times.

Amitav Ghosh's career began in the experimental wake of midnight's children and the techniques it put into play: magical realism, satire, wordplay, mythology, allegories etc. one of the recurring themes in Ghosh's work is that globalization in terms of trade, migration and cultural contact is not new. Putting up a moderate stance, Ghosh believes that although European colonialism constitutes a great rupture in the histories of Asia and Africa, out of these tragedies communities were unmade and again made.

Sea of Poppies is imbued by a deep commitment to human values. In this joint paper we propose to examine the underlying philosophy of Amitav Ghosh, in understanding the evolution of human society and to reclaim all that in our heterogeneous culture is valuable and ultimately indispensable. (326 words)

Language in India www.languageinindia.com
10 : 1 January 2010
Ravi Bhushan, Ph.D. and Ms. Daisy
Deconstructing Human Society: An Appreciation of Amtav Ghosh's *Sea of Poppies*   132

Amitav Ghosh and His Inventiveness

Amitav Ghosh is a writer concerned with India's place in larger international cultural networks, whose fiction seems directly informed by contemporary academic debates about colonialism and culture. His very first novel, *Circle of Reason* (1986) written in Salman Rushdie's magical realist mode, attempts to recover a continuing tradition of cultural exchange for India.

Ghosh is a novelist given to generic inventiveness and champion of post-modern cultural weightlessness, but his writing is as interested in the ties that bind as in the transitory nature of global culture. In fact Amitav Ghosh has, over the last two decades, brought substance and range to Indian English fiction and indeed, added richly to the literature of the subcontinent as a whole.

If Rushdie can be said to have revitalized the Indian novel in English with the 1981 publication of the magnificent *Midnight's Children*, Amitav Ghosh's fiction has over the years, probed its unlit corners, and brought it into powerful dialogue with other places, peoples and times. Ghosh has chosen to set new literary challenges for himself, constantly transforming his work over the years.

Amitav Ghosh's Writing Career

Ghosh's career did begin, like that of many of his contemporaries, including Shashi Tharoor and Mukul Kesavan, in the experimental wake of *Midnight's Children* and the techniques it put into play: magical realism, satire, wordplay, mythology, elaborate allegories, and layers of interconnected stories. His debut novel *Circle of Reason* draws on these resources and opened up a rich seam of stories and themes that Ghosh would excavate in later works. From happenings in the physical world, some probably prosaic, such as teak-felling, rubber-tapping, opium production, dolphin migration, sari-weaving and even the anopheles mosquito bearing deadly malaria, Ghosh's writing draws out poetry, insight and wondrous histories.

Amitav Ghosh has a distinctive style of writing that synthesizes the imagination of a writer with the insightful detaining of an anthropologist. He takes up the obscured events in history and transcends the boundaries of fiction/ non-fiction by sprinkling over them the colors of his imagination.

One of the recurring themes in Ghosh's work exposes the fact that despite the relative newness of capitalism and the violence of the imperialism that put it in place, globalization in the sense of trade, migration and cultural contact is not itself new. Although European colonialism would constitute a great rupture in the histories of Asia and Africa, out of these often tragic upheavals communities were unmade but also made again.

Language in India www.languageinindia.com
10 : 1 January 2010
Ravi Bhushan, Ph.D. and Ms. Daisy
Deconstructing Human Society: An Appreciation of Amtav Ghosh's *Sea of Poppies* 133

Sea of Poppies

Sea of Poppies, the first in a trilogy, has been received favorably by the Booker jury for the compelling story told against an epic historical canvas, its deft use of diverse tongues and a memorable cast of characters.

Sea of Poppies tells the story of how it is that in the ship Ibis, headed to Caribbean sugar plantations; small new worlds are forged, bringing together north Indian women, Bengali *Zamindars*, black men, rural laborers and Chinese seamen. It is the story of people whose fate is written by poppy flower, the British who forced opium cultivation on farmers, the ruined lives of farmers, the people who were addicted and the poor factory workers, deceit of the British, ship that transported the opium and which carried Indians to a life of slavery.

The Background

Sea of Poppies is set in India in 1838. The East India Company, yet to be curbed of it excesses by the British Crown, is amassing unimaginable wealth by growing opium and illegally exporting it to China. Peasant farmers have been obliged to turn over their fields to opium production, and this causes widespread poverty and hunger because lands that had once provided sustenance were now swamped with the rising tide of poppies. Furthermore, the Chinese are determined to stop a trade that is rapidly undermining the economy by turning millions of them into addicts. As the Chinese stood up in their defense and banned the import of opium, the Company took its revenge by declaring war on China under the rhetoric of freedom.

While Chinese were being poisoned under the guise of triangular trade of opium in the mid 19th century, the poor Indian peasant actually suffered the burnt of this poisoning. The English *'sahibs'* forced everyone to grow poppy in place of useful crops like wheat, *dal* and vegetables.

Amitav Ghosh aptly captures the sheer helplessness of Indian laborers and peasants as the factory's growing appetite for revenue rendered them exploited and defenseless. *Sea of Poppies* traverses the least treaded path of Indian colonial history by exposing the shrewd business acumen of British, who scrapped India of its riches and Chinese of their discretion by poisoning them with opium.

Sea of Poppies Resembles Calcutta!

A large cast of characters in *Sea of Poppies* assembles in Calcutta, teeming city in which numerous races and people of differing faiths and creeds live together. The Ibis, a former slave ship, is being refitted to take a large group of '*girmitiyas*' or indentured migrants to Mauritius (Islands of Mareech).

Language in India www.languageinindia.com
10 : 1 January 2010
Ravi Bhushan, Ph.D. and Ms. Daisy
Deconstructing Human Society: An Appreciation of Amtav Ghosh's *Sea of Poppies*   134

The Ibis, the Slave Ship

The Ibis has a British captain, an American, second mate, Indian troops to maintain order, and a crew of lascars. Among its passengers are people of all nationalities, backgrounds and beliefs, some crossing the seas to escape difficulties at home, some being transported as convicts. They belong to different strata of society ranging from a widowed village woman *Deeti,* , a low caste 'giant of a man' *Kalwa*, the gomusta Baboo Nob Kissin Pander, a mulatto American freedman Zachery, an orphaned French girl, Paulette, her play mate Jodu and the bankrupt Raja Neel Rattan of Raskhali.

As they sail down the Hooghly and into the Indian Ocean, their old familial ties are washed away and they begin their lives afresh. The sea becomes their new nation as the shipmates form new bonds of empathy. They leave behind the strictures of caste, community and religion; rename themselves as *jahaz-bhais* and *jahaz-bahens*.

A Positive Note Amidst All Suffering

Even amidst such sufferings, Ghosh sound a positive note as he shows how despite all odds, life somehow finds a way. Singing and ritualistic performances become their sole refuse from the colonial reality and the uncertainties awaiting them in the remote islands of Mareech.

In fact, through *Sea of Poppies*, we can compare the vexed diasporic experiences of colonial India with that of an equally perturbed colonial history of Africa and the numbing diasporic experiences of Africans as poignantly encapsulated in Walcott's poems. The dilemma faced by *jahaz-bhais* of the Ibis, while crossing the 'chasm of darkness where the holy Ganga disappeared into the *kalapani'* is aptly portrayed in the following lines of Walcott's poem *' Names'* (1970):

> 'Behind us all, the sky folded as history folds over a fish line, and the foam foreclosed---------to trace our names o the sand which the sea erased again, to our indifference'.

Polyglot Communities – Indian Panorama in the Ibis

Both Calcutta and Ibis are polyglot communities; the people on this ship speak everything from pidgin and Bhojpuri to the comically mangled English of a Bengali Babu and a young Frenchwoman. To do this, Ghosh has perused not only Sir Henry Yule's 'Hobson-Jobson', the celebrated 19th century dictionary of colloquial Anglo-Indian words and phrases, but also more obscure 1811 English and Hindustani Naval dictionary of technical terms and sea phrases.

Incessant Movements and Community Building

Language in India www.languageinindia.com
10 : 1 January 2010
Ravi Bhushan, Ph.D. and Ms. Daisy
Deconstructing Human Society: An Appreciation of Amtav Ghosh's *Sea of Poppies*   135

Sea of Poppies, the first volume in Amitav Ghosh's 'Ibis Trilogy', revisits some of the concerns of his earlier novels. Among these are the incessant movements of the peoples, commerce, and empires which have traversed the Indian ocean since antiquity; and the lives of men and women with little power, whose stories, framed against the grand narratives of history, invite other ways of thinking about the past, culture and identity.

On the Ibis community of sorts begins to form among the migrants. Relationships are forged or break up, hostilities erupt, and individual destinies undergo sudden changes of direction.

Cut off from their roots, in transit, and looking ahead to fresh start, the migrants are prone to invent new names and histories. All have stories to tell and secrets to hide. The controlling theme running across the novel is the question of identity.

Eastern Humanism?

Amitav Ghosh, as always, proposes a very particular, non-western form of humanism, a belief in commonalities that exist across 'race', class and culture. Political imperatives determine many of the relationships in the novel, but for the mot part fail to quench the force of individual human emotions-memories and desires, disappointment and aspirations. Ghosh's success s a historical novelist owes much to the distinctiveness of each of his characters. These are underpinned by a mass of researches, specialist information, which brings a bygone era and vanished experiences to life through vividly realized detail. We get taxonomy of the various types of opium and their effects, an account of what life in both mid-19th century Calcutta and its hinterland might have been like.

Globalizing Opium Trade

Sea of Poppies dramatizes two great economic themes of the 19th century: the cultivation of opium as a cash crop in Bengal and Bihar for the Chinese market, and the transport of Indian indentured workers to cut sugar canes for the British on such islands as Mauritius, Fiji and Trinidad. Caught up in this war of opium is the central character Deeti, who discovers the power of opium when she begins to use it to sedate her troublesome mother-in-law:

> The more she administered the drug, the more she came to respect its potency: how frail a creature was a human being, to be tamed by such tiny doses of this substance! She saw now why the factory in Ghazipur was so diligently patrolled by the *sahibs* and their *sepoys* for if a little bit of this gum could give her such power over the life, the character, the very soul of this elderly woman, then with more of it at her disposal, why should she not be able to seize kingdoms and control multitudes?

Language in India www.languageinindia.com
10 : 1 January 2010
Ravi Bhushan, Ph.D. and Ms. Daisy
Deconstructing Human Society: An Appreciation of Amtav Ghosh's *Sea of Poppies*   136

Controlling Milling Multitudes

Controlling multitudes is at the heart of this novel: Zachary Reid, American sailor, takes a job on board the ship. Benjamin Burnham, the new owner of the Ibis has no time for progressive ideas which stand in the way of his own progress. The Chinese are trying to stop the trade of opium into their country, so Burnham says, "till then, this vessel is going to do just the kind of work she was intended for: Zachary, surprised at this suggestion, says "Do you mean use her as a slaver ship, sir? But have not your English laws outlawed that trade?" 'That is true', Mr. Burnham nodded, 'yes, indeed they have, Reid. It is sad but true that there are many who will stop at nothing to halt the march of human freedom'. 'Freedom, sir?" said Zachary, wondering if he had misheard. "Freedom, yes, exactly," said Mr. Burnham. "Is not that what the mastery of the white man means for the lesser races?"

The Past in the Present

Sea of Poppies delineates, how history, and in particular, colonial history in Asia, affects lives today, how the present is shaped by that era. Ghosh subtly explains the role that colonial powers played in the opium trade, and how under the rubric of the East India Company, Britain was a nation-state drug dealer, and India became her poppy field. In fact *Sea of Poppies* is set in an era of agricultural scandal: burgeoning western demand for profitable but inedible crops is causing starvation in the subaltern world.

It opens in a remote village devastated by these circumstances. Deeti, watches her inert husband yield to addiction; he collapses at the opium-packing factory where glazed workers move 'as slow as ants in honey'. She has a small plot of land, but its poppies will not feed her and nor will the proceeds of their sale. After she is widowed, *Sati* seems the most appealing option. People like Deeti are displaced by the company, come together to form an unnamed association on ibis. Describing Ibis, Baboon Nob Kissin, one of the characters in the novel says, 'the Ibis was not a ship like any other; in her inward reality she was a vehicle of transformation, traveling through the mists of illusion towards the elusive, ever-receding land that was truth'.

In a time of colonial upheaval, fate has thrown together a diverse cast of Indians and Westerners. An unlikely dynasty is born, which will span continents, races and generations. The vast sweep of this historical adventure embraces the lush poppy fields of the Ganges, the rolling high seas and the crowded backstreets of Canton. It is the panorama of characters, whose Diaspora encapsulates the vexed colonial history of the east itself, that makes *Sea of Poppies* so alive. Fate is the central theme of *Sea of Poppies*; Ghosh shows us that while the migrants are cut off from families and their caste system, the intrepid voyage also offers a chance of new lives and beginnings.

Pun and Sorrow

Language in India www.languageinindia.com
10 : 1 January 2010
Ravi Bhushan, Ph.D. and Ms. Daisy
Deconstructing Human Society: An Appreciation of Amtav Ghosh's *Sea of Poppies*   137

Amitav Ghosh has beautifully juxtaposed pun with sorrow ness of the plot. When the ibis anchors for one last night in Indian waters, Ghosh describes this:

> The last place from which the migrants would be able to view their native shore: this was Saugor Roads, a much trafficked anchorage in the lee of Ganga-Sagar, the island that stands between the sea and the holy river. The very name Ganga-Sagar, joining, as it did river and sea, clear and dark, known and hidden, served to remind the migrants of the yawning chasm ahead'.

When the Ibis, leaves Calcutta and sets out across the Bay of Bengal, carrying indentured migrants, many of whom will become the equivalent of slaves, the seas darken and become stormy. As the ship tosses and conditions deteriorate, the ship soon becomes a microcosm for life on land, full of tumult and unexpected twists of fate, and each person's heart is laid bare. Everybody aboard is escaping from something, so anxious to put their problems behind them that they see no choice but to submit to the atrocious living conditions and sometimes sadistic overseers aboard the *Ibis*. Life aboard the ship is as stratified and as subject to both cruelty and courage as the occupants have experienced on land, but as the ship heads for new ports in foreign lands, its occupants still see it as the only possible escape from their past and its problems.

Opium War and *Sea of Poppies* – Myriad Participants

Set in India in 1838, at the outset of the three-year **Opium War** (See www.wikipedia.org/wiki/First_Opium_War for details) between the British and the Chinese, this epic novel follows several characters from different levels of society, who become united through their personal lives aboard the ship and, more generally, through their connections to the opium and slave trades. Deeti Singh married as a young teenager to a man whose dependence on opium makes him an inadequate husband and provider, is forced to work on the family's opium field outside Ghazipur by herself, though she fears her sadistic brother-in-law. When she has no options left that make sense to her, she escapes, eventually joining the migrants aboard the *Ibis*.

The *Ibis*, owned by Burnham Brothers, carries as one of its mates a young sailor from Baltimore, Zachary Reid, who has left America because his status as an octoroon has led to constant harassment by other American sailors. These two characters, Deeti and Reid, see life as it is, recognizing all its cruelty but also seeing its potential, and their clear-eyed observations of life around them vividly convey their cultures and the roles open to them.

At the opposite end of the scale from Deeti and Reid, is Benjamin Burnham, who owns the *Ibis* and engages in the opium trade, which his family controls in Ghazipur, fifty miles east of Benares. Since the slave trade has been officially ended, Burnham has kept the *Ibis* intact and simply switched to the transport of exiled prisoners and coolies.

Language in India www.languageinindia.com
10 : 1 January 2010
Ravi Bhushan, Ph.D. and Ms. Daisy
Deconstructing Human Society: An Appreciation of Amtav Ghosh's *Sea of Poppies*   138

Though Burnham is the son of a Liverpool tradesman, his willingness to finance and manage these exploitative trades has led to enormous wealth and a lavish lifestyle impossible for him in England. Among his acquaintances is Raja Neel Rattan Halder, the Zemindar of Raskali, whose life epitomizes the unimaginable opulence that upper caste Brahmins assume, is their right by birth. Never questioning his high caste existence, Neel has paid little attention to his dwindling resources, and he has now accumulated debts.

Ghosh, Master Craftsman

Ghosh depicts the lives of these characters and their acquaintances in extravagant and thoroughly researched detail, bringing to life Deeti's misery, the expectations for her within her husband's family, the customs which she must honor, and the life which her six-year-old daughter must expect (including marriage within three or four years). Zachary Reid, aboard the *Ibis*, becomes the protégé of Serang Ali, the leader of the lascars, those native seamen who perform the hard manual labor aboard ships. Though Reid's own background is not so different from that of the lascars, he is a foreigner, a man who has no known caste within Indian society, and Serang Ali treats him as a superior to the lascars, all of whom are either low-caste or caste-less. With the support of the lascars and Serang Ali, Zachary Reid has the potential to progress to officer status, something impossible for him at home, and as he shares his thoughts about his own life, he is also commenting on the human condition in general.

The first book in a projected "Ibis trilogy," this historical novel pulses with life, filled with details of everyday existence and the cultures of the characters, which make the actions of its characters understandable. A monument to the desire for a better life and the willingness of people to take chances in order to attain it, the novel is also a vibrant and textured depiction of the historical moment—at the time when China declared it would prohibit the importation of opium, which was decimating its addicted citizens. British traders, who had been forcing Indian laborers to turn over their fields to the growing of poppies, were willing to declare war to save their profits, despite the fact that the British government did not know that the traders were about to declare war.

Linguistic Diversity

As the story progresses, we also meet a cross-section of Europeans who have been living or trading in India for decades, and who now speak a highly diluted form of English that incorporates Hindi or Bengali words. Ghosh simply presents their speech as it is, without italicizing the Indian bits or providing a glossary at the end (something that is frequently done – and overdone – in Indian novels written in English). Further, he spells the local words not as an Indian reader would recognize them but to reflect the European accents with which they are spoken. The result is that even for a reader who knows the words and their meanings, some of these passages require constant interpretation or trapolation.

Language in India www.languageinindia.com
10 : 1 January 2010
Ravi Bhushan, Ph.D. and Ms. Daisy
Deconstructing Human Society: An Appreciation of Amtav Ghosh's *Sea of Poppies*   139

As illustration, here's a short list of some of these words and phrases in the form that they appear in the book (spelt according to the foreign pronunciation). In parentheses, we have included the spellings that an Indian reader would be more familiar with. "Zubben" (*zubaan),* "Chawbuck" (*chabuk*), "Pollock-sawg" (*paalak-saag*) for spinach dishes, "Chitty" and "dawk" (for *chithi* and *daak*, or letter and postbox), "Shishmull" (*sheesh mahal*, mirror palace), "Dufter" (*daftar*, office), "Balty" (*baalti*, bucket), "Hurremzads" (*haraamzadas*, bastards), "Jildee" (*jaldi*, quick), "Chupowing" (from *chupna* or hide), "Gantas (bells) in a clock-tower", "Tuncaw" (*tankha*, salary), "Tumasher" (*tamasha*, fuss, used here to mean a large celebration), "Oolter-poolter" (*ulta-pulta* orupside-down),"Quoddie"(*qaidi*,prisoner), Bawhawdery"(*bahaduri*,courage), "Coorsy" (*kursi*, chair) and "kubber" (*khabbar*, news), later "kibber" is used instead of "kubber".

Colonial Expressions and English – Birth of Indian English

In this context, some of the most entertaining passages are the conversations between Mrs Burnham, and an orphan named Paulette, who has been living under her care in their Calcutta mansion. In Mrs Burham's manner of talking, we get the full measure of how deeply the local language has altered the speech patterns of the Europeans who have been living here for years or decades. She says things like "Don't you samjo, Paulette?" and "Where have you been chupowing yourself? I've been looking everywhere for you." On one occasion she asks Paulette if "little chinties" had got into her clothes. On another, explaining that Paulette is lucky to have received a proposal of marriage from a judge, she says:

> I can tell you, dear, there's a 'paltan' of 'mems' who'd give their last 'anna' to be in your 'jooties'...you're lucky to have a judge in your sights and you mustn't let your 'bunduk' waver.

And when she mistakenly thinks that Paulette is with child, the phrase she uses is a local variation of "bun in the oven": "There isn't a *rootie in the choola*, is there?"Naturally, names undergo changes as well: one of the principal characters, Babu Nobokrishno Panda, likes being addressed by the Anglicized version of his name, Nob Kissin Pander or Nob Kissin Baboo.

In another novel, some of this might have become tiresome after some time, or begun to seem affected. But it's very appropriate to Ghosh's book, which is after all a panorama of different cultures, attitudes and belief systems colliding with each other, or at least circling suspiciously around each other – more than a century and a half ago, when concepts like "globalization" didn't exist in the sense that we understand them today, and the world was still a very large and frightening place.

A Mammoth Work

Language in India www.languageinindia.com
10 : 1 January 2010
Ravi Bhushan, Ph.D. and Ms. Daisy
Deconstructing Human Society: An Appreciation of Amtav Ghosh's *Sea of Poppies*   140

Sea of Poppies is laced with political overtones, revealing the hypocritical and dangerous mindset of the then Englishmen, who compelled the natives to the level of subaltern in their own land. On the societal level, the message conveyed by the novel is enormous-the '*girmityas*' who gather on the Ibis leave behind their identities in terms of caste, religion etc and adopt a new identity of ' oppressed'; a new community takes birth. Amitav Ghosh takes a dig at the Englishmen's attitude towards religion, when one of the characters in the novel says, "Trade is Jesus Christ and Jesus Christ is trade".

It is a mammoth work by Amitav Ghosh, juxtaposing historical evolution of Indian society with the contemporary nuances of Indian polity. It is an apt commentary on colonialism, which though has harmed Indian society but it has brighter side too. Colonialism has culturally and linguistically amalgamated Indian ethos with the European sensibilities; on social level there was a synthesis of societies. In fact it is a commentary on socio-cultural evolution of Indian subaltern society. It is a saga of struggle by the have-nots of colonial India. Amitav Ghosh has ventured into one of the ugly areas of Indian history. By doing so, Ghosh exposes the modern reader to the colonial past of Indian society. This relocation to their past is nothing but reclaiming what is indispensable to our existence.

Amitav Ghosh's work like that of other major sub continental writers-Tagore, Premchand, Senapati, Chughtai-is imbued by a deep commitment to humane values. In a world so palpably ravaged by greed and intolerance, this literature is surely no luxury but a necessary reclamation of all that in our heterogeneous culture is valuable, possible and, ultimately, utterly indispensable.

As *Sea of Poppies* comes to a satisfying close, Ghosh leaves several doors open suggesting the direction he will take with this novel's sequel, which will undoubtedly continue into the Opium War itself with many of the same characters. On the short list of nominations for the Man Booker Prize for 2008, this rich and exciting historical epic has something for everyone.

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Language in India www.languageinindia.com
10 : 1 January 2010
Ravi Bhushan, Ph.D. and Ms. Daisy
Deconstructing Human Society: An Appreciation of Amtav Ghosh's *Sea of Poppies*   141

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Language in India www.languageinindia.com
10 : 1 January 2010
Ravi Bhushan, Ph.D. and Ms. Daisy
Deconstructing Human Society: An Appreciation of Amtav Ghosh's *Sea of Poppies*   142

Language and Literature: An Exposition -
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Editor:
J. Sundarsingh, Ph.D.

Language in India www.languageinindia.com
10 : 1 January 2010
S. Jayalakshmi, M.A., M.Phil.
Enabling Students to Interpret Literary Texts Independently by Enhancing Their Vocabulary   143

Enabling Students to Interpret Literary Texts Independently by Enhancing Their Vocabulary

S. Jayalakshmi, M.A., M.Phil.

Difficulties in Retrieving Meaning

Interpretation means trying to decipher the idea which is part of a given word or phrase, sentence or a larger chunk such as a paragraph. Interpretation is enabled primarily by an identification of the written matter, that is, knowledge of the script, and later recognition of words and phrases, leading on to an understanding of simple and complex syntax. Since every language has unpredictable contextual meanings, one finds it difficult to decode or make sense of the given piece of literature, if it happens to be in a language which is not one's native. This not only happens to beginners but even experienced audience of literature stumbles upon the multiplicity of meanings while reading literature.

English Literature as Part of English Curriculum in Indian Schools

Ever since English language teaching was introduced in India after the Minutes of Macaulay during the late 1830s, English literature has been used to teach the English language to Indians. It was believed that appreciation of literature is an integral part of language learning. This was not against the prevailing Indian traditional education as well wherein study of literature was a stepping stone for the mastery of the relevant Indian language. Thus, in India, literature has for a long time been one of the most influential genres in teaching language.

Reasons for Using Literature to Teach Language

There may be different reasons for using literature to teach a language. Younger people are easily attracted by and can benefit from stories, for instance, in the sense that stories are not only interesting but they also induce spontaneous reading or listening on the part of the audience. In the case of the adult or mature readers, they can reflect upon stories or any piece of literature, for instance, and analyze their content within a historical context and/or a psychological framework.

Be it poetry or prose or fiction, literature often makes a lasting impression on its readers due to the vibrant imagery and the closeness of familiarity developed through the characters and events. Thus, literature often has the ability to evoke feelings and emotions, which no other subject can achieve.

English Teaching Scenario in India

Language in India www.languageinindia.com
10 : 1 January 2010
S. Jayalakshmi, M.A., M.Phil.
Enabling Students to Interpret Literary Texts Independently by Enhancing Their Vocabulary 144

Analyzing the English teaching scenario in India, almost all the schools and colleges have prescribed English texts with texts written by native English authors. It has always been taken for granted that the language-teaching class is to be converted into literature-learing class. As rightly pointed by Mehrotra (1995), "…interestingly, when a work of literature is used to teach language, the language class often turns into literature class and sometimes a general knowledge class, leaving language to take care of itself."

Making Best Use of the Situation

When literature is assumed to be a tool to teach language, teachers of English need to make best use of literature for this purpose. Literature is abundant in its resources - not only to inspire, but also to instruct.

Any ELT class using literature to teach language should take into consideration three important factors that have an effect on comprehension:

- Developing the students' vocabulary
- Providing them with a background knowledge of the text, and
- Creating an interest for learning.

It is important that the students be encouraged to develop strategies, such as questioning, that will help them apply their background knowledge to the reading and understand new vocabulary through context.

Selection and Adoption of Appropriate Genre

The teacher should also make sure that the students are exposed to different genres of literature, namely, poetry, prose, drama, fiction, etc. They need to introduce their students to the exclusive features of a variety of forms, which will definitely spark interest in reading. This should help the language teacher to ensure learners' proficiency in the language being taught.

By proficiency here I mean a good stock of vocabulary, which would help develop and maintain confidence in a student to attempt to express oneself in that foreign language.

The Goal of This Paper

This paper attempts to analyze the possibilities of enabling the students to interpret a piece of literature independently, by means of boosting their vocabulary, resulting in a refined production of language. In this regard, my emphasis is on making use of any piece of literature that comes to the teacher in the form of prescribed text, irrespective of whether it is written by a native or a non-native writer of English.

Miracles Expected

Language in India www.languageinindia.com
10 : 1 January 2010
S. Jayalakshmi, M.A., M.Phil.
Enabling Students to Interpret Literary Texts Independently by Enhancing Their Vocabulary   145

At the tertiary level, majority of our students comes from rural areas. Teachers are expected to bring about some miraculous change in their linguistic skills that will ensure their proficiency in English, both in the spoken and written forms. But this is not possible all the time because, for these students, an English text is always a 'foreign' one.

What May Help Us Here?

As a matter of fact, students enter into a world (presented by the text) more easily if it is similar to the readers' world, in terms of culture and behavior.

To overcome the complexity that prevails among these students in reading and comprehending a textual matter that is not completely native in flavour, the teacher should clarify the cultural components, if any, that could possibly mislead or alienate the students, thwarting their concentration. The teachers need to give students an idea about how a literary text may be different from a more ordinary text, like a letter or conversation. This clarification ensures student participation. This is essential since the students cannot all be expected to have had any experience of reading literature with literary sensibility in their mother tongue.

Importance of Vocabulary

Vocabulary has always been learned as a part of the grammar exercises (synonyms, antonyms, filling in the blanks, etc.). But most of the language teachers do not always realize that grammar provides only the patterns, and it is the vocabulary which provides the material to put in the patterns. For instance, the word 'walked' not only refers to an action in past, but also that it is usually preceded by a grammatical subject that refers to something that is alive; in other words, we cannot say 'the chair walked'. The students should be insisted to remember that 'words are related to each other in many ways, and this is how they are remembered and stored' (Cook, 1991). A prior knowledge of this network of word meanings should be inherent in the student if s/he is expected to interpret a text independently.

Complex Relationship Between Words and Their Meanings in Literature Teaching

As a matter of fact, it is the complex relation between words and their meanings that makes interpretation successful or otherwise. In other words, if one is quite aware of the nuances of word applications, one is sure to interpret a text in a reasonably good manner. Increasing a student's vocabulary and enabling them to use it in appropriate contexts is one of the objectives of teaching English as a Second Language.

There is a controversial view that a literary text may not be of much help in this regard, since words used in literature do not have any fixed meaning. Furthermore, it is sometimes argued that a word has symbolic or associative meaning in literature which may be of little relevance to the learner in day-to-day interaction. Nevertheless, if not for any other grammatical purposes, at least for teaching vocabulary, using literature gives the teachers a chance to get students exposed

Language in India www.languageinindia.com
10 : 1 January 2010
S. Jayalakshmi, M.A., M.Phil.
Enabling Students to Interpret Literary Texts Independently by Enhancing Their Vocabulary   146

to myriad shades of vocabulary, thereby assisting them in understanding a text and even in producing a text of their own.

Usefulness of Independent Interpretation for Language Learning

In making the students interpret a text independently, the teachers should ensure that the students have a good stock of 'passive' vocabulary that will assist them to guess the meaning of the 'ad-hoc' vocabulary present in the text, by fixing them in the context. This can be done by means of providing a text (prepared by the teacher, of course, involving the students' stock of "active" vocabulary) that is quite similar to the text (that has to be taught) in hand. For instance, before starting a poem about seasons, the teacher can brainstorm the class with ideas related to 'seasons' as follows:

- What are the seasons you are familiar with?
- How do you characterize the seasons?
- Which season do you like the most? Why?
- How are the seasons referred to in your mother tongue?
- Do you remember anything or any occasion that reminds you of a particular season? (or vice versa)

All the responses for the above questions should be jotted down either by the teacher (on the board) or by a scribe from the class itself. Having done this, the teacher can ask the students to accumulate all the ideas expressed and to consolidate them (this may take hardly ten minutes). Now, on the premises created by the students themselves, the teacher can proceed further by asking them "how, do you think, are the seasons reflecting the stages of human life?"

The brainstorming session comes to an end with varied responses to this question and that does half the job of teaching the poem. If the students are asked now to read the poem and to try to decipher what the author puts across, the teacher can expect amazing outcome of ideas that accomplishes her job.

Here no question of students' retaining the points arises because, how well people remember something depends on how deeply they process it. In this case, it is the students who process an analysis of the text and they are likely only not to forget it for their lifetime.

Follow-up Activity

The teaching of this text does not stop with this. As a follow-up activity, the teacher may ask the students to prepare a glossary of the new words they have learnt from the new text. With the help of this set of new words, the students should attempt a prose or poem or fiction of their own (and the best ones should be acknowledged without fail). Any text, be it prose or fiction, can be taught the same way.

Language in India www.languageinindia.com
10 : 1 January 2010
S. Jayalakshmi, M.A., M.Phil.
Enabling Students to Interpret Literary Texts Independently by Enhancing Their Vocabulary   147

In the above instance, the teacher takes the students from a concept familiar to them in the native setting to the one that is (or may be) 'non-native'. In terms of vocabulary, the teacher utilizes the 'active' vocabulary of the students to proceed to either the 'passive' or the 'ad-hoc' vocabulary. The advantage is that some of this 'passive' and/or 'ad-hoc' vocabulary becomes a part of the students' 'active' vocabulary.

Frequency of Application

Another thing that has to be ensured by the teacher is the frequency of application of this newly learnt vocabulary. In their attempt to bring a new word into common currency, one will have to keep repeating it quite often on different occasions. It is the language teacher who has to create occasions or to encourage the learners to do so, where they can use the new words they have learnt recently.

Not Simply about Authors and Their Creation

The teachers should realize that by using literary texts, they are supposed not only to teach students about famous writers from the past; they should also enable the students to make use of their creativity and use their English to write and speak. They need practice and they need to be motivated. As we all know, doing lots of tests or studying grammar for years together may not be sufficient to serve the purpose of becoming a 'competent' speaker of the language.

It is not an easy task to incorporate higher level comprehension skills into the classroom, but it is a necessary one. For students to participate in the society in which they live, they must have experiences which prepare them for life. In order to become good communicators, it is essential that students learn to try to interpret things independently, to value their own interpretation, to compare their interpretations with that of others, and to revise or reject parts of that process when it is appropriate.

A classroom environment which is student-centered fosters student participation in the learning process. Learning that is both personal and collaborative encourages independent thinking and expressions. And this leads to a better participation in the society.

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Language in India www.languageinindia.com
10 : 1 January 2010
S. Jayalakshmi, M.A., M.Phil.
Enabling Students to Interpret Literary Texts Independently by Enhancing Their Vocabulary   148

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Language in India www.languageinindia.com
10 : 1 January 2010
S. Jayalakshmi, M.A., M.Phil.
Enabling Students to Interpret Literary Texts Independently by Enhancing Their Vocabulary   149

Language and Literature: An Exposition -
Papers Presented in Karunya University International Seminar

Editor:
J. Sundarsingh, Ph.D.

Language in India www.languageinindia.com
10 : 1 January 2010
Archana Shrivastava, Ph.D.
Coping with the Problems of Mixed Ability Students   150

Coping with the Problems of Mixed Ability Students

Archana Shrivastava, Ph.D.

Abstract

A group of students sitting in the class, napping as they are, not getting anything out of teacher's delivery, and a group listening with all interest, eager to ask questions - this kind of diversity, as any educator knows, has always been a part of classroom teaching.

It results from the heterogeneity of the learners present in one class.

Students' ability varies in their interest, attitude, knowledge, speed, etc. However these variations may vary in different degrees.

Problem of handling classes with mixed ability or heterogonous learners is an age old challenge for all the teachers.

Various solutions keep coming from time to time. The most common solution that comes up is differentiation, i.e. dividing the students into common groups of intelligences. But this solution has raised many eyebrows of parents as well as students who doubt whether this technique will help or negatively affect the students.

Instead of physically dividing them into groups teachers need to work on varying degrees of structured pedagogy which they can apply in the same class without letting students know that they are being discriminated on the basis of high and low abilities. My paper deals with a pedagogy as well as andragogy that help in developing techniques for dealing mixed ability classes.

Heterogeneity in Classes

Heterogeneous classes are one of the basic realities which every teacher has to face. Heterogeneity could be seen in terms of language background, learning speed, learning ability, cultural background, etc. It could be seen everywhere at every level of teaching learning process.

With such kind of diversity existing in the classroom we cannot think of providing homogeneous learning. We teachers need to identify the problems of mixed ability classes and try to come out with the solutions of eliminating them.

Language in India www.languageinindia.com
10 : 1 January 2010
Archana Shrivastava, Ph.D.
Coping with the Problems of Mixed Ability Students 151

The Goal of This Paper

My paper makes a systematic study of the factors that create diversity, identifies the challenges it presents to the teacher or tutors and approaches that might minimize the complications involved and maximize the learning process. Being a teacher myself I have taken my food of thought from my workplace only.

To support my ideas I have completely relied on secondary data as well as my personal experiences dealing with mixed ability students.

Transactional Model of Teaching

A transactional Model of Teaching/Learning process by W. Huitt (2003) classified the reasons into four categories:

A Transactional Model of the Teaching/Learning Process	
Context	All those factors outside of the classroom that might influence teaching and learning
Input	Those qualities or characteristics of teachers and students that they bring with them to the classroom experience
Classroom Processes	Teacher and student behaviors in the classroom as well as some other variables such as classroom climate and teacher/student relationships
Output	Measures of student learning taken apart from the normal instructional process.

(source: http://Chiron.valdosta.edu/whuitt/materials/tchlrnmd.html)

Four Variables

The model we see deals with four variables.

Context mentioned in the table deals with all those variables outside the classroom that have an impact on teacher and student characteristic, classroom processes, and output.

Language in India www.languageinindia.com
10 : 1 January 2010
Archana Shrivastava, Ph.D.
Coping with the Problems of Mixed Ability Students   152

Input is the category that includes both teachers and students characteristics. Teacher characteristic includes the teacher's beliefs and values, knowledge, thinking, performance skills and personality. Student characteristics include their class room behavior and achievements.

Even the **class room processes** include number of variables that can affect the performance of teachers and students as well.

Of the four categories **output** is the most important category because all the variables mentioned in other categories finally lead to the last one. The model very successfully depicts all the reasons which together create diversity among students.

(source: http://Chiron.valdosta.edu/whuitt/materials/tchlrnmd.html)
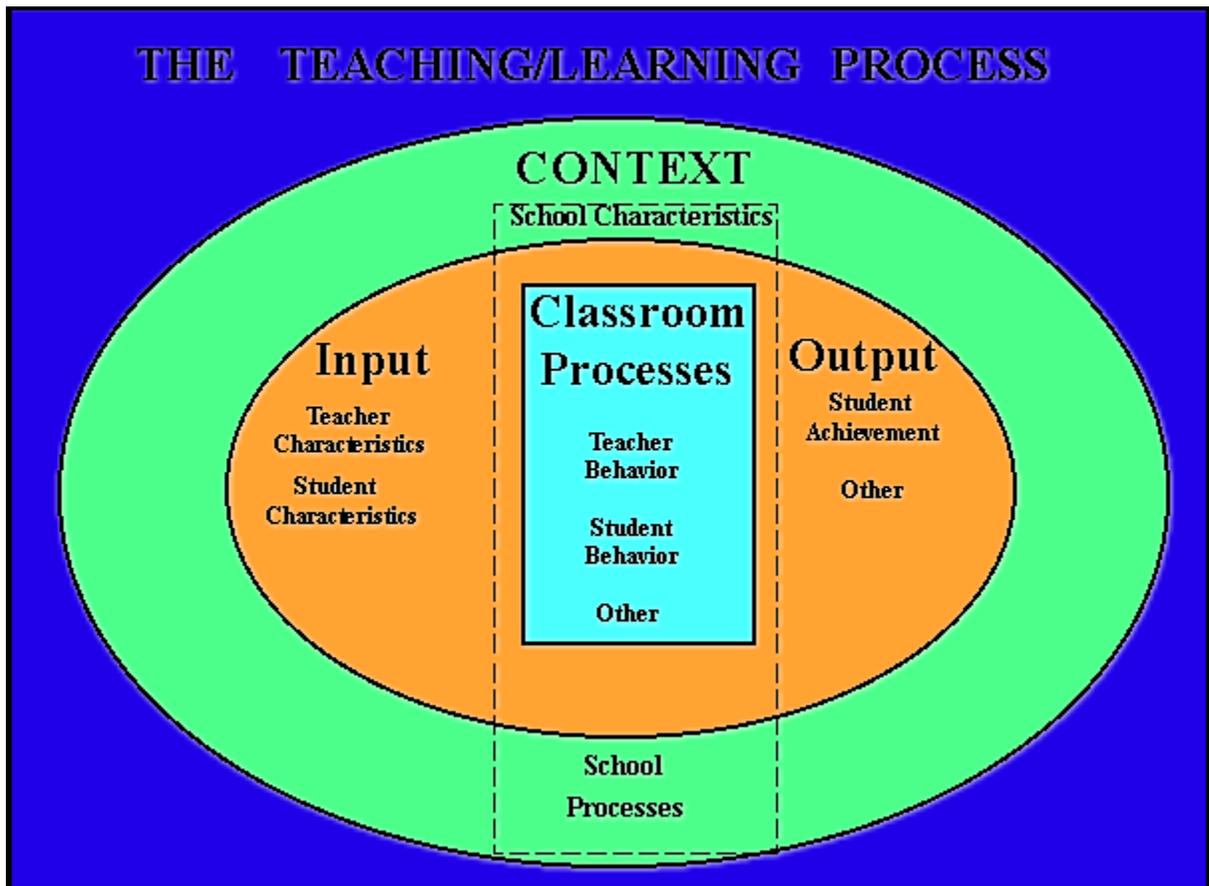
Thus, according to the model we see that there could be number of factors which create diversity. The model very appropriately figures out multiple reasons that create diversity among students.

Language in India www.languageinindia.com
10 : 1 January 2010
Archana Shrivastava, Ph.D.
Coping with the Problems of Mixed Ability Students   153

From Source to Profile: Reasons for Diversity

Taking the model in mind I also tried to figure out the reasons of diversity among students in my institute. I noticed that at my workplace diversity among students starts from the selection point itself where we aim to bring students from all over the country.

These students come from different cultural backgrounds so they have different eating, talking and living habits.

Next cause of diversity I noticed was school education. Students with government-run school background carry the feeling that they are inferior to private school students. They sometime also differ in their approaches.

I found that students from big cities or metros are more extroverts and open up easily than the students from small towns. They readily accept challenges while students from small towns hesitate to mix with others.

Personal interests, grasping capacity, learning ability, etc are some of the other reasons that create diversity among students.

As I have worked at various institutions I gather that these are some of the reasons that are common and are seen everywhere. All this adds to the challenge for the teacher to face in providing every student an opportunity to learn in his or her own way and at his or her own pace.

What Can We Do to Overcome the Effect of Mixed Diversity?

Proceeding further, if diversity cannot be avoided, what should be the next step of a teacher? Could it be an effort of coming out with homogeneous classes or to find out ways to handle heterogeneous classes?

I personally feel that coming out with homogeneous class is just a myth. And I firmly believe that heterogeneous classes should be more welcomed as they provide more than one answer, perspective or solution to any existing issues or problems. They are the ones that actually help a teacher to extract highest potential of the students.

Looking at the inevitability of the heterogeneous classes, we should work upon the ways through which we can handle diversity in an effective way.

Steps We Can Take

Moving on to these steps, a teacher must first of all realize that learners will vary in their readiness, learning profiles, interests, etc. So, it becomes the duty of a teacher to plan a

Language in India www.languageinindia.com
10 : 1 January 2010
Archana Shrivastava, Ph.D.
Coping with the Problems of Mixed Ability Students   154

lesson that aims at essential understanding of the subject and is mentally prepared to use different ways, contents, and products in the class.

Another challenge on teacher's part will be to introduce the content in such a way that students do not realize that they are being differentiated. The challenge over here could be fulfilled only when teachers will come out from the conventional image of a tutor being a dictator to a friend or a facilitator. Denise De Fiore, a teacher at a new middle school in Silver Spring, MD, USA rightly points out, "It's more engaging for a teacher, too. It takes a different kind of energy than direct instructions" (Mary Anne Hess, http://www.weac.org/Home/Parents_Community/differ.aspx).

Pedagogy for the Situation

Coming on to the teaching pedagogy in such kind of classes' teachers can move in a strategic manner. There can be two stages of working for the task: first stage involves certain task at teacher's level where students are not aware that they are being judged.

This task can be accomplished by the teachers by following the steps suggested by Mary Ann Hess:

- Keeping the focus on the concepts, emphasizing understanding and sense making, not retention and regurgitation of fragmented facts.
- Using ongoing assessment of readiness and interests, and pre assess to find students needing more support and those who can leap forward. They don't assume all students need a certain task.
- Make grouping flexible. They let students work alone sometimes and also in groups based on readiness, interest and learning styles. They use whole group instruction for introducing ideas, planning and sharing results.
- See themselves as a guide. They help students set goals based on readiness, interest and learning profiles- and assess based on growth and goal attainment. (Mary Anne Hess, http://www.weac.org/Home/Parents_Community/differ.aspx)

Implementation Strategy

The next stage involves implementation of the strategy in the class amongst students. But before implementing we should remember that knowledge acquisition processes for today's students have changed; we have to be very cautious while implementing the strategies in the class. We have to create a conducive learning environment , which takes into account the complexity, diversity, and strengths of the students, and for that there should be ample opportunities for students to discover their own strength and talents, to learn in a productive and effective way and develop their creative and critical thinking as well.

Language in India www.languageinindia.com
10 : 1 January 2010
Archana Shrivastava, Ph.D.
Coping with the Problems of Mixed Ability Students   155

Use of Androgogy

Just opposed to pedagogy we can plan to introduce andragogy (the methods of techniques used to teach adults) where we give students liberty to have their own methods to learn, connecting their own experiences in the learning process.

This method is proving to be quite successful in imparting deep learning in the institute where I work. We give chance to the students to think actively about what they learn. They are given chance to discuss and dispute which help them seeking out information on their own. The method is proving successful especially because it is management institute where we have students with work experience also. Given a chance they very readily come out sharing their original experiences with their classmates.

Role of a Teacher in Such Kind of Classes

Important task for teachers in such kind of classes should be to create and manage tasks and activities which will empower students overall learning, both inside and outside.

Teachers will have to work hard on their facilitation skills so that they can motivate students to learn on their own and get efficient enough to apply what they have learnt in their daily life.

They should focus on enabling right level of dialectic in the class and making the students come out with real discussion. This also follows that good preparation on the part of teacher is also expected. They should be well prepared with the activities well chosen, cases carefully researched, etc.

The teachers should learn the art of stimulating the discussions on the right track by asking questions, by summarizing what has been said and moving the discussion on to a higher level or closing it down as appropriate.

Most important thing that teachers should take care of is to create a relaxed and accepting environment where students can come out with their own ideas without hesitation even if it is something controversial or radical. They should learn to not only listen patiently to the students specially those who are introvert and speak less but also encourage them by appreciating and praising.

Some Methods Which I Use in my Classes to Cope with the Problems of Mixed Ability Students

1. Caring for Students

This is a tool that I personally follow to deal with students of mixed ability classes. I observe that sometimes by the behavior we teacher envelope ourselves with certain kind

Language in India www.languageinindia.com
10 : 1 January 2010
Archana Shrivastava, Ph.D.
Coping with the Problems of Mixed Ability Students
156

of attitude which forces students to recoil themselves in their shells and are afraid to approach us. I see to it that I give more time to interact with them when they work in group. I take care to discuss not only academic matter but also life in general. I also take care of students' absence from the class and revert back to them to know their well being. In this way I try to develop a relationship which is expected to go even after they leave the institute. This method helps those students who find it difficult to adjust to open up with their problems. They feel more free and out pour their problems which in some or the other way hindering their active participation in the class and in turn effecting their overall outcome.

2. Case Based Learning

Most of the faculty members including me use this method in our courses. We present the material facts and ask the students to discuss in groups. Each group is divided in a way that it carries a mixture of students with different calibers. Students are asked to encourage less speaking friends to speak amongst themselves. They are expected to come prepared for the session by doing the necessary reading. Teachers also do their part by selecting the materials, facts and issues. They also structure some questions based on the facts provided to the students. Students are left free to come out with assumptions. Teachers on the backstage of mind has this that they will encourage students with less abilities in comparison to others, without making them feel that they are doing it. The teacher is also clear on her part that he/she is not there to teach but to facilitate the discussion and see that it is going in right direction.

3. Dealing with different problem areas at a time

One of the best examples of mixed ability classes came up to me very recently when I was dealing with the writing skills for 1st year management students of my institution. The objective of my classes was to make my students write perfect business correspondences. The variations in their capabilities differ as few were good at content but were lacking at accuracy, somewhere good at grammar structures but lacked in organization and cohesion.

I cannot afford to improve every one's weak areas by one single lecture on the techniques of writing good business correspondences. Then I thought to convert the class into workshop mode where they were asked to draft the letter in the class itself. Then I reached at every ones place to discuss what they have written pointing out the areas that they lacked in correspondence which they drafted.

On spot feedback helped them make improvements in those areas. But in the process I never forgot to praise strong areas also which in turn made them confident and they accepted their weak areas willingly. This method proved very successful for me as slowly in the latter stages I observed that I was able to pick up weak areas of every individual

Language in India www.languageinindia.com
10 : 1 January 2010
Archana Shrivastava, Ph.D.
Coping with the Problems of Mixed Ability Students
157

student and help them overcome those areas finally leading to an overall improvement in their writing skills.

4. Group Presentations

I ask my students to prepare group presentations. Each group consists of 3 to 4 students. I randomly pick up a student to present his or her group and provide answers/explanation. If the presenter is unable to answer/explain the whole group is considered as a failure. Such kind of activities compel students to work together, encourages better students to help weaker students and pressure of group members make even dull students work for the team.

5. Simulation and Role Play

Conducting simulation and role play also helped me in coping up with mixed ability classes. We very recently introduced **theater technique** in the classes where students were first divided into groups then they were provided with the theme which they had to act in front of the class. Making the students work in through this technique helped them to open up with each other. Team spirit forced the students with strong abilities to encourage their friends with lesser abilities to participate. This technique helped out largely in refining nonverbal of the students and was highly appreciated by them.

Conclusion

The above examples are no doubt few of the ways which can help teachers cop up with the problems of mixed ability classes. There are many more which must have been explored by others. My personal experience of dealing with diversity or mixed ability classes as I have mentioned in my paper also has been a motivating one. Every challenge thrown out of such classes helped me explore new techniques of dealing with them. It's a two way process where both the party benefit.

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Language in India www.languageinindia.com
10 : 1 January 2010
Archana Shrivastava, Ph.D.
Coping with the Problems of Mixed Ability Students   158

Colophon:

My experience of dealing with mixed ability students and coming out with a research paper involves a lot of hard work and efforts of many with whom I interact most at my work place. First and far most I would like to thank all my students who cooperated at every level whenever I introduced any new pedagogy on them. I express my deep sense of gratitude to the faculty members with whom I work who not only listened and guided me on the new techniques I incorporate in my classes but also shared their techniques of dealing with mixed ability group.

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Language in India www.languageinindia.com
10 : 1 January 2010
Archana Shrivastava, Ph.D.
Coping with the Problems of Mixed Ability Students
159

Language and Literature: An Exposition -
Papers Presented in Karunya University International Seminar

Editor:
J. Sundarsingh, Ph.D.

Language in India www.languageinindia.com
10 : 1 January 2010
J. Samuel Kirbahar, M.A., M.Phil. B.Ed., Ph.D.
Ms. Beulah Mary Rasalene, M.A., B.Ed., M.Phil.
Displaced Diasporic Indentities – A Case Study of Mordecai Richler's
The Apprentice of Duddy Kravitz   160

Displaced Diasporic Identities –
A Case Study of Mordecai Richler's
The Apprenticeship of Duddy Kravitz

J. Samuel Kirubahar, M.A., M.Phil., B.Ed., Ph.D.
Ms. Beulah Mary Rosalene, M.A., B.Ed., M.Phil.

> By the rivers of Babylon, there we sat down,
> Yea, we wept, when we remembered Zion … (Psalm 137:1)

The heartrending theme of the Diasporic identity had its recorded origin in these verses in the Book of Psalms, and continues down the ages of the history of mankind. The Jewish Diaspora has seen an endless progression and the scattered Jews contribute to the literary world, the meaning of this deep concept.

Closer home, a great modern Tamil poet, Subramania Bharathi, wrote a passionate poem in 1920's depicting the hard living conditions of Tamil migrants to the sugar plantations in the Fiji Islands.

M. K. Gandhi, long before he came to be known Mahatma, submitted his resolutions to the 1901 Indian National Congress session in Calcutta support of the Indian Diaspora in South Africa and elsewhere. In every nation in this world, there is always concern expressed about the conditions of their own diaspora
(http://www.languageinindia.com/april2005/earlygandhi1.html)

Diaspora and Location of Cultures

Homi K. Babha in his book *Location of Cultures* echoes this when he writes about 'the great history of the languages and landscapes of migration and Diaspora' where the new identity is born.

The literature on the subject of the migrants, the colonised or the political refugees could take on the mission of dislocating conventional ways of accepted wisdom about the world and discovering the hybridity, and the divergence that exists within.

Language in India www.languageinindia.com
10 : 1 January 2010
J. Samuel Kirbahar, M.A., M.Phil. B.Ed., Ph.D.
Ms. Beulah Mary Rasalene, M.A., B.Ed., M.Phil.
Displaced Diasporic Indentities – A Case Study of Mordecai Richler's
The Apprentice of Duddy Kravitz   161

Mordecai Richler's *The Apprenticeship of Duddy Kravitz*

Mordecai Richler's *The Apprenticeship of Duddy Kravitz* explores the life of Duddy in a diasporic location. Living in a borrowed culture the character needs to know who he is, where he is and where he stands in that specific location. The rigidity between local, regional and diasporic identities is vital to Richler's writings.

The Idea of *Home*

There is a need to probe deeper into the idea of home to establish a diasporic identity.

> 1. What is the idea of 'home' for migrants who live far from the land of their birth and their ancestors?
>
> 2. Does the migrant occupy a displaced position?
>
> 3. What are the transformations wrought by the experience of migrancy?
>
> 4. Does it bring fragmentation, discontinuity and displacement for the migrant?
>
> 5. What about the less tangible matters of beliefs, traditions, customs, behaviours and values.

This paper explores the work of fiction by Mordecai Richler with reference to these observations.

Diaspora Receives More Attention in Recent Literature

Identity is a product of history. The tension between the local, regional and diasporic identities is central to the writings of many writers in the Commonwealth countries. The experiences of migrancy and living in a Diaspora have received more attention in recent postcolonial literature, literary criticism and theory.

The nuances in the meaning of words like 'Diaspora' 'migrants' and 'postcolonial' have been quite overlapping and not free from controversies. The Diaspora communities are not free from controversies and the people have often been ghettoized and often excluded from the native community and made to feel that they do not belong to the 'new country'.

Contending Identities – The Concept of Home

Language in India www.languageinindia.com
10 : 1 January 2010
J. Samuel Kirbahar, M.A., M.Phil. B.Ed., Ph.D.
Ms. Beulah Mary Rasalene, M.A., B.Ed., M.Phil.
Displaced Diasporic Indentities – A Case Study of Mordecai Richler's
The Apprentice of Duddy Kravitz   162

Avtar Brah in her book *Cartographies of Diaspora: Contesting Identities* mentions that "home" is a mythic place of desire in the diasporic imagination. When we probe deeper into this concept of "home" and "land", we can see that it plays a vital role in the life of the migrant. As an idea it represents stability, shelter, security and comfort. To the migrant there is a dislocation between the past and the present, between here and there. Thus the migrant occupies a displaced position. Salman Rushdie opines that this leads to fragmentation and fissures.

Fragmentation and Discontinuity

When migrating from one country to another brings fragmentation and discontinuity and displacement, will getting a new home in this new land bring about the security and continuity that they long for?

The words of Derek Walcott echo this theme of Diaspora identity very aptly.

I'm just a red nigger who love the sea,
I had a sound colonial education,
I have Dutch, nigger, and English in me,
And either I'm nobody, or I'm a nation.

Multiple and Mobile Identities – Old Country

Diaspora identities are presented as multiple and mobile, with their own inner tensions. Robin Cohen in his book *Global Diaspora: An Introduction* defines Diaspora as communities of people who are living together in an alien country and they acknowledge that there is a certain attachment towards their 'old country', a notion buried deep in their language, religion, custom and culture.

This 'old country' always has a certain claim on their loyalty and emotions. The experiences of these people in various countries have opened wide the doors of post colonial literature, criticism and theory. Indeed one can identify that there are slippages between the terms 'Diaspora', 'migrant' and 'postcolonial'.

The literature produced by 'Diaspora writers' have proved immensely popular in Western literary criticism.

The Confluence of Narratives

Diaspora people qualify for a citizenship in their adopted country, but their sense of identity that they have assumed in living in a diasporic community will be definitely

Language in India www.languageinindia.com
10 : 1 January 2010
J. Samuel Kirbahar, M.A., M.Phil. B.Ed., Ph.D.
Ms. Beulah Mary Rasalene, M.A., B.Ed., M.Phil.
Displaced Diasporic Indentities – A Case Study of Mordecai Richler's
The Apprentice of Duddy Kravitz   163

influenced by their past migration history of their forefathers. That is why it is more precise to refer to diaspora identities rather than migrant identities. Avtar Brah no doubt puts it concisely in her book *Cartographies of Diaspora: Contesting Identities*, where she asserts the fact that there are distinct diasporic communities that are shaped 'out of the confluence of narratives' of different journeys from the 'old country' to the new which once again creates the sense of shared history (p.183).

There is also the need to understand that all diasporas are 'differentiated, heterogeneous, contested spaces'(p.184) Gender, race, class, religion and language make diaspora space dynamic and shifting, open to repeated construction and reconstruction.(Mcleod,207)

Mordecai Richler's Work

Mordecai Richler, a Canadian writer is able to bring out these themes in his masterpiece *The Apprenticeship of Duddy Kravitz*. It is a commercial and an artistic triumph.

Duddy Kravitz is a young, poor Jewish boy in Montreal. His desires are embodied in the possession of land. He has a burgeoning obsession with money and power. His family, friends, teachers, girlfriends all lead to his desire for power, money and possession of land. Duddy is determined to climb from his Montreal Jewish Ghetto up the ladder of success. He pursues property and power with a resourcefulness and ruthless energy which the readers cannot help admiring. The land he covets is a 'promised land' of real estate, and in his tireless efforts to acquire it, he becomes the stereotype of the Jew boy or in Canadian terms an ironic depraved embodiment of the pioneering paradox.

A Polemicist Author

Richler is an author and a polemicist. He gives us uncompromising pictures of contemporary Canada. The Jewish life of the 1930s and the 40s in the neighbourhood of Montreal is painted realistically by Richler. He chronicles the hardships and disabilities they faced as a Jewish minority. He is an honest witness to his time and place. He is blatantly honest to tell the uncomfortable truth.

The Jews believed that the only way to bridge the poverty gap is to be materially successful like the Gentiles. They pursue money relentlessly and in amoral ways. From the moment Duddy hears his grandfather saying "A man without land is nobody", he is prepared to seek the land of his dreams, no matter what the cost would be. The idea 'home' has a lot of implications. It acts as a valuable means of orientation by giving the diasporic people a sense of their place in the world. It gives them an identity and also tells them where they originated from and where they belong.

Duddy's Diasporic Moorings

Richler has the power to use the setting to set the tone or the atmosphere of his novel. The setting is seen as a reflection of the hero of the novel, Duddy himself. The city is Montreal. Duddy lives in the Jewish Ghetto which is situated in the lower part of the city. The people of St Urbain are dirty and decaying. Their houses are also dirty and decaying. Decay does not apply to the physical neighbourhood but also the lives of the people. West Mount is the place where the rich live. It is seen as "above" – above poverty and labour. Duddy is from "down there". The disparity is clearly shown in the conversation between Duddy and Mr. Cohen.

Yvette Durelle, his girl friend takes Duddy to the lake. She appreciates the scenic beauty of the place, but Duddy thinks about the land's development for profit. Lac St.Pierre becomes "the dream" for Duddy. Duddy heads back to Montreal and starts a film company, which becomes a huge success and he is able to buy a portion of the land. He makes profit on ten pinball machines from Virgil who is epileptic. Duddy takes advantage of Virgil's physical disabilities, and this makes Yvette and Virgil to move out of the mansion banning Duddy from ever seeing them again. There is no doubt that Duddy is very shrewd and clever, but his lack of moral principles attributes to his final failure.

His grandfather is sad by the way he obtained the land. Duddy is happy to have accomplished his goal of owning land and being somebody. His ambition is respectable, but his methods are damnable. He is a relentless and formidable competitor and a ruthless manipulator. He succeeds through immoral, despicable and contemptible means. He has murdered his character by forging the cheques, and has set his foot in the wrong direction. He is the most motivated young man who chooses the wrong way. The intelligent and tactful person opts to go wide of the mark to attain his goal. He fails to become a whole person.

Greed and Temptations

The novel is not only a study of human greed and the seductive temptations of materialist success, but also aims to portray the conditions of these migrants in their effort to become equal in status with the people of that nation. His effort to acquire land echoes the theme of the Promised Land. This points toward their emotional tie towards their "old country". They are uprooted from their own culture and they are settled in an alien nation, which they try to adopt as their own native land. Possessing land in this 'alien' land seems to show that they 'belong' to this land and to this nation.

Living on the Border

Language in India www.languageinindia.com
10 : 1 January 2010
J. Samuel Kirbahar, M.A., M.Phil. B.Ed., Ph.D.
Ms. Beulah Mary Rasalene, M.A., B.Ed., M.Phil.
Displaced Diasporic Indentities – A Case Study of Mordecai Richler's
The Apprentice of Duddy Kravitz   165

Homi K.Bhabha in his book advocates new exciting ways of thinking about identity. *Location of Culture* identifies diasporic lives who live 'border lives' on the margins of different nations, in-between contrary homelands. Borders are important thresholds, full of contradictions and ambivalence (Macleod, 217).

For Bhabha, the border is the place where conventional patterns of thought are disturbed and disrupted by the possibility of crossing. At the border the past and the present, the inside and the outside, the moral and the amoral, the ancient and the modern, no longer remain the same and separated as binary opposites but instead commingle and conflict.

From this emerge new shifting complex forms of representation that deny the binary setting. Richler has triumphed in creating such a character that is living a 'border life'. Duddy is living 'down there' and aspires to attain a place 'above there'.

The culture of the migrant does not remain static pure and holistic, but rather is regarded as intermingled and manifold. This is the main reason the character of Duddy is so multifaceted and complex. There is a certain moral complexity found in the characters created by Mordecai Richler. They hardly seem to be seeking the values by which 'a man can live with honour'. As a novelist of the modern city, he has succeeded in portraying the sense of people living close together, and the tension that it creates.

Uncetainties

The uncertainty arises whether the alien culture had absolutely altered the personality and integrity of Duddy. Critics perceive the autobiographical rudiments of Mordecai Richler in this novel. His parents wanted Richler to grow to be a Rabbi, but in his initial life Richler did not aspire to follow his parents and grand parents' footsteps but transparently acknowledged that he was an atheist, which distressed his parents very much.

At an incredibly young age Richler decided to be a writer. He referred to himself as a minority within a minority. He used his status as an irritable English-speaking Jew in the overwhelming French speaking province of Quebec to highlight the hypocrisies of contemporary life. In a peculiar way he reflected the ambiguous nature of his bilingual, bicultural homeland. Mordecai Richler was considered an icon of Canadian culture, who won all of Canada's most important literary awards and one of that culture's most withering critic.

Language in India www.languageinindia.com
10 : 1 January 2010
J. Samuel Kirbahar, M.A., M.Phil. B.Ed., Ph.D.
Ms. Beulah Mary Rasalene, M.A., B.Ed., M.Phil.
Displaced Diasporic Indentities – A Case Study of Mordecai Richler's
The Apprentice of Duddy Kravitz   166

Hybridity

The concept of hybridity has proved very important for diaspora peoples. It goes beyond the exclusionary, fixed, binary notions of identity based on ideas of rootedness and cultural, racial and national purity. Hybrid identities are never total and complete in themselves. Instead they remain perpetually in motion, pursuing errant and unpredictable routes, open to change and reinscription. This is where diasporic literature plays an important part.

The book ends pathetically but appropriately with Duddy being offered credit at a restaurant: for one who was refused loans when he desperately needed them, this represents 'status', but here as elsewhere he fails to recognize the crassness and vulgarity of his newly won position. He confuses material possessions with personal success.

The study of Duddy's character helps us to discover the hybridity and the difference that exists within. Identity is not as transparent or unproblematic as we think. It is not an accomplished fact, which the new culture practices, but it is a product which is never complete, always in process, and always constituted within, not outside representation.

Diasporic identity is a matter of becoming as well as being. It belongs to the future as much as to the past.

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Language in India www.languageinindia.com
10 : 1 January 2010
J. Samuel Kirbahar, M.A., M.Phil. B.Ed., Ph.D.
Ms. Beulah Mary Rasalene, M.A., B.Ed., M.Phil.
Displaced Diasporic Indentities – A Case Study of Mordecai Richler's
The Apprentice of Duddy Kravitz   167

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Language in India www.languageinindia.com
10 : 1 January 2010
J. Samuel Kirbahar, M.A., M.Phil. B.Ed., Ph.D.
Ms. Beulah Mary Rasalene, M.A., B.Ed., M.Phil.
Displaced Diasporic Indentities – A Case Study of Mordecai Richler's
The Apprentice of Duddy Kravitz   168

Language and Literature: An Exposition -
Papers Presented in Karunya University International Seminar

Editor:
J. Sundarsingh, Ph.D.

Language in India www.languageinindia.com
10 : 1 January 2010
K. A. Krishnalalitha, M.A., M.Phil.
English Language Teaching in Developing Countries – Error Analysis and Remedial Teaching
Methiods: An Overview   169

English Language Teaching in Developing Countries
Error Analysis and Remedial Teaching Methods –
An Overview

K. A. Krishnalalitha, M.A., M.Phil.

This paper analyses the common errors committed by the ESL learners. It also focuses on the remedial teaching methodology.

English as a Second language in India

English is a second language in many countries. If a language is used for limited purposes like International trade and commerce, travel etc., it is considered to be a foreign language. If it is used for many other purposes than these such as education, media etc., it is a second language in a country.

However, linguistically speaking, the terms such as second language and foreign language are defined based upon the reinforcement possibilities outside the classroom. Thirumalai 2002 reports:

> **L2** refers to the language or languages acquired or learned subsequent to the first language. The term *Second Language* also refers to the language or languages acquired or learned subsequent to the first language. It is generally assumed that the first language of a person comes to influence the quality of learning and use of the second language. …
>
> The term **Foreign language** refers to that language for the use of which there is no immediate reinforcement outside the classroom. For example, if English is learned by a Japanese student from Japan in the United States, the status of such learning is treated as second language learning, because he has abundant opportunities to use that language outside his classroom. On the other hand, if the same student learns English in his country, he may not have equally abundant opportunity to use English outside his classroom. Under this condition, the student is deemed to be learning English as a foreign language. It is important that we keep this distinction in mind when we teach English to speakers of other languages, because each teaching/learning situation will require different materials, strategies, and goals.
> (http://www.languageinindia.com/april2002/tesolbook.html#chapter1)

Language in India www.languageinindia.com
10 : 1 January 2010
K. A. Krishnalalitha, M.A., M.Phil.
English Language Teaching in Developing Countries – Error Analysis and Remedial Teaching
Methiods: An Overview   170

Learners, especially in a developing country like India, face a lot of trouble in learning a second language.

Some Positions Relating to Acquisition and Learning

Most linguists take the position that the first language is acquired and the second language is learnt. There are others who argue that the process of learning the L1 and L2 are same.

There is a natural, biological and social need to learn one's first language. When a child learns its mother tongue, its mind is clear, as it is learning a language for the first time. Whereas, when a learner starts learning a second language, there is a clash between the system of the first language and that of the second language which in turn will affect his/her learning speed. When one language system becomes more or less a habit, the learning of the second language becomes rather difficult.

ELT has become a challenging activity, when standards set in relation to fluency and appropriate use. The 20th century has seen an immense amount of activity in language teaching methodology. The trend continues in this century as well.

Common Errors Committed by ESL learners

One of the most troubling aspects of learning English as a second language in India is the number and kinds of errors committed by Indian students, in spite of the fact that English is learned for more than 150 years in Indian schools.

The word *error* is derived from the Latin word 'errere' meaning 'to wander'. Some writers say that we need to avoid errors just as we try to avoid committing sins. Nelson Brooks writes in his book *Language and Language learning*,

> Like sin, error has to be avoided and its influence overcomes;
> But its presence is to be expected. (58)

Partial Knowledge as the Basis of Errors

Errors are the result of partial knowledge of the system that is learned over a period of time. Pit Corder in *Introducing Applied Linguistics* says,

> ... Can be so regarded in exactly the same way that an infant
>   learning his mother tongue can be counted to possess a

Language in India www.languageinindia.com
10 : 1 January 2010
K. A. Krishnalalitha, M.A., M.Phil.
English Language Teaching in Developing Countries – Error Analysis and Remedial Teaching
Methiods: An Overview   171

language of his own at each successive stage of his learning
career. A learner's so called errors are systematic and is
precisely following a set of rules. These rules are not those
of the target language, but a 'transitional' form of language,
similar in many respects to the target language, but also similar
to his mother tongue or indeed any other language he may already
command (149)

Types of Errors

Learner's errors are classified mainly into two types: Errors of competence and Errors of performance.

Errors of competence are caused by the application of the rules of the target language wrongly, and the errors of performance are the result of repeatedly committed mistakes while using a language. In addition to this, there is another problem for the learners of English which is the lack of correspondence between the spelling and the sound. This problem results in committing errors in pronunciation.

Errors in pronunciation occur mainly due to the interference of the mother tongue. This is also called as the negative transfer. This happens when the target language and the learner's mother tongue are different from each other. Learners use the sounds of the mother tongue instead of those of the language they learn. Internal analogy and over generalization will make learners commit errors. (e.g.: childrens, equipments etc.)

The Contrastive Analysis Hypotheses (CAH)

The Contrastive Analysis Hypotheses (CAH) emphasizes the gravitational pull of the mother tongue, while learning a second language. This method is nothing but comparing learners L1 and L2 to analyse possible difficulties that the learner might encounter in L2 learning situation. This is mainly because of the difference in the linguistic structures of these two languages. Hindi does not have word-initial consonant characters like sk, st, and sn , as a result, ESL learners who have Hindi as their mother tongue make mistakes in learning such clusters. That is why they say 'mishtake' instead of the word 'mistake' and they pronounce the word 'school' as 'iskuul'.

According to CAH, an analysis of the differences between the L1and the L2 should help us to predict the errors made by the learners. This may also give a solution to this problem.

Even the native speakers make "mistakes." These mistakes are very common. For e.g.: a native speaker of English may use certain words like 'the', 'well', 'then', etc., repeatedly. There are many lapses and slips in a native speaker's speech and writing.

These mistakes are not a part of the native speaker's linguistic habit.

Language in India www.languageinindia.com
10 : 1 January 2010
K. A. Krishnalalitha, M.A., M.Phil.
English Language Teaching in Developing Countries – Error Analysis and Remedial Teaching
Methiods: An Overview   172

Remedial Teaching

Remedial treatment is necessary to avoid the learner's errors, but not all the errors need the same remedial treatment. The errors due to carelessness should be tackled with individual care. The best way to correct the learner's errors is to let him correct his own errors with the teachers help and the second best way is to let one of his class mates correct his error. The teacher can supervise and observe the learners who are correcting the errors. Self-correction, Peer-correction and then the teacher-correction is the best method of evaluation.

A teacher can plan remedial teaching after he/she corrects the written composition of the learners. It is a teacher's daily duty to collect these common errors in a note book. The teacher can do this regularly so that he /she may have an idea of the learner's errors. A common practice among most of the teachers is to use some set of symbols in the student's notebook to denote the type of error, for e.g. *Sp* for denoting spelling error; *w* for wrong word; *gr* for grammatical error; *p* for error in punctuation and, *?* for something is missing. A teacher can use as many symbols as possible, which should be understood by the students and the teacher has to use them consistently. Learners make very few errors in grammar in the early classes because most of the time they imitate the teacher's sentences.

There are many words in English (e.g. Chord, Cord; Stationary, Stationery) which look alike or sound alike, but have quite different meanings. Such words are very easy to confuse and the teacher has to explain the difference between these words and should make the students pronounce these words, so that the students can understand the difference. Errors in pronunciation can be rectified easily. A good pronunciation dictionary can be prescribed. Tongue twister sentences like 'She sells sea shells in the sea shore' ; 'Purple, Paper, People' etc., can be given for the students, to improve their pronunciation.

Remedial teaching often becomes re-teaching. Remedial classes often bore the learners because of the repetition of what is done already. So, various techniques like playing language games, conducting quiz programmes can be followed. Work sheets on grammar and reading comprehension can be given to keep the students busy. Various class room activities like turn coat, just a minute, and one- minute speech should be given to improve their speaking skills, these activities will also help the learners get rid of their nervousness. The learners should be made to interact in the class rooms. This will encourage them. Learners, who especially come from rural areas, think that learning English is a difficult process. It is the duty of a teacher to encourage the learners; they should counsel them to bring a change in their attitude.

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English Language Teaching in Developing Countries – Error Analysis and Remedial Teaching
Methiods: An Overview   173

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Language in India www.languageinindia.com
10 : 1 January 2010
K. A. Krishnalalitha, M.A., M.Phil.
English Language Teaching in Developing Countries – Error Analysis and Remedial Teaching
Methiods: An Overview   174

Language and Literature: An Exposition -
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Diaspora Literature - A Hybrid or a Hybridized Product?

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Abstract

This paper deals with how diaspora and hybridity in cultures of the diaspora community pave the way for the formation of Diaspora Literature. It presents how the 'Post Colonial Literature', 'Post Colonial Diaspora Literature' and finally 'Diaspora Literature' can be called hybrid products. It also deals with the literature that is considered to be hybrid in their origin.

Heartrending Emotions

Literature is a useful resource which provides an understanding as to how settlements were established, illustrates the daily conduct of trade, explores the relationship between diverse people and also depicts the conflicting and heartrending emotions felt by a particular migrant community.

Hybridity in its most basic sense refers to mixture. The term h*ybridity* originated from the Latin *hybrida*, a term used to classify offspring of a tame sow and a wild boar. A hybrid is something that is mixed and hybridity is simply mixture. An explicative term, hybridity becomes a useful tool in forming a fearful discourse of racial mixing that rose towards the end of the 18th century. It is the term which originated from biology, was subsequently employed in linguistics and racial theory in the nineteenth century.

A Paradigm of Colonial Anxiety

A key text in the development of hybridity theory is Homi Bhabha's the *Location of Culture* (1994) which treats it as a paradigm of colonial anxiety. His key argument is that colonial hybridity, as a cultural form, produces ambivalence in the colonial masters and as such altered the authority of power.

While he originally developed his thesis with respect to narratives of cultural imperialism, his work also develops the concept with respect to the cultural politics of migration in the contemporary metropolis. Identity, multiculturalism and racism become crucial elements in this analysis. The social transformations that followed the ending of colonial mandates, rising immigration, and economic liberalization altered the use and understanding of the term 'hybridity'.

Many Forms of Hybridization

Hybridization takes many forms including cultural, political and linguistic. Bhabha stresses the interdependence of the colonizer and the colonized in his works. Bhabha argues that all cultural

systems and statements are constructed in what he calls 'Third space Enunciation'. In accepting the argument the reader begins to understand how the inherent purity and originality of cultures are 'untenable'. He focuses on cultural hybridity as an inevitable outcome.

> Not based on exoticism or multi-culturalism of the diversity of cultures,
> but on the inscription and articulation of culture's hybridity.

Tradition and Culture

Neither 'culture' nor 'tradition' constitutes the essence of an unchanging national identity. Tradition is a way of conceptualizing the fragile communicative relationships across time and space that are the basis, not of diaspora identities but of diaspora identifications. Reformulated thus, tradition points not to common content for Diaspora cultures, but to evasive qualities that make inter-cultural, trans-national diaspora conversations between them possible.

What Is Diaspora?

The prevailing definition of Diaspora seems to be a group that recognizes its separateness based on common ethnicity or nationality, lives in a host country, and maintains some kind of attachment to home country. This attachment may be primarily to culture.

According to Toloyan, 'hybrid identity' which diaspora creates:

> is at its best the diaspora is an example for both the homeland and the host
> land nation-states, of the possibility of living, even thriving in the regimes
> of multiplicity which are increasing the global condition, and a proper
> vision of which diaspora may help to construct, given half a chance.(1996)

Mental Migration

Mental migration is a conceptualization of experiences of misunderstood frustrations which are all the outcome of issues of migration and diaspora communities. The role of these diaspora communities is to initiate a feeling of 'home' and to provide a centre for mental convergence - that is, a sense of 'we' through mental collaboration and support.

This mental migration is a challenge for any diasporic community. The question of settling remains unanswerable to any diaporian unless they associate themselves with any of the two lands.

Literature and Mental Migration

This oscillated mind, their suffering and agony out of cultural change are expressed by the Diaspora in different genres of Literature. In all those genres, there exist a challenge in integrating and progressing within the cultural logic and mentality of the host society.

Commonwealth Literature

Commonwealth Literature is one such form in which the nations like Canada, Australia, India, South Africa, Jamaica and others are combined together with themes which mirror the convergence of two cultures in which the traditional value is painted and moulded. But Commonwealth Literature also has 'New Literature in English', 'Minority Literature', 'Marginalized Literature' and 'Post Colonial Literature'. The Post Colonial Literature is hybrid literature.

Some Characteristics of Post Colonial Literature

The term Commonwealth Literature includes the literature of the countries which had been colonized by Britain. But Post Colonial Literature encompasses a wider field of geography by embracing USA and all the countries which were not colonized or else colonized by other countries.

The Post colonialist theory deals with the problems of the outcomes of diaspora like migration, slavery, suppression, resistance, representation, difference, caste, class, culture, gender and place. Post Colonialism has its close association with cross-culturalism in which 'cross' represents the crossing of discrete barriers from one construction to another which envisages a consequent expansion of boundaries.

Cross-Culturalism

Culture represents the principles and constructs put in a place which is followed by members within a society to acquire a position making them to function and to communicate according to those constructs. The suffix *ism* denotes the progress and development of the individual self in that culture. This notion of culturalism is embodied in the trajectories of indigenous heritage, migrant population and a post colonial state.

The product of post colonial cross-culturalism is 'cultural hybridity'. Bhabha in his work analyses this shifting of margins in the authenticity of cultures. But in reality all cultures turn to be a 'hybrid'. The product of post-colonialism, culturalism and cross-culturalism are essentially hybrid in character by their inherent adjunts of the post in post colonialism, the 'ism' in culturalism and 'cross' in cross-culturalism. Within the construct of post colonial theory, hybridity is based on a seamless boundary.

Post Colonial Diaspora Literature

The diversity of cultures present in such nations and the experiences of its members and the varied social groups which are all the products of diaspora, become a major concern in framing the term 'Post colonial Diaspora Literature', which turns out to be a hybrid of Post colonial Literature. Later it has been further hybridized to be called as 'Diaspora Literature'. Baker suggests:

Physical, social and cultural changes of resettlement create on the one hand, a host of threatening situations associated with novelty and on the other hand multiple losses to bear. The migrant must be able to find his or her way around an unfamiliar social and cultural order. By making friends, learning a new language, getting a job and establishing a network and home, the immigrant engages a palliative cultural mechanism to come to terms with the losses and gains common to waves of migration.

The Sense of Isolation

These feelings lead to the outcome of 'Diaspora Literature'. The sense of isolation, alienation and aloofness amidst thousands of people in an adoptive land are depicted in the Diaspora Literature.

The writers who belong to this particular category of literature may even be a diasporian and mostly their novels would be the outcome of the sufferings and agony they experience out of the colonial encounter and also of the cultural alienation. The most prominent diaspora writers of the contemporary Diaspora Literature are Salman Rushdie, V.S.Naipaul, Bharati Mukherjee, Rohinton Mistry and others.

Loss of Culture

India-born, America-settled Bharati Mukherjee, presents in her novels *Wife* and *Jasmine* the female protagonists Dimple and Jasmine, who face the problem of the loss of culture and they both endeavor to assert a new identity in the United States. Out of the cultural alienation Dimple's identity ended not as a creator but as a butcher of her own husband. Jasmine in an exile in transfer from the old world of India and old cultural values endures much suffering to achieve her destination.

The novel *White Teeth* by Zadie Smith has North London as its background thereby presenting a multiracial society with immigrants from different cultural and religious backgrounds. The novel *Brick Lane* by Monica Ali presents the life of immigrants from Bangladesh living in East London. These novels deal with the issues of identity crisis, displacement and cultural integration and give out the positive aspect of how a disporian can overcome cultural differences and racial prejudices.

Another prominent writer V.S.Naipaul is of Indian ancestry, Caribbean-born and England-settled diaspora writer. He sketches out in his novels the cultural spaces in his speculative journey around the globe. He occupies a prominent role in the Diaspora Literature. In his novel *A Bend in the River*, Salim the protagonist suffers from cultural alienation and cultural shock. *In a Free State* represents the indigenous cultural history of a post colonized country.

To conclude, so long as human life exists in this universe the diaspora literature will also exist and be exist and be relevant. It will definitely have hybridization of culture as its basic root.

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10 : 1 January 2010
S. B. Bhambar, M.A., M.Phil., Ph.D.
Anita Desai's *Journey To Ithaca*   181

Anita Desai's *Journey To Ithaca*
A Manifestation of Vedantic Knowledge

S. B. Bhambar, M.A., M.Phil., Ph.D.

Manifestation of Wisdom

Anita Desai's *Journey to Ithaca* (1995) is a manifestation of the wisdom of Oriental philosophy as Desai turns to Vedanta and Upanishads to convey her vision of spirituality.

In *Journey to Ithaca* Anita Desai presents a transcendental vision where Matteo and Laila's journey acquires a symbolic undertone. The spiritual quest theme culminates into a transcendental experience which is quite difficult to communicate in ordinary words.

Innate Empathy for Ordinary People to Reach Spiritual Heights

Anita Desai, an eminent personality in the sphere of Indian English literature, seems to have an innate zeal to help ordinary people move towards some awareness of the depths of spiritual development which forms the central symbolic theme of the novel *Journey to Ithaca*.

In spite of living among adverse conditions and various kinds of temptations Matteo and Laila ultimately reach their goal of self-realization.

As the process of self-realization or spiritual fulfillment is quite difficult to convey in ordinary words, Desai has turned to nature symbolism to communicate the same. This lends the novel a deep spiritual vision. Desai projects it through the use the symbols and images. The major symbols and images used by Desai are namely the image of journey, mountain, water, crows, lotus, fire, rain, river and the symbolic names of characters as well as other similar devices.

Journey to Ithaca

Journey to Ithaca encapsulates the wisdom of Oriental philosophy as Desai turns to Vedanta and Upanishads.

In *Journey to Ithaca* Anita Desai, a philosophically inclined novelist, attempts to explore the meaning and nature of reality and also of illusion as two contrasted worlds of ideas and beliefs. Through the spiritual journey of Matteo and Laila (the Mother) a whole range of the philosophy and thought of the East is subtly explored as a way of life, as a breath of existence.

Matteo and Lila

In the novel Matteo and Laila are presented as intellectual pilgrims in the quest for reality, the quest for truth, the search for the eternal verities implicit in India's great spiritual heritage. They, thus, dramatically and symbolically re-enact the spiritual adventures of the ancients in their quests for truth.

Symbolism in Creative Writing

Symbolism in one form or another has been used by nearly every great novelist and poet. According to W.H. Auden, "A Symbol is felt to be much more before any possible meaning is consciously recognized, i.e. an object or event which is felt to be more important than reason can immediately explain" (Auden,1950: 21). This is true with Anita Desai. The true success of Desai's symbolic presentation of ideas is that it stimulates the unconscious or sub-conscious apprehension of ideas. It takes us to different heights and depths of meanings.

The self-realization of Matteo and Laila becomes possible only after intense spiritual conflicts and moral awareness. Many obstacles and distractions come in the way of their spiritual journey, which are dispelled finally. They attain spiritual liberation and balance of mind only after self-examination, self-exploration and heart- searching, which is very similar to the Hindu belief as explained in Patanijali's Yoga-sutras. Her *Journey to Ithaca,* thus, shows the influence of Indian thought and sensibility.

In her *Journey to Ithaca,* Desai gives poetic expression to Indian philosophy. Thus the whole book has symbolic undertone that provides the novel its final meaning.

Meaning of Journey

The symbolic title suggests the search for the fundamental truth of life, the Reality embedded in the complex fabric of existence. In the context of 'Journey' Gangeshwar Rai's observation is significant. He observes, "Journey has been used right from the days of Homer to symbolize man's spiritual quest" (Rai, 1983: 98).

The major characters in the novel try to seek something and therefore they are in search of the spirit. It is their quest that matters much. The title of the novel itself is indicative of this quest. Further, 'Ithaca', too, is defined in the same sense.

Rai defines 'Ithaca' as "Ithaca is back home or the celestial city" (Ibid: 98). Anita Desai, like Greene and Conrad, pleads for a return to the bareness simplicity (back home/Ithaca), instinctive friendliness, feeling rather than thought and start again.

In this context A.K. Bachchan observes, "Journey to Ithaca is a journey where Ithaca ceases to be a specific place. Ithaca is the symbol of that unfailing beacon which eternally

calls man to wander to be in quest of spiritual truth, heart's truth, a quest for reaching one's homeland, his inner self" (Bachchan, 2004 : 161).

Thus, the major characters in the novel – Matteo, Laila and Sophie – are on pilgrimage to Ithaca i.e. to the celestial city, to the lighthouse, to a beacon, which eternally calls man to wander to be in quest of spiritual truth.

Homecoming and Individual's Pursuit for Freedom and Truth

In the novel India emerges to be 'Ithaca' or a religious 'space', capable of offering some positive messages in spite of all its ambiguities. Desai has used the image of journey to present the higher vision of human life. Ithaca has emerged through time as an archetypal image of homecoming, and has been widely used (from Tennyson's *Ulysses*) by European writers as such. In the present novel, too, Ithaca emerges as an image of homecoming as the journey undertaken by the Mother and Matteo culminates in their returning to the spiritual home, that is their spiritual fulfillment.

The journey undertaken by three different characters at different planes of existence with an intention in search of the root of spirituality is highly symbolic. It is symbolic because while depicting the conflict-ridden existence of these characters, Anita Desai is dealing with the predicament of the modern man caught in the contrived dialectical opposition between 'what is' and 'what ought to be'. The disintegrated and fragmented beings, Matteo as well as Laila's endeavor all through has been to attain integration of being and wholeness of personality. Thus, in the novel Desai symbolically occupies with the individual's pursuit for freedom and Truth that provide spiritual sustenance to the split self.

Material Realization and Naming

Journey to Ithaca begins with two quotations – a poem *Ithaca* by C.P. Cavafy and a line by Milan Kundera – both of which are indicative of its thematic trust, while the title encapsulates the gist of the novel. These two quotations determine the character of the novel. Let us begin with Milan Kundera's line "- - - things exist in their essence even before they are materially realized and named" (Desai, 1995: IX). This is true with Matteo and the Mother, as the novel dramatizes the dilemma of these two characters who strive to find a higher meaning in a strange world.

What Milan Kundera says is absolutely true with Matteo, for Matteo, the only child of well-to-do Italian parents, exhibits signs of worldly failure from the beginning. Even as a boy he fails to conform to the domestic or social norms of the world around. The life at the school baffles him like, the geometry and algebra. He refuses to eat meat, gravy and pastries, his mother try to force on him.

After reading Hermann Hesse's *Journey to the East* and *Siddhartha*, all Matteo wants is to place a distance between his parents and himself. Further, he no longer sleeps in his bed but stretches himself on a worn rug on the floor, "Just like a tomcat who wants to escape from the house and go on the tiles" (28). His behaviour at school and home symbolically exhibits that the seeds for higher values of life had already been there (i.e.in Matteo's mind) in their essence "even before they were materially realized and named."

Things in Their Essence

Matteo's encounter with his tutor, Fabian, and his reading of Hesse's *Journey to the East* and *Siddhartha* instills in him a curiosity towards the Enlightenment of the East and towards the philosophy of Vedanta and he leaves his Italian home in search of spiritual enlightenment and ultimate truth in the ashrams of India. Here the role of Fabian is highly symbolic for Fabian pushes Matteo towards the "things" which had already been there "in their essence" in Matteo's mind.

A Spiritual Pilgrim

Matteo, a spiritual pilgrim, passes through many temptations and trials on his way for the attainment of enlightenment. In India he encounters many 'fake sages' in his pursuit of ultimate truth. Obsessed with Truth and spiritual quest, Matteo passes through a series of failures. He pursues his goal single-mindedly, facing trials and tribulations, hardships of an extreme kind, until he reaches it surely. The series of failures, trials and tribulations and hardships of an extreme kind suggest the spiritual state of the pain and agony through which the soul must pass for its purification before it attains illumination, which is followed by a spiritual bliss.

Matteo passes through the pain and agony and at last the illuminated Matteo realizes that the 'mystery' he has long been searching for is neither in bookish knowledge nor even in blind faith, but it is essentially "an experience of bliss" (105). Truth comes to him in the form of an experience of bliss. Matteo finds in the Mother his 'Guru' who shows him "the way into His Divine Presence" (105).

Matteo, who had once read in the *Katha Upanishad* about 'the path of joy and the path of pleasure', now determines to follow the path of joy as against the path of pleasure. All this symbolically reflects his quest for spirituality.

Firmness of Character – Cultivating a Sense of Surrender

True spirituality demands firmness of character – a capacity for suffering that serves to build up the seeker's spiritual stamina, thus enabling him to approach closer to his goal. This is what Desai seems to suggest in the novel as she makes Matteo first work as a letter-writer for the Mother then as a washer-man at sink and lastly as an in-charge of a new publication unit at the Mother's 'Abode of bliss'. Even he is asked to fetch a tumbler of warm milk from the kitchen for the Mother before she retires.

All this is highly symbolic from the spiritual point of view. The Mother desires him to make a total surrender of his ego; that alone would make him worthy recipient of divine love. What Anita Desai suggests is that every step on the spiritual path has to be taken with utmost care and concentration and for that the soul has to cultivate a state of self-surrender and then only it can seek a highest joy or *Parmananda.*

His work for the Mother is nothing but his initiation into spiritual world. The spiritually transformed Matteo now rejects the Westernized view of his wife. For Sophie, "Work is work and should bear fruit" (125), but Matteo believes in, "a higher way of life [---] work without desiring the fruit from that work" (125). It is a spiritual gospel of *Gita.* Thus, it is the fateful encounter with the Mother that brings Matteo at last to self-understanding and spiritual enlightenment.

A Story of Redemption

In the novel the Mother symbolically emerges as an image of 'Guru', as it is she who brings about Matteo's redemption. Through the story of the Mother and Matteo's redemption Desai has just symbolically represented the Oriental philosophy, for the dynamic and inspiring teachings of *Upanishadic Vedanta, Bhagvat Gita* and Buddhism are of the view that faith in or surrender to an incarnation or a prophet will bring about one's redemption.

At the early stage of his life in India, the absence of a proper 'Guru' leads Matteo astray. After running from one ashram to another in search of a 'Guru', Matteo reaches an ashram on the mountain in the North and at last experiences *Paramananda* (bliss) at the feet of the Mother, the head of the ashram. Thus, his journey ends in total surrender to the Mother with the conviction that she is the "one who can reveal the unknown" (141) to him.

Matteo is so obsessed with his pursuit that he simply does not care for or even remember his responsibility towards wife or children. This a very common attitude found among many Indian monks. In his pursuit of *jnana* (enlightenment), Matteo works for the Mother without desiring the fruit from that work. Thus, in Matteo one finds the three well-known ways of approach to Reality – *Karma, Bhakti* and *Jnana.* These ways of approach to reality are the essence of the *Gita*, which is characteristically a theistic Hindu scripture. Thus, Matteo symbolically re-enacts the spiritual adventure of ancients in his quest for truth.

The Lotus

Further, we have the symbol of 'a lotus'. The symbol of 'lotus' is always found in the sacred Hindu, Buddhist and Christian literatures. The symbol of lotus suggests purity and perfection, for though it blooms in the mud, remains perfectly 'undefiled'. Like the

'lotus' the spiritually awakened being remains detached with the filthy materialistic world. That's why the Mother advises Matteo "to be like a lotus flower, which is not wetted by water or stained by mud" (138). Thus, the Mother indicates to Matteo through her spiritual gospel of love, irrespective of any religion, caste and creed, the spiritual experience to which he is subjected.

Return to Nature

The belief in the possibility of man's attainment of 'highest bliss' or 'enlightenment' through a humble return to nature is very common in Indian literature. Anita Desai, too, believes in this possibility. So she employs the symbol of 'mountain' in her novel. The mountain symbolizes moral and spiritual superiority. The Mother attains the absolute peace and the 'miraculous spiritual power' at the mountain peak. Like Matteo, it is her strong conviction that there must be a Master somewhere to show her the Eternal Truth. In this sense Laila, too, symbolically re-enacts the spiritual adventure of ancients in her quest for truth.

The Fire

In the final pages of the novel the symbols such as fire, rain, river and mountain are employed by Desai. On her journey to the Himalayas, with the desire to be free of this world, to escape into a better and brighter one, Laila visualizes an 'Eternal light' setting her on fire. The 'fire' signifies the pain and penance the mortal must undergo to achieve 'deification'.

The symbol of 'fire' has a purgative value. The 'fire' purges the mind of the aspirant of unwanted emotions that alone makes him or her worthy recipient of the intimations of immortality. At the mountain the evening star appears in the heavens and shines out from the deep blue of infinity. Seeing it Laila begins to dance in ecstasy and her dance in prayer and joy brings the Master to her pronouncing her "Shakti", "Durga – Mother of us all", "The Divine Force", and "Sweet Goddess of the Mountain" (299). Here Laila's dance is symbolic.

Spiritual Ecstasy

Laila's dance becomes a medium to express her joy over perfect communion of soul into the supreme soul. Obviously, her lyrical utterance conveys the state of spiritual ecstasy Laila must have experienced at the glimpse of the eternal. Here ends the most turbulent phase of her search providing her bliss, wisdom, enlightenment and her great transformation from Laila to the Mother.

Thus, transformed, Laila could see the world itself, including all living and non-living things, radiant with beauty. She realizes the oneness of Man and God, of Mind and Nature. It is this transformation that makes her to smile at every old man, at dogs in the dust, and, "even the crows that morning seemed to sing and scream" (300).

Function of Physical Ailments

Desai has presented symbolically the physical ailments of Laila and Matteo. Laila and Matteo almost die when they fall seriously ill. Desai seems to suggest that through physical ailment comes liberty from bodily consciousness and confinement. In Bombay at the dance master's dingy flat Laila falls terribly ill and is admitted in a hospital for treatment and cure of hepatitis. Matteo, too, was infected by the same disease. Matteo also becomes the holy man after recovery. It is from the hospital that Laila finds her way to her enlightenment. All this is of course very symbolic.

The Crow

Further the image of 'crow' is of crucial significance in the novel. It appears for several times in the novel. Sophie finds Hotel Monaco a threatening menace – "all the crows in Bombay seemed to have gathered to huddle [- - -] letting out caws of complaint at the season and their fate" (44).

During the monsoon season, the crows maddened her with their cries "giving extra loud caws of indignation and outrage" (45).

Earlier, when Laila comes over to India and is trapped in the cage-like flat in Bombay, under the threat of extinction and the spell of the fake Krishna, she too finds the cawing harsh and it maddens her: "Outside black crows are fighting and screaming. [- - -] They swoop   upon it (a bucket of refuse) [- - -] They frighten me so" (285).This incident exhibits that the image of crow is used by Desai to indicate the turmoil and restlessness within the minds of Laila and Sophie.

Silencing of Crows

It is interesting to note here that these frightening crows are silenced once their 'journey' is complete. Thus, the image of 'crow', in the novel, signifies the discordant cawing within man. Once the enlightenment is attained, the crows can be silenced or even they appear 'radiant with beauty'. The enlightened Laila, at last, smiles at every old man, at dogs in the dust, and, "even the crows that morning seemed to sing and scream" (300). Thus the image of crow dominates the pages of *Journey to Ithaca* and contributes to the development of the theme of spiritual quest in the novel.

Thus, the theme of the spiritual quest is depicted in the novel with the symbols of the crow, the peacock, the fake guru's, the fake Krishna, the disease – hepatitis, the ashrams,

the holy sage, journey, the river, temple, the mountain peak, the evening star, the lantern, the storm and rain, engulfing waters, bathing in the river and the dance of ecstasy and lastly the master Krishna.

River and Rain

Further, Desai refers to river and rain as symbols those provide purity to mind. Before entering the 'Abode of bliss' i.e. the temple on mountain, Laila takes bath in the river and cries out in joy as she feels that she has taken the bathe in the waters of divine love. The river flows and carries her past away and leaves her pure and joyous as the new-born, fit to meet the divine. In such spirits she finds the Master, the incarnation of the God of love and the mountain peak becomes her "true home" (300).

Laila receives her spiritual enlightenment at Prem-Krishna's (the Master) feet on 'a night tossed by torrential rains and storms'. This is highly symbolic. Unless the storms of life are conquered, sorrows flooded away, and purity gained, the entry into the serene enlightenment cannot occur. Desai significantly suggests this by the use of symbols of 'storm' and 'rain'. Laila enters the 'Abode' to become one with Prem-Krishna after conquering the tempests of life and gaining the purity of mind.

Vedantic Philosophy in *Journey to Ithaca*

In *Journey to Ithaca* Desai presents a very profound Vedantic philosophy of the unfathomable knowledge of Nature. For her God is present in every particle of Nature. While the Mother attains her spiritual enlightenment at the mountain, after the Mother's death, Matteo also selects a departure in the nature (mountain) for the absolute peace and attains identify in illumination and miraculous spiritual power. This is evident in the symbolic meeting between Matteo and his son Giacomo. To Giacomo his father looks like "the painting of Jesus in Church" (309). This is nothing but Matteo's salvation here in this world.

Matteo attains this 'miraculous spiritual power' after the death of his guru, the Mother. The Mother is but the 'spiritual leader' who guides her disciple towards truth and God. This is also symbolic. According to Hinduism the 'Guru' is the one, who shows the path of liberation (*Moksha)* to the disciple but *Moksha* is to be achieved by oneself by trial and error. Once the 'Guru' puts his disciple on the proper path, his work is over. This is what exactly happens in the case of Matteo and the Mother. After the death of the Mother it is the Nature that provides Matteo the spiritual enlightenment and he attains the *Moksha* here in this world.

Through the novel (*Journey to Ithaca*) Anita Desai tries to convey the ancient Indian doctrine of surrendering one's own ego to the elements of nature and becoming one with the cosmic elements i.e. the spirit of the god. Desai's perception of oriental philosophy, her preoccupations with religious India, her perceptions of the gospel of *Gita, Vedanta* and *Upanishadas* are presented in *Journey to Ithaca* symbolically.

Desai seems to convey here that 'bliss' can be achieved by those who discard the physical attainments of the world, and enter into the cosmic world of the natural elements. The Mother experiences a 'bliss' when she is reunited with the cosmic elements. In *Journey to Ithaca* there is an experience of ultimate joy of life (bliss) preached by all the saints; prophets, philosophers and mystics of the world. In the novel Desai suggests that the meaning of God and the purpose of life rest ultimately in the mission of universal love.

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S. Joseph Arul Jayraj, M.A., M.Phil., Ph.D.
A Study on the Physiological, Psychological and Spiritual Perspectives of Different Selves in a Self
With Special Reference to Yann Martel's SELF   191

A Study on the Physiological, Psychological and Spiritual Perspectives of Different Selves in a Self with Special Reference to Yann Martel's SELF

S. Joseph Arul Jayraj, M.A., M.Phil., Ph.D.
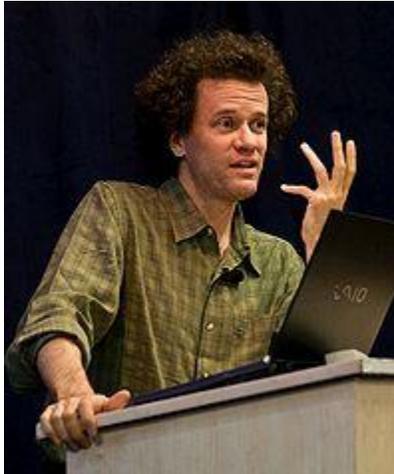
Yann Martel
from Wikipedia www.wikipedia.org

1.0. Abstract

The paper aims to analyse the efforts taken by Yann Martel in confronting the different situations in his life in order to find out his hidden 'Self'. Physiological, Psychological and Spiritual points of view are taken to perceive, understand, and explain the crisis faced by the protagonist of SELF. The ways and means through which one can identify his/her 'Self ' and other 'Selves' and liberate the individual 'Self' from the fetters of the body and mind are suggested.

1.1. Introduction

The questions that seem to propel Yann Martel to ask himself are: "Who am I?", "What does it mean to be a human being?", "What is man, if not a 'Self'?", and "Can the individual 'Self' be liberated from the fetters of the body and mind? How? " In the process of analyzing his 'Self', Martel not only addresses these questions to himself but also the readers. He doesn't provide the

Language in India www.languageinindia.com
10 : 1 January 2010
S. Joseph Arul Jayraj, M.A., M.Phil., Ph.D.
A Study on the Physiological, Psychological and Spiritual Perspectives of Different Selves in a Self
With Special Reference to Yann Martel's SELF
192

reader with answers to these questions. He invites the reader to ponder over these questions and find answers for themselves.

1.2. Question-1: Who am I?

This is the most radical, the most urgent of all questions. That is why Socrates proclaimed: "Man, know thyself"! In other words, the enquiry about BEING (ourselves as beings) is more fundamental than the question about KNOWING. According to Descartes, "I AM" is the first of all evidences and therefore good philosophizing must begin with it. I am sure of one thing that I doubt. To doubt is to think. To think is to exist. Therefore, he said: "Cogito, ergo Sum", which means "I think, therefore, I am" (BEING HUMAN, "Introduction", 5). This is the first state of being certain. I AM (thinking): this first basic experience has two components. They are: "I" and "AM". They mean: MYSELF and EXISTENCE. Therefore, every human being deals with two distinct problems: the problem of "existence", which provokes to ask a human being the question asked by Hamlet: "To be or not to be?" (ibid, 5). This question asks for the purpose of the existence of an individual, others, and the world around.

1.3. Question-2: What does it mean to be a human being?

The problem is about MYSELF, not as "existing" but as a human being. This is the question about ESSENCE and not EXISTENCE. ESSENCE deals with WHAT a thing is. EXISTENCE deals with THAT the thing is. In other words, ESSENCE is that which makes a person or thing. EXISTENCE is the status of being a thing (ibid, 6). Even though the existence of the unnamed protagonist is transformed from male to female, the essence of the unnamed hero of the novel seems to remain the same to some extent. Even after having been transformed into a woman, he thinks like a man on many occasions. However, there is also the transformation of his ESSENCE. That is, he undergoes the experience of a woman and feels like a woman. SELF deals with the problem of identity morphing, the hidden nature of the 'Self' and its survival. The identity of 'Self' of an individual is so much entrenched in his body-mind-intellect personality that becomes necessary to distinguish between the 'Self' (Atman) and the 'Non-Self' (An-Atman), the one without 'Self' (ibid, 14). In fact, nothing is stable or permanent. According to Heraclites, everything is in a state of flux or change. A human being is no exception to it. He too has to become a 'Non-Self', a 'Non-Soul' ('An-Athman') or 'Metaphysical Self '(Paramatma). The individual 'Self' must become the UNIVERSAL SELF the 'Atman-Bhraman', the Spirit that is within every 'Self' and lose himself in it. (ibid, 17-18; PHILOSOPHY, 121) This is the cosmic force that sustains the universe as well as the 'Self' within an individual. A being normally confuses his "true" 'Self' with one's "Empirical Self" (a self which is guided only by practical experience rather than by scientific ideas). The "Empirical Self" which is composed of what the 'Self' sees, touches, feels, experiences and even thinks, is not the true 'Self'. The empirical reality is false because it cannot lead one's 'Self' to the realization of the Bhraman who is the true 'Self '. In order to realize one's true 'Self', one should raise his/her 'Self' to a superior level of existence. This is the process of identifying one's 'Self' with Bhraman.

Language in India www.languageinindia.com
10 : 1 January 2010
S. Joseph Arul Jayraj, M.A., M.Phil., Ph.D.
A Study on the Physiological, Psychological and Spiritual Perspectives of Different Selves in a Self
With Special Reference to Yann Martel's SELF   193

1.4. Question-3: What is man/woman, if not a 'Self'?

Man is in a succession of ever-changing psycho-physical state (Aroopa- without shape). (Upanisad Saram, 114) He is in a state without 'Self' as a permanent substance to support and sustain life. The body cannot constitute the 'Self' because it changes. Jiva (Soul) is conceived as an eternal substance. It is capable of adjusting its size to the dimensions of he physical body in which it happens to be housed for the time being. In Jiva or Atman has Prana (Uyir) which is physical, mental and sensuous power. (PHILOSOPHY, 50-51, 54) The 'Prana' cannot be the 'Self' as it is neither conscious nor intelligent. The Mind (Manas) cannot also be the 'Self' because it cannot do anything independently being dependent on the sensory inputs for its functioning. (Upanisad Saram, 118, 124) It is the Intellect (Buddhi) being intelligent and endowed with the power to discriminate good from evil, enables one to identify either with the 'Self' or with the 'Non-Self' aspects of one's personality. So, it is apparent that the intellect is responsible for both bondage and liberation. This is the general analysis of the identity of 'Self' of human beings. Man mistakenly attaches his 'Self' to Ego which produces illusory thoughts and desires. (BEING HUMAN, 12; PHILOSOPHY, 89) Salvation can be attained by renouncing the false notion of the permanence of the 'Self'. This is the end of misery and the beginning of Nirvana, which is not "immortality" but a state of mind in which all thoughts and desires cease to exist. (BEING HUMAN, 14)

SELF is an interesting character study of sexual identity and orientation. Martel analyses his 'Self' with the identity of 'Sex'. He gives significance for the analysis of 'Sex' within an individual. He explores different layers of identity which are preoccupied with 'Sex' and 'Self'. The novel is a physiological, psychological and spiritual journey through an unnamed character's soul. On the part of Yann Martel, the reason not to name the protagonist may be making all the human beings undergo strange experiences of life. Moreover, the novel is Martel's twisted work of fantasy-autobiography. SELF is pretentiously a story about an eighteen year old boy who, in the course of a transformation, becomes a woman, only to change back into a man form in his mid-twenties. He just wakes up and finds himself being a woman. He remains a woman for seven years and then turns into a man again (http://www.contemporarywriters.com/authors/?p=auth03A14L010512634824).

Yann Martel recognizes that there have been earlier narratives which employ gender change such as in Virginia's Orlando (http://www.avclub.com/articles/yann-martel,14166/). Franz Kafka's The Metamorphosis also reflects transformation, but it is of different kind. The story begins with a travelling salesman, Gregor Samsa, waking to find himself transformed into a monstrous vermin. Hence, to a modern man, life becomes an adventurous journey to discover his 'Self'. This is based on the Greek mythology, in which, Tiresias was a blind prophet of Thebes, known for being transformed into a woman for seven years (http://en.wikipedia.org/wiki/Tiresias). The novel presents a story of opposition mediating between male and female (http://www.smh.com.au/articles/2003/08/01/1059480537663.html). The novel ends at a point

Language in India www.languageinindia.com
10 : 1 January 2010
S. Joseph Arul Jayraj, M.A., M.Phil., Ph.D.
A Study on the Physiological, Psychological and Spiritual Perspectives of Different Selves in a Self
With Special Reference to Yann Martel's SELF   194

where further movement of the plot is blocked. The narrator struggles physically and mentally to find out his hidden 'Self'. The hint about the 'Self' within his 'Self' is found in the beginning of the novel:

> I became aware of a voice inside my head. What is this? I wondered. Who are you, voice? When will you shut up? I remember a feeling of fright. It was only later that I realized that this voice was my own thinking, that this moment of anguish was my first thinking that I was a ceaseless monologue trapped within myself. (SELF, 2)

After his parents' death, the unnamed narrator "envisioned life as a series of metamorphic changes, one after another, to no end" (ibid, 9). The foundation of the narrator's understanding of the difference between his 'Self' and other 'Selves' takes place in the narrator's mind. Martel uses the concept of physical change in the narrator's life to show more clearly and effectively to the readers about the psychological perspective of different 'Selves' in a personality. Here both 'Body' and 'Soul' are interdependent to find out the hidden nature of the 'Self'. The plot follows the narrator through the stages of personality and sexual development. SELF is not only an acute study of sexual orientation but also sexual identity.

It seems, according to Martel, life is an odyssey to find out one's inner 'Self'. The journey is filled with unusual and unexpected experiences which startle all human beings. The unnamed narrator is not constant in his 'Self'. Though his 'Self' is deeply rooted in him, he struggles to find out who he is. When 'He' becomes 'She', the novel takes a twist. She gets her first menstrual cycle. Her reaction is filled with horror and shock. "I knew that it was coming, that it had to come, but to me it was like death; the oldest story in the world, yet still a surprise" (ibid, 119). She goes to Montreal, where she gets a job as a waitress. At her job, she meets Tito. As the novel ends, she is suddenly raped by a vicious neighbour in her secluded apartment and her body reverts to being a male again. The narrator echoes the horrible and brutal experience of rape as follows:

> I don't know why they call it rape. To me it was murder. I was killed that day and I've had to drag death around in me ever since, a roaming grayness in my colourful interior: sometimes it's my stomach that's dead, sometimes my head, sometimes my intestines, often my heart. (ibid, 315)

 'Self' is the essential quality that makes a person distinct from all others. In short, 'Self' refers to the person concerned. The 'Self' is the idea of a unified being which is the source of one's distinct consciousness. This 'Self' is the agent responsible for the thoughts and actions of an individual to which they are ascribed. Martel uses a clever and unusual twist to explore the meaning of identity in the depth of a human being's understanding of his 'Self' or her 'Self' with other 'Selves'.

Language in India www.languageinindia.com
10 : 1 January 2010
S. Joseph Arul Jayraj, M.A., M.Phil., Ph.D.
A Study on the Physiological, Psychological and Spiritual Perspectives of Different Selves in a Self
With Special Reference to Yann Martel's SELF   195

Buddha admits the 'Self' as the flow of consciousness. In the consciousness, the present moment is the result of the past moment and the future is the result of the present. Thus, one moment succeeds another moment and the actions and the memory of the past moments are transformed to the next moment. (PHILOSOPHY, 74)

SELF is preoccupied with the theme of identity. Though there is a physical change in the narrator's life, the mind is not totally changed. In other words, when the narrator becomes a woman, she is in a woman's body but still thinks like a man. So, she is still attracted towards women. Eventually, she has romances with women. Her loneliness urges her to seek company from others. She does not feel unusual about her company with Ruth. But over time, she changes her attitudes. There are many reasons for this change. One is the appeal of the forbidden. Though at the outset, her new attraction to men is heterosexual, and at the same time for her it is homosexual. For the first time, she kisses a man. She thinks that she is a man. "This is homosexuality. I'm a homosexual" (SELF, 201). She is shocked, yet thrilled. There is the appeal of the forbidden and that is one of the conscious reasons for the change. But beneath it, there is a link between the mind and the body.

The boundaries between 'Self' and other 'Selves' are in a state of flux in SELF. Martel tries his best for exploring the idea of sexual identity which is very hard to pin down. Sexual identity is a very complicated one to comprehend. What it means to be a man and a woman is very difficult to describe or write. But in practice, both man and woman get rigidified to the level of the individuals. They seem to have become rigid physiological, psychological, and spiritual ideologies.

1.5. Question-4: Can the individual 'Self' be liberated from the fetters of the body and mind? How?

The hurdle in the process of analyzing this question and finding an answer is the realization of IGNORANCE. The misery of human condition lies in this state of non-knowledge. Salvation is possible only to the self which follows the path of knowledge. By leaving behind one's empirical 'Self', one can discover one's true 'Self', the Universal 'Self', Parama-Atman, the divine reality within. His empirical 'Self' disappears with its merging and fusion in Bhraman. (BEING HUMAN, 12)

SELF concerns itself with the tension between fixed and changeable notions of which human beings are. It is about the limits of personalities and the possibilities of transformation of human beings on a grand scale. SELF is a mixture of fiction and facts. The scope of fiction is to express human confusions. Thus, SELF is a tale of search of identity which is based on sex. This identity crisis for both man and woman can be solved only through one's spiritual awareness of the secret of the sacred transfiguration of SIVAM into ARDHA NAAREESWARAM. 'GENDER' means the state of being Masculine, Feminine, or Neuter. The term 'SEX' physiologically refers to the

Language in India www.languageinindia.com
10 : 1 January 2010
S. Joseph Arul Jayraj, M.A., M.Phil., Ph.D.
A Study on the Physiological, Psychological and Spiritual Perspectives of Different Selves in a Self
With Special Reference to Yann Martel's SELF   196

condition of either being Male or Female. A man or a woman is an amalgamation of Male and Female characteristics in certain percentage. No person in the world can have the characteristics of a hundred percent man or woman. This is the case with a Eunuch too, who is neither a Male nor a Female completely. Similarly, God is also a Eunuch because God cannot be classified and rigidified into sex and gender based on psycho-physical ideologies. GOD is a sexless and genderless 'Self' because GOD transcends sex and gender differences. This transcendence of sexual differences such as Male and Female and gender differences such as Masculinity and Feminity can liberate the individual 'Self' from the fetters of the body and mind, if only one perceives and practises the demonstration of physical and spiritual oneness of SIVAM into ARDHA NAAREESWARAM.

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Language in India www.languageinindia.com
10 : 1 January 2010
S. Joseph Arul Jayraj, M.A., M.Phil., Ph.D.
A Study on the Physiological, Psychological and Spiritual Perspectives of Different Selves in a Self
With Special Reference to Yann Martel's SELF   197

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10 : 1 January 2010
K. Yugandhar, Ph.D., V. Srinivas, Ph.D. and A. Ramakrishna Rao, Ph.D.
Practices and Paradigms of Using Multimedia and Language Laboratory for Teaching
Communication Skills to Technical Students   198

Practices and Paradigms of Using Multimedia and Language Laboratory for Teaching Communication Skills to Technical Students

K. Yugandhar, Ph.D.   **V. Srinivas, Ph.D.**   **A. Ramakrishna Rao, Ph.D.**

Abstract

The present paper explores technical and pedagogical prospects in linking multimedia and language laboratory to teach communication skills to technical students. A variety of data, audio and visual sources, is used in the study for the analysis. Learners are given the opportunity to get exposure to various real world environments using the target language in the language laboratory. This exposure facilitates the students to observe and imitate model users of English. Through this, the processes that the learners actually engaged in while interpreting and carrying out multimedia tasks and group activities are illustrated.

A process and eclectic-driven study is made with the ultimate goal of using the laboratory technology effectively. The study focuses on teaching listening, speaking, reading, writing skills, nonverbal communication and speech receptive behaviour using multimedia and language laboratory. The findings emerged from the teaching learning process in computer-aided language learning laboratory are critically examined. In the end, factors that help the integration of multimedia and language laboratory into the training of communication skills to technical students are inferred from the study.

Communication Skills for Technical Students

The paper aims at identifying the technical and pedagogical prospects while using multimedia and language laboratory to teach communication skills for technical students. It is evident that technology is a tool and we need wisdom to use it to serve the desired purpose. Quality use of the computers in the laboratory is understood as an important step that allows for the development of knowledge acquisition, promoting receptive as well as presentation skills.

Pedagogical Theories and CALL

Pedagogical effort in CALL typically means adopting and adapting existing technology-based materials or learning environments to a specific course or learning curriculum. It is the pedagogically innovative environment that researchers investigate to find out how technology-based learning affects the language acquisition process.

Computer-Aided Language Learning is effective if only the pedagogical theories are applied into the facilities provided. The fundamental aspect of communicative language teaching approach is the communicative competence. The approach pays systematic attention to functional as well as structural aspects of language.

Language in India www.languageinindia.com
10 : 1 January 2010
K. Yugandhar, Ph.D., V. Srinivas, Ph.D. and A. Ramakrishna Rao, Ph.D.
Practices and Paradigms of Using Multimedia and Language Laboratory for Teaching Communication Skills to Technical Students   199

A computer simulation used in the class possesses both instruction-oriented and fun-oriented features. Warschauer and Kern, as under, illustrate relationship between CALL developmental stages and the psychology of language learning:

Theories with in psychology of learning	Behaviourism	Cognitivism	Socioconstructivism Interactional Approach
CALL Approaches	Structural	Cognitive	Sociocognitive
Role of Computers	To provide unlimited drill. Practice, tutorial, Explanation, & Corrective feedback	To provide lan--guage input & inferential tasks	To provide alter--native contexts for social interact--tion: to existing discourse commu--nities & creation of the new ones

Flexibility in Language Laboratory

Language laboratory provides ideal climate for student-student and student-teacher interaction during the class. Students can take attention of the teacher from their places by switching a button to clarify a doubt while practicing the tape script or listening activity. Teacher can listen to any student and interact with student/s to guide them during the practice. Listening and pronunciation tests can also be conducted in the laboratory whereby only students' answers are recorded for later evaluation.

Equal audibility, space to oneself, self-pacing, exampled pronunciation, recording for comparing with the best, recording the records, speaking test, effective monitoring, supporting role-plays and archiving for evaluation are the features of the laboratory that makes teaching learning more individualized, interactive, innovative and interesting. In spite of the setbacks like greater investments of money besides time and uncertainty of results in using audio tape-based language laboratory, it is still believed that integrating new technologies should be an important goal of language programs. But a goal of which the cost and complexity should not be underestimated.

Teaching Language Skills Using CALL and Multimedia

When the adapted and adopted material for language learning for a group of students is interesting, they pay more attention to listen, speak, read and write during the activities using the information provided through the computer. Cognition and Learning, Analysis, Design,

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10 : 1 January 2010
K. Yugandhar, Ph.D., V. Srinivas, Ph.D. and A. Ramakrishna Rao, Ph.D.
Practices and Paradigms of Using Multimedia and Language Laboratory for Teaching Communication Skills to Technical Students   200

Development, Implementation and Evaluation become important while theorizing and practicing computer-aided language learning to teach communication skills.

Teaching Listening Skill

Listening skill is an essential element in improving the language proficiency. The student listens to oral speeches in English, then separates them into segments the utterances s/he hears, groups them into words, phrases and sentences to understand the meaning. In the laboratory, students listen during various activities for two purposes: to repeat and to understand. While listening to repeat, students imitate and memorize linguistic items such as words, idioms and sentence patterns. This is an important task in initial listening exercises.

However, it is listening to understand that is real listening in its own right. Techniques like developing cognitive strategies, developing listening by integrating with the other language skills, listening to authentic material, listening while using technology, listening for academic purposes, and listening for fun are all important to impart listening skills to the students. For this we need to use various material and activities effectively in the laboratory.

In preparing or selecting materials for the listening sessions in the laboratory to technical students, Morley suggests three important principles: relevance, transferability and task-orientation.

A well-graded listening comprehension lesson selects the teaching points from all the components of language. It may begin with the discrimination of sounds and may proceed to the discriminations of sounds in combination, words, phrases, clauses and sentences.

However, the ultimate goal of listening is to listen for information. Listening comprises the ability to predict information based on linguistic context, the situation and topic of the message conveyed by the linguistic code as well as the expectations about the world. Listening, thinking and remembering are related issues and go together in real life situations.

Teaching Speaking Skill

Language laboratory is a good platform to train technical students to improve their speaking skills besides listening skills. Oral interaction is also made possible by audio conferencing tools, and although these require technical support, the findings of studies reporting on the use of such tools to improve oral ability are quite encouraging.

As students practice the speaking skills in the laboratory, the content of the language, confidence and clarity of thinking are improved.

Basic strategies such as asking and answering questions, imitation and repetition, substitution, question-answer dialogues, day-to-day expressions, eliciting, guess and speak, directed dialogues, descriptions and role-play can be used to improve speaking skills in the laboratory sessions.

Language in India www.languageinindia.com
10 : 1 January 2010
K. Yugandhar, Ph.D., V. Srinivas, Ph.D. and A. Ramakrishna Rao, Ph.D.
Practices and Paradigms of Using Multimedia and Language Laboratory for Teaching Communication Skills to Technical Students 201

Listening and Speaking in Conjunction

Activities used to impart listening and speaking skills provide ample practice in using English language in similar contexts to the real world. The contexts chosen for class activities should be appropriate to the learners' level of competence in English.

It would be better to find suitable contexts within the nation to guide to an appropriate diction and structure of the language. Assignments involving oral communication between the learner and the English using community shall help them in building up confidence in using the language in real world situations besides developing appropriacy, brevity and clarity.

Teaching Pronunciation

Teaching pronunciation involves internalization of the articulation of consonants, vowels and diphthongs used in English language. These are called segmental sounds. As Doff points out, we need to focus on "the sound clearly in isolation [so that students can focus on it] and in one or two words; and [ask] students to repeat the sound, in chorus and individually." English language is stress-timed language and hence the span of time between stressed syllables is always nearly same, and if there are several unstressed syllables, they must be uttered quickly. Students are given many opportunities to get exposure to listen to English spoken with a natural rhythm in the laboratory to experience the stress-timing feature.

The techniques of imitation, explanation, practice, comparison and contrast are found effective for improving pronunciation in the language laboratory. Sounds of the language, accent and intonation are taught by drilling the words, phrases and sentences with their books or tape scripts open in the initial activities. This helps the students to develop sensitivity on their own correspondence between pronunciation and spelling. Contextualization of sounds is another important aspect in teaching pronunciation. In the early stages of the practice, students concentrate on practicing individual sounds / words without any context.

Teaching Reading Skill

The goal of reading is not the process of reading itself, but the unraveling of the meaning represented by the words, phrases and sentences. Some times, reading between the lines is demanded, where the association between the letter and the sound does not often play a crucial role.

One can read in four different ways depending on the purpose of reading a text: Skimming, scanning, intensive reading and extensive reading. Reading is a developmental phenomenon. It has three phases in acquisition of the skill, they are i. Beginner's Reading ii. Intermediate Reading and iii. Advanced Reading. Various aspects of teaching-learning reading skill are illustrated under these three phases.

The interactive nature and storage capabilities of the computer are the features that may serve as a foundation for the creation of unique electronic reading environments as it influences cognitive processing during the reading process. Computer-mediated texts enhance readers'

Language in India www.languageinindia.com
10 : 1 January 2010
K. Yugandhar, Ph.D., V. Srinivas, Ph.D. and A. Ramakrishna Rao, Ph.D.
Practices and Paradigms of Using Multimedia and Language Laboratory for Teaching Communication Skills to Technical Students   202

options for acquiring word meanings during independent reading. Reinking illustrated that computer-mediated texts provide readers with several options for assistance during independent reading.

Teaching Writing Skill

Writing is conscious and is thus non-spontaneous. During teaching writing skill, the discrete nature of linguistic signs should be appreciated consciously. Writing skill is independent and can be taught as an end in itself, but classes on improving writing skill have the potential to help, consolidate and improve learners' speaking and reading skills.

Writing can be viewed and taught as a developmental process like reading. As Bowen suggested the skill is developed in four stages:

➤ Beginning stage – developing Mechanics of writing
➤ Elementary stage – developing extended use of language
➤ Intermediate stage – developing writing with purpose
➤ Advanced stage – developing expository prose

Raimes classifies approaches to teaching writing into five types: controlled to free, free writing, paragraph pattern, grammar-syntax-organization, communicative, and process approaches. In the controlled to free approach, students are first given sentence exercises, then paragraphs to copy or manipulate grammatically by, for instance, changing questions to statements, present to past, or plural to singular. They might also change words or clauses or combine sentences.

Teaching Communicative Behaviour Using Multimedia and Language Laboratory

Communication is a range of purposeful behaviour that is used with intent within the structure of social exchanges, to transmit information, observations, or internal status, or to bring about changes in the immediate environment. Nonverbal communication is defined as the process by which nonverbal behaviours are used, either singly or in combination with verbal behaviors, in the exchange and interpretation of messages within a given situation or context.

Nonverbal cues may be acted subconsciously and reacted upon, regulating proximity, gestures, eye gaze and touch. Computer supported-training environment can be used as cognitive tool to analyze speech receptive behaviour to develop the same. Fostering of speech receptive behaviour improves the effectiveness and efficiency of training the communicative behaviour.

Learning Goals

Analysis of the learning goals in the domain of speech receptive behaviour leads to the following results:

Language in India www.languageinindia.com
10 : 1 January 2010
K. Yugandhar, Ph.D., V. Srinivas, Ph.D. and A. Ramakrishna Rao, Ph.D.
Practices and Paradigms of Using Multimedia and Language Laboratory for Teaching Communication Skills to Technical Students   203

- ➤ A computer supported training environment which is designed to foster speech receptive behaviour has to support the de-automation of the behaviour by
  - supporting the learner in bringing his / her own behaviour into consciousness
  - supporting the reflection of the learner's behaviour
  - reducing the cognitive load caused by reflection.

- ➤ The re-automation of communicative behaviour can be supported by
  - providing the learner with the opportunity to repeatedly exercise the changed or newly acquired behaviour.

To utilize the material and methods to teach communication skills in computer-supported language class, the following aspects are observed:

- ➤ Students' needs are further pushed to the forefront of any activity, as it is the student making decisions for him / herself rather than the teacher for the group.
- ➤ Use of the computer should be phased in – instead of introducing a complex series of exercises to be done for a lesson, teachers should begin by doing a limited amount of work with the computer.

How Computer-supported Class Enables Students
Computer-supported class enables students to receive individualized instruction with appropriate blend of hands-on and hands-off approaches with extended applications in reinforcing classroom activities. The following seven factors are identified which are shown to be responsible for the success of the learning environment:

1. Description of the subject matter
2. Software as a tool
3. Integration of software into a course setting
4. Authentic learning scenarios
5. Easy to use:
6. Obligatory participation
7. Adaptability of the software

The seven factors that are responsible for the success of multimedia and language laboratory are identified. The drawback most often voiced by the learners is that they miss direct support and the possibility to discuss their analysis. Consequently, a further technological and pedagogical development can focus on providing online training via internet to overcome such missing direct support.

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Language in India www.languageinindia.com
10 : 1 January 2010
K. Yugandhar, Ph.D., V. Srinivas, Ph.D. and A. Ramakrishna Rao, Ph.D.
Practices and Paradigms of Using Multimedia and Language Laboratory for Teaching Communication Skills to Technical Students   204

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Language in India www.languageinindia.com
10 : 1 January 2010
K. Yugandhar, Ph.D., V. Srinivas, Ph.D. and A. Ramakrishna Rao, Ph.D.
Practices and Paradigms of Using Multimedia and Language Laboratory for Teaching Communication Skills to Technical Students   205

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Language in India www.languageinindia.com
10 : 1 January 2010
P.V. Annie Gladys and Edwinsingh Jeyachandra
The Danger Lurking Within: The African American Woman in Tony Morrison's *The Bluest Eye*   206

The Danger Lurking Within:
The African American Woman in Toni Morrison's *The Bluest Eye*

P.V. Annie Gladys
Edwinsingh Jeyachandra

The Goals of This Paper

In this study we examine how the society, the family and one's own psyche are antithetical to the Afro-American woman in Toni Morrison's The Bluest Eye.

Societal, familial and psychic factors are the triple forces that put the blacks of America in jeopardy.

The article traces out the obstruction constructed against the blacks by the white community. Blacks are dehumanized and minimized from subject-hood to object-hood.

The paper also discovers how an unhealthy family life alienates one from the other resulting in little sense of belonging. Family, which ought to nourish and develop the individual, degrades into a destructive factor.

The study examines the psychological trauma and the danger lurking within the African-American woman. Unable to meet the needs of one's environment the individual is on the quest to quench the expectation of others. In the process the individual becomes a prey to depression and frustration which ultimately leads to self-mutilation.

In order to have a true sense of an illness one must have the experience of the same. So also to know the ins and outs of an African woman in America, the writer has to be an African-American and a woman. Since they are of the same kind they could only understand the untold feelings. The whole black American community is put to limitless suffering where the woman's condition is pathetic.

Tony Morrison, the Author

Toni Morrison is the first African-American writer to win the most covetous Nobel Prize for Literature. She may well be acclaimed as one of the most sophisticated and prolific writers in the annals of African American literature.

Language in India www.languageinindia.com
10 : 1 January 2010
P.V. Annie Gladys and Edwinsingh Jeyachandra
The Danger Lurking Within: The African American Woman in Tony Morrison's *The Bluest Eye*   207

The fiction of Morrison demonstrates her rare virtue of presenting truth as raw truth. Morrison made her debut in literature through the fiction The Bluest Eye. The novel is about the yearning of a young black girl for blue eyes which is celebrated as the order of beauty by the whites.

Accepted Standards of Beauty and Consequent Trauma

As the accepted standard of beauty, both by the society and the family, is the pink-skin, the African American woman suffers psychological trauma and remains constantly in a state of jeopardy. Morrison's The Bluest Eye reveals the ill effects of the factors within the individual as a consequence of complete rejection of identity by societal and familial forces.

Danger from Within

Morrison shows us how danger sprouts form within as a result of total negation from without. Pecola Breedlove, the protagonist leads a wretched life. She is ignored by the society, neglected by the family and despised by teachers and classmates.

Pecola sits long hours looking in the mirror, "[...] trying to discover the secret of the ugliness, the ugliness that made her ignored or despised at school, by teachers and classmates alike" (34). Pecola's discovery of ugliness stands in contrast to Claudia's dismemberment of pink-skinned dolls to discover its beauty. Unlike Pecola, Claudia tries "to discover the dearness, to find the beauty, the desirability" (14). It is clear that the quest that stems from both of them is the sure result of the danger lurking within.

Rejection from Society and Family

The African American woman find themselves doomed under rejections both from society and from family. As a result of this they feel alienated and frustrated. Pecola, finds herself unable to withstand all these rejections finally decides to take shelter under the blue eyes. She discovers the resting place of her ugliness to be in her eyes. Pecola innocently considers: "If she looked different, beautiful, may be Cholly would be different and Mrs. Breedlove too" (34).

Pecola, carried away by the pretty blue eyes of Alice-and Jerry story book is on the quest for blue eyes. Each night she used to pray fervently for blue eyes.

Pointed Oppression from Within

According to Gibson, "we are oppressed by the values of the ruling class. We participate in our own oppression usually to the extent of being literally the very hand or arm of that oppression" (162).

Language in India www.languageinindia.com
10 : 1 January 2010
P.V. Annie Gladys and Edwinsingh Jeyachandra
The Danger Lurking Within: The African American Woman in Tony Morrison's *The Bluest Eye*   208

The African American woman is often perceived not as an individual but as belonging to herd or group. For instance, Geraldine sees in Pecola a type of repulsive black: "this little girl all of her life. Hanging out of windows over saloons in Mobile" (71). Geraldine fails to see Pecola as an individual.

'This little girl' refers to a type of poor black. She contemptuously remarks: "Grass wouldn't grow where they lived. Flowers died, shades fell down. Tin cans and tires blossomed where they lived […]. (72)

Pecola is truly, "the epitome of the victim in a world that reduces persons to objects and then makes them feel inferior as objects" (Davis 33). Little did the Americans realize that their beauty is but grass born to wither away and join the ground even though they were Snowwhite.

Through the character of Soaphead Church, Morrison completes the destruction of Pecola. There in the Church is a man of mixed-race, Soaphead, who poses as Reader, Advisor and Interpreter of Dreams. When Pecola comes to him with her fantastic and logical request for blue eyes, he immediately understands her need: "Here was an ugly little girl asking for beauty […]. A little black girl who wanted to rise up out of the pit of her blackness and see the world with blue eyes" (138). Soaphead's racial disgust prevents him from offering any sound counsel to her.

Shame and Guilt within Black Mind in White America

In white-dominated America, African Americans feel guilt and shame about their own race. One of the poignant scene in Morrison's novel is the one in which a group of boys who encircle Pecola and shout at her, "Black e mo. Black e mo" (50). The worst insult the black boys can think of is to call Pecola black. With no sense of self-respect or pride in one's own race the blacks sacrifice people belonging to their own race. The verse black males compose to belittle Pecola reflects their own warped mental state, a creation of societal and familial influences.

Self-generated Humiliation and Despair

To some extent such a condition of the African-American women is their own making. Want of parental love and concern evokes feelings of dejection and despair.

Language in India www.languageinindia.com
10 : 1 January 2010
P.V. Annie Gladys and Edwinsingh Jeyachandra
The Danger Lurking Within: The African American Woman in Tony Morrison's *The Bluest Eye*   209

Pecola's tragedy begins with her mother's rejection of her at birth because of her colour. Mrs. Breedlove says offensively "I knowed she was ugly. Head full of pretty hair, but Lord she was ugly" (98). Pauline attracted by the beauty, order, cleanliness of the luxurious house where she works, she deserts "her house, her children, her man" (99). By such discriminatory attitude, Pauline allows herself to be a slave and wounds Pecola's psyche.

Regarding this Sengupta states:

> Most upsetting for Pecola psychologically has been her rejection at the hands of her own mother in the kitchen of the Fisher […]. The woman has no sympathy for her own child, but she is a caring "mammy" to the wealthy blonde girl doll. (95).

A Stranger to Her Own Mother

Psychologically affected Pecola appears to be a stranger to her own mother, addressing her as 'Mrs. Breedlove'. Actually mother is the one who is near and dear to our heart. In contrast, Pecola is psychically far and remote form her mother. On the other, the whit child of the Fisher family is privileged to call Mrs. Breedlove by the nickname 'polly'. It reduces her dignity and identifies her as the true servant and an 'untrue mother'.

Pecola, in her quest for identity and recognition ends up in insanity. Pecola has gone unnoticed by the eyes of others and so has been unable to recognize herself and realize her own worth. In her madness she manufactures a 'friend'. Her imaginary friend the companion she has never had. Moreover, he is an ardent admirer of her newly acquired blue eyes and becomes her only conversation partner.

The myth of racism is that white skin and blue eyes carries with it intelligence and virtue more than the black by the mere fact of being white. On the psychological level, thus, "Whiteness is equated with beauty and culture and blackness with ugliness and savagery" (Sengupta 89-90).

Pecola's tragic plight stems mainly from her inability to resist the white standards. On the other, she is influenced and seized by a white perception of beauty. Pecola is represented as a bird in its "[…] grotesquely futile effort to fly. Beating the air, a winged but grounded bird, intent on the blue void it could not reach […] but which filled the valleys of the mind" (162). The craze for blue eyes within Pecola makes her to force her friend to acknowledge her eyes to be "Much prettier than sky […]. Much prettier than Alice and Jerry storybook eyes" (159). Her victimization is the result of her own illogical desires.

Language in India www.languageinindia.com
10 : 1 January 2010
P.V. Annie Gladys and Edwinsingh Jeyachandra
The Danger Lurking Within: The African American Woman in Tony Morrison's *The Bluest Eye*   210

Power of Vision to See Beyond

Morrison's narrator Claudia has the power of vision to perceive beyond. Unlike the Breedloves and the light-skinned Geraldine and Maureen, the MacTeers do not compare their worthiness with that of the dominant white culture. Although the Shirley Temple cup belongs to the MacTeers, no one in the family yearns for whiteness.

Claudia points out the moral of Pecola's story:

> All of us-all who knew her-felt so wholesome after we cleaned ourselves on her.
> We were so beautiful when we stood astride her ugliness […] her guilt sanctified
> us, her pain made us glow with health. Her inarticulateness made us believe we
> are eloquent. Her poverty kept us generous. (163)

Being alienated from the society and the family psychically, Pecola tries to possess the unattainable blue eyes which are not really essential for her. Indeed the society and the family have to change their typical way of gazing at the African-American woman. Further, the colour of the eyes is of no importance to see into the life of things. In the words of Emerson 'imitation is suicide' and one should be a non-conformist.

Conclusion

Jeopardy arises when the African American woman adapts to the American standard of beauty instead of maintaining their distinctness from the accepted White norms. Imitation can never bring recognition or identity. African Americans must develop the attributes of resolution and determination portrayed in Frances E. W. Harper's 1892 novel Iola Leroy. Though made black by nature they must nourish the indomitable will not to yield to the American myth of beauty. Morrison exhorts the black woman to develop the stamina to assert their worthiness and uniqueness and resent the dominance of whiteness and never meekly remain an acquiescence and conformist.

There is a lot more for us in India to learn from this heartrending story. Our cultures and families are heavily color-conscious. It affects everyone, more so the women. Often spousal selection and marriage hinge upon how fair a girl is, in addition to what property and how much dowry she can bring with her! It is not hard at all to find Pecola's mother among us. It is not hard at all to find the same social attitudes that prevail/prevailed among the Blacks in the United States. It is not hard to find scores of Soapheads among us.

Language in India www.languageinindia.com
10 : 1 January 2010
P.V. Annie Gladys and Edwinsingh Jeyachandra
The Danger Lurking Within: The African American Woman in Tony Morrison's *The Bluest Eye*   211

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Language in India www.languageinindia.com
10 : 1 January 2010
P.V. Annie Gladys and Edwinsingh Jeyachandra
The Danger Lurking Within: The African American Woman in Tony Morrison's *The Bluest Eye*   212

Language and Literature: An Exposition -
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Language in India www.languageinindia.com
10 : 1 January 2010
Smitha Mohandas
English: A Blessing in Disguise – A Study of Chinua Achebe's Technique of
Hybridization   213

<p style="text-align:center; color:#8B0000">English: A Blessing in Disguise
A Study of Chinua Achebe's Technique of Hybridization</p>

<p style="text-align:center; color:green">Smitha Mohandas</p>

Criticism against Chinua Achebe's Position on Language

The main objective of this paper is to look into Achebe's technique of hybridization of English language wherein it is metamorphosed into a brand new usage and by its uniqueness becomes an inevitable asset to its users.

"Language is a weapon and we use it. There is no point in fighting over a language" (quoted in Gallaghar,260). This is an observation put forth by one of the greatest writers of African literature, "the voice of Nigeria" and the winner of the Man Booker International Prize, 2007 - Chinua Achebe. The issue of language had brought him scathing criticisms from the African writers.

How Achebe Views Hybridization

Achebe relies heavily on the hybridization of African and European culture wherein the English language turns out to be 'African English'.

While studying at the University of Ibadan, Achebe was appalled by the misguiding picture of Nigeria and the whole of Africa that he found in many novels written and published in the West. The stunning consequence of his yearning spirit to emancipate Africa from its Eurocentric version was the all-time favourite novel, **Things Fall Apart** (1958) - a novel that demonstrates the linguistic and social sophistication of pre-colonial African societies.

What Is Hybridization?

The novel is written in English but a hybrid English. Now let us see what hybridization actually means. As defined by Garcia Canclini, an anthropologist, *hybridization* is an intersectional and transactional process, it avoids the elements of segregation present in multiculturalism and facilitates the transition from multiculturalism to interculturalism (qtd. in "Cultural Diversity: Source of conflict or solution?").

As far as linguistics is concerned, *hybridization* is a term used to describe the process of one language variety blending with another variety.

Achebe's Use of Hybridization

Language in India www.languageinindia.com
10 : 1 January 2010
Smitha Mohandas
English: A Blessing in Disguise – A Study of Chinua Achebe's Technique of
Hybridization   214

Achebe uses Standard English blended with pidgin as his style of communication rather than an indigenous language such as Igbo. Writers like Ngugi Wa Thiongo lashed out at Achebe's choice of the colonizer's language rather than the Igbo language. As far as Achebe is concerned, English is a language given to him by his parents. Nevertheless, he believes that only English can carry the burden of his experiences. Only English would enable him to reach out to Africa and the world which includes the colonial ruling nations too.

Use English to Attack Eurocentrism

As stated earlier, Achebe's main purpose of writing **Things Fall Apart** was to reconstruct the image of Africa in a language that respects the national tradition of his native land while recognizing the demands of a cosmopolitan, international audience. Therefore, English is no more the language of the imperialists because it has undergone a denationalization in the hands of writers like Achebe.

The Role of Indigenous Language

Considering the Igbo language, there are some valid reasons for Achebe's denial to use it in his novels. The Igbo language had only oral forms and had no written script.

In Nigeria there are hundreds of autonomous communities within it and the Igbo language also has a number of dialects. Igbo is more appropriately called a dialect continuum with many mutually intelligible dialects independently operating within the broad continuum. Like many other African languages, formal, standardized written Igbo came into being as a result of the Christian missionaries' desire to translate the Bible into indigenous tongues. The standard was originally based on Central Igbo, but through various language movements the current form of Igbo has become more inclusive of lexical items from other dialects as well.

Later on, English was chosen as the official language of Nigeria and it gave rise to a national literature. English is now the preferred language for communication between various tribes and also the language of the educated.

An Enduring Gift of Language from the Colonialists

Achebe is a man who never discards the positive side of anything along with its ills. In "The African Writer and the English Language", he discusses how the process of colonialism provided the colonized people from varying linguistic backgrounds, "a language with which to talk to one another" (142).

Novels like **Things Fall Apart**, **No Longer at Ease** and **Arrow of God** (all of which are included in **The African Trilogy**), exemplify Achebe's point that although written in a colonial language, they carry the flavour of African culture while undertaking the task of correcting and re-establishing the African identity.

Language in India www.languageinindia.com
10 : 1 January 2010
Smitha Mohandas
English: A Blessing in Disguise – A Study of Chinua Achebe's Technique of
Hybridization   215

Counter-Balance to Check the Elimination of Native Dialects

The domination of English language and European ways is countered by Igbo words, phrases, proverbs and idioms. For example, words like 'obi' (hut), 'chi' (a personal God), 'osu' (an outcaste) and egwugwu' (the masked ancestral spirit) that occur frequently are not difficult to comprehend by the readers.

Less frequently occuring words such as 'ilo' (a village playground) or 'agbala' (a woman of no title) are better understood after their translations but in no way do they hinder the flow of the narratives.

Developing African Identity Using the Colonizers' Language

A larger role is played by the proverbs used in his novels to convey traditional wisdom of the people who were deprived even the status of human-beings. To convey an Igbo experience, he manipulates the colonizer's language. Yet they invoke the Nigerian culture forcing the reader to accept his linguistic terms.

Some examples are:

"You can tell a ripe corn by its look" (**The African Trilogy**, 31), means that a successful man can easily be pointed out by his personality.

> "Proverbs are the palm-oil with which words are eaten" (The African Trilogy, 20).

The blending of native language with English, forces his readers to look outside their limitations and experience the alien culture.

Nigerianizing an English Text through the Use of Igbo Idiom

Another element that contributes to Achebe's hybridization is his subtle use of idioms. These idioms help in Nigerianizing the text so that the conversations sound natural. A few such idioms are:

> "Okonkwo's fame had grown like a bush-fire in the harmattan" (**The African Trilogy**, 17).

> "Women carrying pots are like a spirit with fantastic heads" (**The African Trilogy**, 337).

Semantic Extensions of Existing Words as Part of Retaining African Identity

Achebe also implements semantic extensions to many words. Semantic extension is a process whereby an English word is assigned a new meaning which is more relevant to the new users and is not unfamiliar to the natives. For example, Earth is considered

Language in India www.languageinindia.com
10 : 1 January 2010
Smitha Mohandas
English: A Blessing in Disguise – A Study of Chinua Achebe's Technique of
Hybridization   216

as Goddess and Yam is not just an eatable. It is a man's crop and also sacred. Python is also regarded as sacred.

Meeting the Linguistic Demands in Creative Writing

In his essay "The African Writer and the English Language, Achebe elucidates on his own technique of moulding English to meet the linguistic demands. He cites a dialogue from **Arrow of God** where Ezeulu tells his son:

> I want one of my sons to join these people and be my eyes there. If there is nothing in it, you will come back. But if there is something there, you will bring home my share . . .

He puts it in the normal English style.

> I am sending you as my representative among these people - just to be on the safe side, in case the new religion develops . . . (148).

The second dialogue lacks the use of poetical and rhetorical devices, frequently used by Igbo's during informal conversations. The first one, on the other hand, sounds more natural, in terms of conversational style of Igbos.

Subversion Rather Than Rejection

Unlike Ngugi Wa Thiongo who advocates the rejection of the colonialist language, Achebe practices the idea of subversion rather than rejection. By tactfully altering the syntax, usage and forms of English, he uses it as a boomerang to destroy the prejudiced notions of the imperialists. We can infer that Achebe fully recognizes that English is symbolically and politically related to betrayal and bigotry. Yet he chose English as it is the best tool by which he can strike back.

The greatest irony is that his **Things Fall Apart** which was initially rejected by British publishers has now turned out to be one of the most important books in African literature, and world literature for that matter, getting translated into 50 languages. The 50th anniversary of its publication was celebrated on February 2008, marked by several conferences and events that were being held across the globe in Europe, the Americas, Africa and Asia.

It is not the victory of Achebe alone, but also the victory of his linguistic innovation. Achebe's aim is to bring out a message best without altering the authenticity of the native language.

Embodiment of African Civilization through Linguistic Processes

Language in India www.languageinindia.com
10 : 1 January 2010
Smitha Mohandas
English: A Blessing in Disguise – A Study of Chinua Achebe's Technique of Hybridization   217

Achebe's fiction demonstrates his pre-occupation with language is not merely a technique but the embodiment of African civilization. This technique helps his characters sound quite natural while speaking an alien tongue.

Yet he very well understands the serious setbacks that an African would face if he writes in English. He himself had once stated, "Is it right that a man should abandon his mother tongue for someone else? It looks like a dreadful betrayal and produces a guilty feeling" ("African Writer and the English Language", 348).

Anyway, Achebe is of the strong conviction that it does not matter what language you write in as long as what you write is good. It has been a prejudice among at least a few, that those who chose to write in English are unpatriotic. Achebe says that it is utterly nonsensical because it depends on which language one is more comfortable with and in which, one is more talented. Achebe exhorts the writers of his ilk to expand the frontiers of English so as to accommodate the African ethos into it.

Writing in Mother Tongue is Honored

While portraying the experiences and culture of Africa, Achebe never tends to slip into pseudo-nativism. Without any kind of blind glorification of his land, he brings reality into his language. Achebe has no qualms over using English language. At the same time he never has any aversion towards those who write in their own mother-tongues as is relevant in Achebe's recent poems having written in Igbo language.

Again, there is another instance which can be cited to show his love for Igbo language and also his frustration and helplessness having to communicate in English to a person of another tribe of Africa. In **No Longer at Ease**, Achebe talks about Obi:

> "He spoke Ibo whenever he had the least opportunity of doing so.
> But when he had to speak in English with a Nigerian student from
> another tribe he lowered his voice. It was humiliating to have to
> speak to one's countrymen in a foreign language, especially in the
> presence of the proud owners of that language. They would
> naturally assume that one had no language of one's own" (214).

Should We Banish English?

Today, Achebe is adamant that the decision to banish English language from Nigeria is not wise. English has become the link language between various tribes of Nigeria.

In an interview, Achebe opined that it is impractical to abandon English in Nigeria because for one single day it is not without English." On the administrative front, it becomes all the more impractical (qtd. in "Chinua Achebe and the language of the colonizer").

In the final analysis, Achebe emerges out successful in using English as the "weapon" to convince the outsider that Nigeria is a nation with great potential. His efficient use

Language in India www.languageinindia.com
10 : 1 January 2010
Smitha Mohandas
English: A Blessing in Disguise – A Study of Chinua Achebe's Technique of
Hybridization   218

of English to portray the gyres that African life is made to whirl through is being perfectly established.

The way of perceiving Black Aesthetics becomes a different experience for the readers as Achebe hybridizes English language with Igbo language, inventing an Igbo-English language.

Achebe would always be grateful towards the Britishers for providing English to the Nigerians, a language that enables them to communicate, a language which plays a vital role in official matters, and a language through which Achebe himself could break the myth about pre-colonial Africa and thereby blame the Westerners for the loss of dignity and culture of the natives.

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Language in India www.languageinindia.com
10 : 1 January 2010
Smitha Mohandas
English: A Blessing in Disguise – A Study of Chinua Achebe's Technique of Hybridization   219

Language and Literature: An Exposition -
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Editor:
J. Sundarsingh, Ph.D.

Language in India www.languageinindia.com
10 : 1 January 2010
D. Kanta Rao, M.A., B.Ed., Ph.D. Candidate and
J. M. Kanthi Thilakha, M.A., B.Ed., Ph.D. Candidate
Language Teaching – The Present Day Challenges

220

Language Teaching -The Present Day Challenges

D. Kanta Rao, M.A., B.Ed., Ph.D. Candidate and
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Abstract

If language teachers teach as they taught earlier, then one may not achieve the required goals of teaching English in the present global scenario.

This paper deals with the importance of teaching English to fulfill the ever growing demands of English. The methods and approaches adopted or followed by teachers in the past to teach English language, the lacunae in their language teaching which is the second language for both teacher and students is discussed.

Challenges before teachers in present day ELT are taken up in this study. The way in which students can put their learning into practice in day-to-day use to fulfill their practical demands through effective communication skills apart from gaining command over English language is highlighted.

This paper also deals with various language games which are introduced in teaching to create interest of students in learning English language apart from conventional learning.

Introduction

Soft Skills are part of Communication Skills. You may soft skills or hate these but you cannot ignore soft skills in any learning process, more so in learning and teaching a language.

As English has turned into a universal language, its presence and value in the world has expanded enormously in the past decades. Many money-earning activities such as BPO, Medical Transcription and IT add to the importance and relevance of English in every walk of life. Prof. Jacob Tharu says, "English is no longer some remote but a powerful mystery, lying hidden in the world of textbooks and examination." [1]

Conventional English Teaching

In the past, students were introduced to English only in their sixth standard. Students learned English just as another subject like Physics and Mathematics and got very little opportunity to using it within the school as well as outside the school.

The above context was appropriate for the use of methods that did not focus much on communicative competence. Language teachers adopted and followed some or all of the different methodologies listed below to teach the language.

1. Grammar Translation Method

Grammar translation method was used by the teacher to teach young children, where teacher explained every word to students in the native language to make him understand and learn English. But in this method there was at least one disadvantage. Both the teacher and the student concentrated more on L1 rather than L2. In this method English language class seemed to be L1 class rather than L2 class. Students got only limited benefit through this method.

Unfortunately, this method is still in use in many rural schools throughout India. This method is also supported by the methods used to teach mother tongue in our schools.

2. Bilingual Method

May be we should declare this as **the method**, our own favorite method in our schools.

Most teachers follow the bilingual method to teach the students in Indian schools, where the teacher first of all explains the entire English sentence in L1 and then asks the students to perform activities in English. Here, it used to be a main assumption that only the teachers have the freedom to take the help of L1 and students are not supposed to use it, However, this constraint is found mostly on paper, not in the classroom. When a student is in the process of composing his or her English sentences, abundant help through the use of mother tongue sentences is provided. This method does not help fluency and naturalness in language expression. Thus, this method became beneficial to, students in learning the second language only up to some extent.

3. Direct Method

Earlier, teachers used to follow the direct method to teach Indian students mostly in private schools, which usually charge a higher tuition fee, etc. These teachers will stick to the practice of using only English, without depending on L1. Here, teacher is not supposed or authorized to use any single word from L1. This forced seclusion made students from many families with no past history of learning or using English face great difficulty in understanding certain words and their meanings. But this method turned to be more useful for the students to learn language than any other method as this method creates more encouraging language environment for students in the class room.

In the Context of English as a Subject

All the above methods have their own advantages and disadvantages, where the students learned English only as a subject rather than as language. They were also unable to put their learning into practice due to lack of a favorable environment.

In addition to the above constraints, the teachers used to have very limited teaching hours, mostly from three to six hours per week which are not enough to teach the language elaborately giving emphasis for the basic elements of language.

Another limitation seen in Indian teachers is that some of the English teachers are not familiar with the latest developments in ELT pedagogy. The situation is no better even at the college level as Robert Bellarmine observes, "The most serious problem in the teaching of English in our country is the appallingly small quantity and atrociously poor quality of English to which our learners are exposed." (Ref 1)

Teaching of English in India is examination-oriented only.

A Challenge in Teaching English Today

Challenges before the English Language teachers in India are enormous and apparent. They should be able to cater to the practical needs of learners, to make them competent enough to interact with one another and also to retrieve information all over the world.

English has a base in several countries and is considered as the most suitable and convenient tool for International Communication. The people who have proficiency in this language could access large number of jobs and also were seen holding high positions in many National and International Organizations.

In the earlier days English was just like a Library language, but now that notion has changed totally. At present the challenges visible before the English language teachers in India are diverse and it is necessary for them to shape up accordingly to meet the demands of the day.

Methods Adapted to Improve Spoken Skills

1. Group Discussions

Now due to the world wide growing trends in English, teachers give more emphasis to communicative approach rather than the lecture mode. Their main goal is to make the students effective communicators in English both inside and outside the class room.

To achieve this, they involve the students to participate more in classroom activities so that they will acquire adequate command over speaking skills. To create this environment, teachers can conduct group discussions, where students are supposed to

speak only in English. Here, they can give their views, ideas and thoughts in English due to which they develop the habit of speaking fluently in English like they do in their mother tongue.

Various types of discussions also help students to improve their general awareness and understanding about current affairs. It gives a lot of scope for good imagination and deep thoughts. This type of discussions helps the students to listen to the views of fellow students which in turn helps them to gain knowledge and enrich the vocabulary also.

2. Debates

Debates too play an important role to improve the speaking ability of the students both at school and at higher level. Debates not only make the students to speak boldly and fluently but also help them to take one stand and be firm and consistent on that. Along with this advantage of reasoning, it gives students some experience to control their emotions without losing their temper. This also helps them to organize their thoughts and ideas in a specific way while speaking.

3. Role Plays

Role-plays are another important task that can improve the basic colloquial English of the learners. In role plays, the students assume themselves as one of the characters and behave and speak accordingly involving in the given character completely. In these types of activities teachers have to play a vital role as instructors and guide the students properly so that they can act appropriately to meet the situation. They should help the students now and then to understand and take up the role given to get a grip on the tone of voice.

Computer assisted Language Learning (CALL)

Now-a-days computer has become a part and parcel of our day to day life. It plays a vital role in the process of teaching and learning. It can be used to learn a foreign language like English. Computers have made language learning easy and also made the language learning process interesting and enjoyable for both teacher and student throughout the world. CALL has reduced the burden of the teacher whose teaching methods will be out dated to teach language to present day generation of the world. It is described as one of the interactive methods that can help a learner according to their own ability to learn, which enriches their language skills. CALL enables the learner to look beyond the conventional mode of learning and encourages self learning.

English for Specific Purposes

Language in India www.languageinindia.com
10 : 1 January 2010
D. Kanta Rao, M.A., B.Ed., Ph.D. Candidate and
J. M. Kanthi Thilakha, M.A., B.Ed., Ph.D. Candidate
Language Teaching – The Present Day Challenges
224

As English has emerged as a global language, it also plays a vital part in every profession with respect its importance and demand.

Every profession has its own professional terminology which is used frequently in that particular profession. For example, certain terms used by the doctors, lawyers, et al. are quite different from those of other professionals. So, to benefit these professionals, English for specific purposes is introduced so that specific English words related to that particular profession can be taught by those professionals.

Jargon related to one profession is different from the other. Hence every professional is taught in a particular manner that fits in well with his professional demands.

Teaching Language through Visual Aids

One of the innovative methods used by the teacher to teach language in class room is visual aids.

The teacher distributes visual aids to students by dividing them into various groups. The students are then given stipulated time to extract relevant information on the given aids. After that, those learners are supposed to speak about the visual aids given to them.

This method expands the analyzing capacity of the students. By looking at the picture, the learner should think and come out with innovative thoughts which also help in learning language by creating fun-filled environment around them. The teacher acts as facilitator who motivates the students to talk freely. As each person gets their own unique thinking it helps to sharpen their thinking process.

Language Games

In addition to the above mentioned methods teachers also use various language games to teach English language apart from the conventional ways of language teaching, which helps in developing vocabulary from the language that is being learned.

1. Crossword puzzles
2. Games to teach basics of grammar to the students through various structures.[2]

- Here is an example for lower intermediate students:
Target structure: simple past. Words: bought, ran, ate, pen, smiled and walked.
Example sentences:
Bought: He taught English.
 Ran: She made a flan.
Ate : She was called Kate.
Pen: He was called Ken.

Car: They walked far.
Walked: They talked and talked.
- Here is a difficult example to practice the present perfect:

A list of 6 words such as pen, chair, dog, dictionary, travel agent and bus is provided. Students should make sentences using the present perfect tense that contains a rhyming word.

Hat: She has become fat.
Chair: I've been to the fair.
Dog: He has burnt a log.
Dictionary: I've played Pictionary. (Ref 3)

Conclusion

To meet the present day challenges in teaching English, first of all, English should not be treated as a subject as it is to be used actively in interacting with one another throughout the world. By using conventional methods, maximum portion of class time will be wasted in exercises and drilling, dealing with grammar and pronunciation which takes away a large portion of class time. These methods were mostly used to develop basic skills of language learning such as Listening, Speaking, Reading, and Writing, but by following these methods listening and speaking skills were neglected as students cannot put their language in practice.

In the era of competitive world, where the majority of the students are attempting GRE & TOEFL, good listening and speaking skills become an absolute necessity.

Communicative approach was totally neglected by teachers and learners which has become a global demand where students are supposed to communicate across the globe. Teachers should act as facilitators, and should observe how well students organize their thoughts while speaking with their fellow members.

As language changes geographically due to dialectical variations, the teacher should take adequate steps to teach their student about neutral accent and their importance while communication. Clear pronunciation, not perfect pronunciation, is the goal.

Students are also now facilitated by software to practice pronunciation through phonetics. To achieve the goals of language learning today every college should be provided with language lab, sophisticated equipment like computers, LCD Projectors.

In addition to these, our faculty too should update their knowledge, skills and should acquire thoroughness over their syllabus to meet the demands of globalization since English is seen as a key educational investment in this world. If provided with the latest language teaching tools and with the support of technology, one can teach the language effectively and motivate the students towards language learning.

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Language and Literature: An Exposition -
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Language in India www.languageinindia.com
10 : 1 January 2010
V. Sakthivel, M.A., M.Phil. and N. Kavidha, Ph.D.
Is Literature a Viable Medium for ESL Acquisition? 228

Is Literature a Viable Medium for ESL Acquisition?

V. Sakthivel, M.A., M.Phil. and N. Kavidha, Ph.D.

Life, Literature and Mastering Language Skills

Interestingly, there is an interrelation between life and literature, literature and language and language and life. In any society, all these three components are important and inseparable. Among them, life provides the base, then language evolves and using the language literary works are created. To create a literary work, the writer should have a command over the language and have an eagle eye on the day-to-day events in life. This actually makes the use of literature more relevant to learn a language, so long as such literature is in current idiom.

One of the Best Tools

Literature is one of the best tools to master a language. People have an inherent ability to understand the basic story-telling conventions irrespective of age, religion, caste and creed. This helps us enjoy literature and appreciate the meaning it conveys. It is this implicit competence that we try to take advantage of in using literature to teach language.

Active Participation Takes Place

When a reader reads a piece of literature, he actively participates in the story and he questions, wonders, gets angry, cries during the process of reading, All these feelings exemplify the readers' participation.

Literary critics and experts have classified it as reader-response criticism.

Scientists nowadays are doing the same thing using technologies and have named it virtual reality, where the viewers immerse in the artificial atmosphere and anticipate the happenings with real involvement. The same can be experienced by reading a novel, for example, where we curse the villain and praise the deeds of a hero or heroine or both. We also sympathize with the people who suffer unnecessarily.

The same may be correlated to Coleridge's theory of willing suspension of disbelief and to Aristotle's theory of Catharsis. They depend on how far a reader allows himself to be consciously captivated by his believing of what he reads.

Recognizing and Storing Usage Rules

While reading, a conscious reader should allow his heart to go for details and his mind to collect the usage of a language.

Language in India www.languageinindia.com
10 : 1 January 2010
V. Sakthivel, M.A., M.Phil. and N. Kavidha, Ph.D.
Is Literature a Viable Medium for ESL Acquisition?   229

Easy Interaction

Literature provides real-life situations where one character meets other characters and they interact and express their emotions. The language used by these characters should be noted by the reader.

It's the duty of the language teachers to show the right direction to the learners and motivate them to take note of the language used by the characters.

Focus Also On Aspects of Language Use

Even though many experts reiterate that one should read a lot of novels to build one's vocabulary, the teachers should be able to distinguish right English from the slang, dialects etc. The main drawback found in courses like English literature is that the attention of the learners is totally focused on the geographical information, theme and character analysis, besides the background of the writer. As a result, the existing system of teaching and learning literature never allows the learner to concentrate on the nuances of a language.

Literature is for All, Not Just for the Students of Literature!

Similarly, literature is not read by the students of literature alone. People from all walks of life also read literature to focus on the language, besides the entertainment it offers.

Take Note of Grammatical Aspects

While teaching literature, grammatical aspects of a text should be explained by the teachers apart from concentrating on the story. Currently in most schools and colleges, the learning activities of students are always textual. Language acquisition is made theoretical and not application-oriented.

What Is Our Goal, as Teachers of English?

Language teachers should realize the fact that their goal is not teaching English literature but teaching a language. By reading a piece of literature learners can understand the diverse use of words, phrases, phrasal verbs, multiple meanings, idioms, etc. They learn use familiar words in new contexts with new meanings. Students get absorbed in the story, and the language (sentences, sentence and phrasal patterns, and words) is understood and mastered without much effort in the process.

Story-telling Conventions

Language in India www.languageinindia.com
10 : 1 January 2010
V. Sakthivel, M.A., M.Phil. and N. Kavidha, Ph.D.
Is Literature a Viable Medium for ESL Acquisition?   230

Whether literate or illiterate, sophisticated or not, all of us have an inherent ability to understand the basic story-telling conventions. At the lower level, stories are part of the textbook. The stories may be "taught" following the usual steps, with focus on vocabulary and sentence structure. Students may be given tasks to paraphrase the story in their own words and manner.

Study versus Use of Literature

However, we need to distinguish between the study of literature per se and the use of literature as a resource for language teaching. The goal in this case is not teaching literature. The goal is to teach and language. We intend to use literature to teach language. So, more care can be invested in vocabulary, word combinations and sentence formations.

Select Materials That Match Student Interests

While reading texts of the present day novels, one can divest a lot of information regarding language usage and word power. The students in Third World countries have only a limited access to spoken English. Face to face communication with the native speakers is a rarity. So, we need to select materials which match the interests of our students and which will at the same time bring more exposure to the English of Americans or any other Western country.

Use Contemporary Materials

Use of contemporary materials will augment learning methodologies, as the learner would have a higher thirst for greater acquisition. They can identify the conversational strategies that the characters in the story employ, and try to use the same in conversations with their fellow students in the class. They can enact the story as a team / role play-initially ask them to write the conversations then ask them to present them or enact them in the class room. Short story collections and short novels are better suited than full length fiction or poetry.

Practice English Appropriately!

In an earlier paragraph above we mentioned that the students are always textual in their learning and language acquisition is more theoretical and not application-oriented in our schools and colleges. We would like to elaborate on this point further here.

For instance, when a teacher teaches tenses in a classroom, the students are active enough to offer examples on their own such as,

> The sun rises in the East. (Present tense)
> The train had already left the station, before we reached there. (Past perfect tense)

Language in India www.languageinindia.com
10 : 1 January 2010
V. Sakthivel, M.A., M.Phil. and N. Kavidha, Ph.D.
Is Literature a Viable Medium for ESL Acquisition?   231

However, in real life situations, the learners fail to use the same tense aptly. They are familiar with the names of tenses and the usual examples taught to them by their teachers since their childhood. But applying them in the required context is what is deficient.

This discrepancy can be overcome by reading contemporary fiction or plays. While teaching literature, grammatical aspects of a text should be explained by the teachers apart from concentrating on the story.

The use of the past tense can be explained through biographies and autobiographies or through some narrative pieces where past tense is used. Conversation practiced by the characters of a play will be very useful to face the same situations in day-to-day life. In this sense, modern plays provide platform for the students to learn spoken English. Similarly, we get a chance to express our ideas or react suitably in a given situation.

Fluency and Oral Proficiency

Oral proficiency of a student, that is, the capacity of the student to speak errorless English with fluency is what is expected in a student to be employed in any job, may be teaching, or in any software or IT related jobs of today. Thousands of disadvantaged Engineering graduates and science graduates are longing to have English fluency and are left disappointed with ordinary spoken English institutes. Hence it is necessary that a teacher should know to coordinate language and literature to bring a learning atmosphere for the learners.

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Language in India www.languageinindia.com
10 : 1 January 2010
V. Sakthivel, M.A., M.Phil. and N. Kavidha, Ph.D.
Is Literature a Viable Medium for ESL Acquisition? 232

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Language in India www.languageinindia.com
10 : 1 January 2010
V. Sakthivel, M.A., M.Phil. and N. Kavidha, Ph.D.
Is Literature a Viable Medium for ESL Acquisition?   233

Language and Literature: An Exposition -
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J. Sundarsingh, Ph.D.

Language in India www.languageinindia.com
10 : 1 January 2010
Shobha Ramaswamy, M.A., M.Phil., Ph.D. Candidate
The Lord of the Rings: Galadriel, the Light of Middle Earth   234

The Lord of The Rings : Galadriel, the Light of Middle-Earth

Shobha Ramaswamy, M.A., M.Phil., Ph.D. Candidate

J. R. R. Tolkien's *The Lord of the Rings* is a fantasy novel of epic proportions and complexity. It has created a whole new world of Middle-earth, peopled with many races like Elves, Dwarves, Hobbits and Men.

Galadriel, a Central Figure

One of the most numinous of his characters is the Elf Queen Galadriel, who is endowed with feminine mystery and power. She is a Wise Woman' and a Shield Maiden' archetype, along the lines of the Greek goddess of wisdom and war, Athene, and the heroines of Norse legends which Tolkien loved.

Galadriel initiates action, gathering together the White Council to bring about the first defeat of the Dark Lord, Sauron. Galadriel retains the power to read Sauron's thoughts, and is able to hide herself effectively from his powerful Eye. It is with the power of the Elven ring, Nenya, that she keeps alive the beauty of the Golden Wood.

Thus, Galadriel represents the life-sustaining aspect of Earth Mother. Greater in conception than Spenser's Faerie Queene, Gloriana, or Shakespeare's Titania in *A Midsummer Night's Dream*, Galadriel is the archetypal Magna Mater or Great Mother who presides over the idyllic woodland home of the Elves, Lothlórien.

Mother as a Symbol

Carl Jung regards the Mother as a symbol, whole in itself. "The Mother" is a symbolic personification of qualities like protection, care, sympathy, fertility and fruitfulness. "The qualities associated with it [Mother archetype] are maternal solicitude and sympathy; the magic authority of the female; the wisdom and spiritual exaltation that transcend reason; any helpful instinct or impulses; all that is benign; all that cherishes and sustain, that fosters growth and fertility" (Jung 82).

A Figure of Great Power

Galadriel is a figure of great power. She seems wiser than her husband, Celebron and wins over Gimli the dwarf with her kindness. It is the power of the Nenya ring that she keeps alive the beauty of her woodland territory of Lothlórien. Thus, she represents the life-sustaining aspect of Earth Mother, fitting Northrop Frye's description of the archetype: "Commonly conceived as a nature goddess, the recurrent theme of nature and motherly care go hand and hand."

Language in India www.languageinindia.com
10 : 1 January 2010
Shobha Ramaswamy, M.A., M.Phil., Ph.D. Candidate
The Lord of the Rings: Galadriel, the Light of Middle Earth   235

This is further reinforced by her gift to Sam, Frodo's gardener, of the box of dirt from her orchard, which is capable of transforming a wasteland into a paradise. Sam uses this gift to restore fertility to the gardens of his beloved Shire after the deliberate destruction caused by the greed of the wicked wizard, Saruman.

Tiding Over the Dark Times Ahead

Galadriel's gifts to the Fellowship help them tide over the dark times ahead. Her gifts include the life-saving food, *lembas*, cloaks of invisibility, strong Elven ropes, are other gifts which Galadriel with her foresight is able to give them. These ensure that the quest is successful. Without their timely help, the fellowship would not have been able to complete the task of destroying the ring.

Personification in Fiction

Galadriel is also one of the greatest examples of the personification in fiction of the "anima" archetype, the image of the female in the psyche of the male, or the feminine aspect of the self. She is a striking representative of the anima, a figure which, Jung says, is often 'fairy like' or 'Elfin' (43) and Galadriel is indeed an Elf.

The 'meeting with the Goddess' is an overwhelming experience for the entire company and not only Frodo. Gimli, the gruff dwarf, when asked what gift he wants, replies with surprising gallantry, "Nothing, except to look upon the Lady Galadriel one last time, for she is more fair than all the jewels beneath the earth" (*LOTR* 366).

A Bridge to the Deeper Elements of the Psyche

Galadriel thus appears to be cast in the medieval tradition of pure and beautiful women who inspire knightly deeds. She is also a bridge to the deeper elements of the psyche, and can help the fellowship of the Ring come to terms with their secret desires.

This happens when she seems to communicate telepathically with each of them on their first meeting. The hobbits confess that she seemed to offer them their heart's longing in exchange for giving up their quest of the destruction of the Ring of Power. She appears to be the temptress on the road of the heroic quest, a stage mentioned by Joseph Campbell.

Her role as enchantress is further reinforced when she shows Frodo her "mirror," which is a basin filled with water from a forest spring. In it is revealed the past, present and future, but in a confused order which transcends time and encompasses eternity. But it soon becomes clear that she was testing the hobbits resolution by showing them the power of temptation, which they would have to face of their way. Further, she warns Frodo of the delusive power of the images he sees in the enchanted water. Therefore, her

Language in India *www.languageinindia.com*
10 : 1 January 2010
Shobha Ramaswamy, M.A., M.Phil., Ph.D. Candidate
The Lord of the Rings: Galadriel, the Light of Middle Earth   236

role is that of a "wise woman" rather than that of Campbell's "woman as temptress," a stage which is mentioned in his book, *The Hero With a Thousand Faces*.

Also a "Terrible Mother"

Galadriel reveals that she is capable of being "The Terrible Mother," the negative aspect of the anima. This is seen in the temptation scene where Frodo, overwhelmed by her personality, offers her the One Ring. Galadriel analyses her feelings:

> I do not deny that my heart has greatly desired to ask what you offer . . . .
> And now at last it comes. You will give me the Ring freely! In place of a
> Dark Lord you will set up a Queen. And I shall not be dark, but beautiful
> and terrible as the Morning and the Night! . . . Dreadful as the Storm and
> the Lightning! Stronger than the foundations of the earth. All shall love
> me and despair! (*LOTR* 356)

She then wisely decides to treat the hobbit's rash act as a divinely ordained test and states her willingness to sacrifice her power in a scene dramatically described by Tolkien:

> She lifted up her hand and from the ring that she wore there issued a great
> light that illuminated her alone and left all else dark. She stood before
> Frodo seeming now tall beyond measurement, and beautiful beyond
> enduring, terrible and worshipful. Then she let her hand fall, and the light
> faded and suddenly she laughed again, and lo! She was shrunken: a
> slender elf-woman, clad in simple white, whose gentle voice was soft and
> sad. 'I pass the test', she said. 'I will diminish, and go into the West, and
> remain Galadriel.' (*LOTR* 356-57)

This is Galadriel's encounter with the negative, or shadow aspect of her self. She is capable of being the fatal woman or terrible mother archetype but for the ultimate true Christian quality that Tolkien invests her with.

Christian Approach versus Psychoanalysis

While psychoanalysis advocates reconciliation with one's negative self in order to attain self-realisation or individuation, Tolkien makes Galadriel make a more traditional, religious choice of rejecting the lower or shadow aspects of the personality. "She faces the shadow, becomes it for a few terrifying moments, and defeats it" (Skogeman).

Galadriel's temptation is thus an instance of Tolkien's combination of his Jungian influences with his Christian stand-point.

Language in India *www.languageinindia.com*
10 : 1 January 2010
Shobha Ramaswamy, M.A., M.Phil., Ph.D. Candidate
The Lord of the Rings: Galadriel, the Light of Middle Earth   237

Tolkien comments:

> "I think it true that I woe much of this character [Galadriel] to Christian and Catholic teaching and imagination about Mary" (quoted in Caldecott).

Tolkien calls the Elf Queen "unstained," a description of the Blessed Virgin by Catholics. Though he portrays her as a leader of the rebellion against the Valar, Tolkien absolves her of crime. "She had committed no evil deed" (quoted in Caldecott).

Growing in the Knowledge of the Ultimate Purpose and Redemption

Galadriel sacrifices not only the power and position implicit in the One Ring, but also the beauty and comfort of her land and people. These would all pass away, since the destruction of the Ring would mean the loss of power of her own Nenya and withdrawal to exile of the Elves.

The sacrifice she makes confirms her Christian archetypal aspect as Mother Mary, the Holy Mother aspect of the anima. Galadriel thus passes through the self-assertion of the "shield maiden" archetype to the passivity, self-abnegation and exclusion Britzolakis associates with the Marian archetype.

The Lady of Lothlórien is the mediator, through whose blessing alone the quest can be successfully completed. The Lothlórien stage is a step in the ascent from the earthiness of the hobbits towards realization of their higher selves. Her parting gift to Frodo on his quest to destroy the Ring is a phial containing the light of the Morning Star.

The pure light of the Morning Star captured in the phial gives clarity and protection against despair. (Here again is a spiritual declaration or testimony, as Jesus is the Morning Star in the Bible (Revelation 22:16)).

In this way, it is a manifestation of parental protection, similar to the white light of the *patronus charm* in Rowling's *Harry Potter* books. For instance, in *The Prisoner of Azkaban*, Harry uses a *patronus charm* to protect his godfather, Sirius Black from the despair-creating Dementors.

Similarly, in times of extreme danger, the light of Galadriel's phial not only shows Frodo the way, but also helps him overcome the enemy. The phial acts against the Ringwraiths, and most importantly, repels Shelob, the spider woman. Sam, too, uses the light of the star to rescue Frodo from the monstrous Orcs. More significantly, he gets a vision of Galadriel when he is in Shelob's lair.

Symbolism of the Star

Language in India *www.languageinindia.com*
10 : 1 January 2010
Shobha Ramaswamy, M.A., M.Phil., Ph.D. Candidate
The Lord of the Rings: Galadriel, the Light of Middle Earth   238

Throughout *The Lord of the Rings*, Galadriel is associated with the symbolism of the star and of pure white light. It is the star suddenly appearing in the skies of Sauron's s land of gloom that implants hope in the hearts of the hobbits and saves them from the sin of despair.

Galadriel's presence is implied through frequent reminders of her connection to the morning star. Gimli, in his dispute with Eómer of Rohan with regard to the beauty of Queen Arwen Evenstar and Lady Galadriel, says, "You have chosen the Evening. But my love is given to the Morning" (953). The morning star is associated with the pure, virginal quality of the celestial feminine. As Dellert points out, the five-piointed star or "pentall" symbolizes the Divine Mother.

It is significant that the fall of Sauron, which comes to mark the New Year in Middle-earth falls on the twenty-fifth of March, which is called "Lady Day" or "Feast of Annunciation" (Caldecott).

To Conclude

Through the creation of Galadriel, Tolkien reveals himself a true master of fantasy, who arrives at a learned and happy combination of mythic, psychoanalytic and Christian archetypes to appeal to the universalities in the human mind.

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Language in India www.languageinindia.com
10 : 1 January 2010
Shobha Ramaswamy, M.A., M.Phil., Ph.D. Candidate
The Lord of the Rings: Galadriel, the Light of Middle Earth   239

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Language in India www.languageinindia.com
10 : 1 January 2010
Shobha Ramaswamy, M.A., M.Phil., Ph.D. Candidate
The Lord of the Rings: Galadriel, the Light of Middle Earth   240

Language and Literature: An Exposition -
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Teaching Reading – A Challenge in Itself

Deepa Sethi, Ph.D.

Abstract

An interactive process which is carried on between the reader and the text that results in comprehension is reading. However, this comprehension depends on perception and thought. The reader also employs some skills for the better comprehension of the text. Moreover, there are diverse facets of reading that are vital in the preparation of teaching and its materials and which need to be taken care of.

The present paper focuses on certain tenets of reading, which have proved useful in this context. However, these are macro. The techniques offered here are possible to be pertinent throughout the world. Certainly, they might be especially productive in the nations that are presently less developed in the economic terms. Nevertheless, the tenets should be appraised in connection with regional conditions, and customized consequently. Propositions or guiding principles in any didactic setting or ethnic framework entail perceptive and rational use, and ongoing assessment for being put into practice.

Key Words: Interactive, perception, tenets, reading, techniques

Introduction

Reading is vis-à-vis comprehending written texts. It is a convoluted pursuit that entails perception as well as thought. Reading comprises the dual process: word recognition and comprehension. Word recognition signifies the process of perceiving how written symbols correspond to one's spoken language. Comprehension is the process of crafting sense of words, sentences and connected text. Learning to read is a crucial educational goal since the ability to read unbolts novel worlds and opportunities. It facilitates us to acquire new knowledge, benefit from literature, and do everyday things that are an essential part of modern life, such as, reading the newspapers, classifieds, magazines, books, and so on.

Purpose of Reading

Reading is an activity with a purpose. One may read so as to acquire information or authenticate existing knowledge, or in order to assess critically a writer's ideas or writing style. One may also read for gratification, or to augment the understanding of the language being read. The purpose(s) for reading steer the reader's choice of texts.

The purpose for reading also ascertains the right approach to reading comprehension. One who is reading poetry for pleasure needs to identify the words the poet uses and the ways they are woven together, but does not need to recognize the core idea and sustaining details. Nevertheless, a person using a scientific article to buttress estimation needs to know the vocabulary that is used, comprehend the facts and cause-effect sequences that are portrayed, and spot ideas that are presented as the premise.

Reading Research

Reading research illustrates that the outstanding readers

- Indulge in extensive reading
- Assimilate information in the text with existing understanding
- Possess a flexible reading style, depending on the content
- Read for a purpose

The purpose(s) for reading and the sort of text ascertain the specific knowledge, skills, and strategies that readers need to put into operation to attain comprehension.

Role of the Teachers

To realize this purpose, the teachers need to focus on the process of reading prior to its outcome.

- They should develop students' perception of the reading process and reading strategies by asking them to contemplate and talk about how they read in their native language.
- They should permit students to practice all the reading strategies by using genuine reading tasks. They should motivate students to peruse to learn and also to have an authentic objective for reading by providing students some choice of reading material.
- While handling the reading tasks in class, they should show students the strategies that will work best for the reading purpose and the kind of text. They should clarify how and why students should use the strategies.
- They should have students rehearse reading strategies in class and ask them to practice outside the class in their reading assignments.
- They should hearten students to assess their comprehension and self testify their use of strategies.
- They should promote the development of reading skills and the use of reading strategies by using the target language to communicate instructions and course-related information in written form: office hours, homework tasks, and assessment material.

Focus on Students' Perception

By elevating students' perception of reading as a skill that entails active engagement, and by overtly teaching reading strategies, teachers can facilitate their students build on both the aptitude and the assurance to handle communication situations they may come across outside the classroom. Thus they can give their students the base for communicative knack in the new language.

Reading as a Process

Reading is an interactive process that carries on between the reader and the text, ensuing in comprehension. The text offers letters, words, sentences, and paragraphs that encode meaning. The reader uses knowledge, skills, and strategies to decode the same. These include the following:

- **Linguistic skill:** the faculty to identify the constituents of the writing system; know-how of vocabulary; awareness of how words are structured into sentences.
- **Discourse skill:** acquaintance with discourse markers and how they link parts of the text to each other.
- **Sociolinguistic skill:** knowledge about different types of texts and their standard structure and content
- **Strategic skill:** the knack to use top-down and bottom-up strategies.

Teaching Reading

Teaching Reading demands the knowledge of various kinds of learners and their requirements. Research has proved that there is a substantial transfer from learning to read in one language to learning to read in a second language. The tenets detailed below are based on studies of children and adults, native speakers as also those learning to read in a second or foreign language. They take care of diverse facets of reading that are vital in the preparation of teaching and its materials.

The functional appliances are based on general learning principles, as well as on research. The type of learner and the context will influence the type of methods and materials to be employed. Research and classroom practices sustain the use of an unprejudiced approach in teaching.

As reading depends on efficient word recognition and comprehension, teaching should develop reading skills and strategies, along with developing learners' knowledge through employing authentic texts.

→ Oral Lingo

Initial progress in reading largely rests on oral language growth. Usually developing children attain speech and language abilities in a natural manner, without effort.

However, learning to read is a different process since it entails learning about a symbolic system (writing) used to represent speech. Prior to learning to associate the written form with speech, children need to learn the vocabulary, grammar and sound system of the oral language.

Steps to be taken by Teachers
• supply occasions for children to build up their oral language through story-telling and show-and-tell activities.
• motivate young children to use oral language to express themselves while learning about books both at home and in school.
• following the effectual strategy of shared book reading to groups of students using big books as that introduces books and reading to children, and also encouraging them to talk about what is being read.
• facilitating class dictated stories which make use of children's oral language in structured reading and writing activities. Initially, the children tell a story in their own words. The teacher writes this down on the blackboard for the children, and then reads it back to them. Students take turns practicing reading the story as well.

→ **Fluency**

Fluency is significant since it is closely linked to comprehension. Fluency in reading means the ability to read text precisely, quickly and with expression. This is possible by the fluent readers because they do not have troubles with word recognition. Consequently, they can concentrate on the import of a text. Recent research demonstrates that fluency also depends on the ability to categorize words suitably during reading. This implies that fluent readers not only recognize words rapidly, but also know where to place stress or pause during reading.

Steps to be taken by Teachers

• teach word recognition skills at first and then ensure that students develop speed and ease in recognizing words and reading associated text.
• listen to the students reading aloud to evaluate fluency, provide feedback to the students about their reading and ascertain how much is comprehended.
• make sure that the word recognition ability for non-native speakers of a language complements their oral language development.
• Repeat reading and paired reading.

→ **Intent and Motivation**

A reader reads a text to comprehend its meaning, and also to use that comprehension. A text is read to discover, to obtain information, to be amused, to ponder or as a religious practice. The intent for reading is closely allied to a person's motivation for reading. It will also have an effect on the way a book is read. We read a novel in a different way

from the way we read a dictionary. In the classroom, teachers need to be aware of their students' learning needs, their motivation for reading and the aim that reading has in their lives.

Steps to be taken by Teachers

• interact with students about the various purposes for reading to make them aware of what to concentrate on while reading.
• employ assorted texts (information text, stories, news items, and literature) to encourage different purposes and forms of reading.
• use genuine texts and tasks to further focussed reading.
• utilize books and reading materials that are appealing and pertinent to students in order to motivate them to read more.

→ Appropriate Texts

Choosing texts of the right difficulty and interest levels will inspire children not only to read but also to enjoy what they are reading. Vocabulary, word and sentence length, and grammatical intricacy are traditional indicators of the complexity of a text. The theme of a book is also a critical factor. Cultural factors are crucial when selecting books for non-native speakers. Students enjoy reading information texts when they can make use of their knowledge of the topic.

Steps to be taken by Teachers

• choose books that employ good style and language.
• choose reading materials that utilize students' regional context.
• use information texts that include well-known topics, which will aloe them to use their prior knowledge and to understand more about the topic.
• introduce reading materials of different genres to provide wider learning experience.

→ Appraisal

Reading appraisal has two forms – Diagnosis and Evaluation. Diagnosis is to find out how well students are reading so as to help them advance. Diagnostic appraisal is about giving feedback and support to learners. Evaluation is to gauge how much progress has been made. Both forms of appraisal are required for effective reading training. In the initial phase of reading, appraisal is usually done by listening to students reading aloud.

Teachers appraise word recognition and fluency in this manner. Further appraisal should focus principally on text comprehension, which is usually appraised through questions. Higher order questions should be used which focus on core ideas and perspectives, not trivial particulars. Techniques of appraisal vary with the kinds of answers students give to

the questions. Materials used for appraising reading must preferably be bona fide. They should reflect the type of reading that usually comes across in life every day.

Steps to be taken by Teachers

• use appraisal to find out how well students are reading, and also to understand how to facilitate them read better.
• choose a method of assessment appropriate for the level and type of student.
• select higher order questions that take the form of 'how' and 'why', rather than 'what'.
• be watchful of words and concepts that might be unknown when picking materials for appraising non-native speakers.

→ **Cultural factors**

Reading comprehension is about linking prior knowledge to recent knowledge included in written texts. It is a known fact that prior knowledge depends on experience gained.

Topics that are well-known and candidly talked about in one culture may be obnoxious in another. Children growing up in rural backgrounds will have different experiences from those growing in the urban society.

Steps to be taken by Teachers

• select reading materials that are culturally fitting.
• choose reading materials that make use of students' lives, experiences and pursuits.
• take time to discuss and elucidate unknown notions and words to sensitize students towards cultural factors.
• present cultural information in the students' native language. This serves as background knowledge before the students try to read in the foreign language.

→ **Practice**

One knows that good readers read with ease, accuracy and understanding. They also do more reading and thus increase their vocabulary and knowledge, which further augments their gains in reading and learning. As soon as students are able to recognize written words in their language easily, they need to acquire fluency in reading. Fluency develops with oral language development and print exposure as well. The more they read, the more vocabulary and knowledge they attain, and the more voluble they become in reading.

Steps to be taken by Teachers

• use sustained silent reading programmes to promote reading practice.
• encourage students to read unaided and widely.
• encourage students to read different types of texts.

• teach students how to choose books of the appropriate reading level.
• develop students' interest in reading by connecting reading with their interests, hobbies and life goals.

Conclusion

There are numerous things that can be considered in teaching reading. What has been presented here is a set of facets that are believed to be quite crucial. Nevertheless, each of these must be customized for a specific context, for a specific language, and for students of conflicting abilities. It is equally critical to remember that the goal of reading is to understand the texts and to be able to learn from them. Reading is a skill that will empower everyone who learns it. It enables one to benefit from the treasury of knowledge and ultimately contribute to it in some way or the other.

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Language and Literature: An Exposition -
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The Silent Way

A. Selvalakshmi, M.A., M.Phil., B.Ed., Ph.D.

Teaching Method

The teaching of any subject matter is usually based on an analysis of the nature of the subject itself and the application of teaching and learning principles drawn from research and theory in educational psychology. The result is generally referred to as a teaching method or approach, by which we refer to a set of core teaching and learning principles together with a body of class room practices that are derived from them.

Silent Way: A New Approach to Language Teaching

New approaches and methods proliferated throughout the 20th century. One among them seems to be the *Silent way.   The Silent way* is the name of a method of language teaching devised by Calels Gattegno.

It is based on the premise that the teacher should be silent as much as possible in the class room but the learner should be encouraged to produce as much language as possible. It is also related to a set of premises that we have called "problem – solving approaches to learning." These premises are succinctly represented in the words of Benjamin Franklin:

> Tell me and I forget,
> Teach me and I remember,
> Involve me and I learn.

A Structural Syllabus

Normally the material chosen and the sequence in which it is presented in a Silent way class room, is basically structural syllabus, with lessons planned around grammatical items and related vocabulary.

The learning tasks and activities encourage and shape student's oral response without direct oral instruction form or unnecessary modeling by the teacher. Learners are expected to develop independence, autonomy and responsibility.

Basic to the method are simple linguistic tasks in which the teacher models a word, phrase or sentence and then elicits learner responses.

Learners then go on to create their own utterances by putting together old and new information. Thus learners have only themselves as individuals and the group to rely on and so must learn to work co-operatively rather than competitively. They need to feel comfortable both correcting one another and being corrected by one another.

Teacher Silence

Teacher silence is perhaps, the unique and for many traditionally trained language teachers, the most demanding aspect of the Silent way. Teachers are exhorted to resist their long-standing commitment to model, remodel, assist and direct desired student responses. The teacher uses gestures, charts and manipulative in order to elicit and shape student responses and so must be both facile and creative as a pantomimist and puppeteer.

Thus the Silent way teacher is like the complete dramatist, writes the script, choose the props, sets the mood, models the action, designates the player and is critic for the performance. Fidel's charts are used to visually illustrate pronunciation, the colours Cuisenaire rods are used to directly link words and structures with their meanings in the target language, thereby avoiding translation into the native language.

Sound/Color Charts

Sound /Color Charts have been created for many languages and have been used by teachers around the world for more than 20 years. The English Sound /Color Chart is a 40 x 55 centimeter wall chart with 58 rectangles of different colors. The vowels are placed above a line nearly halfway down the chart and the consonants are placed below this line.

at	up	in	pet	not	above	her
all	are	noon	eat	air	put	or
	high	may	owe	you	out	
	boy	memoir	one	your		
pup	at	is	us	azure	my	nice
fan	van	did	the	thin	yes	let
we	kit	run	by	hot	gum	she
chin	sing	little	fire	just	quite	ax
exit	anxious	luxury	Jones's	whale	rhythm	isn't
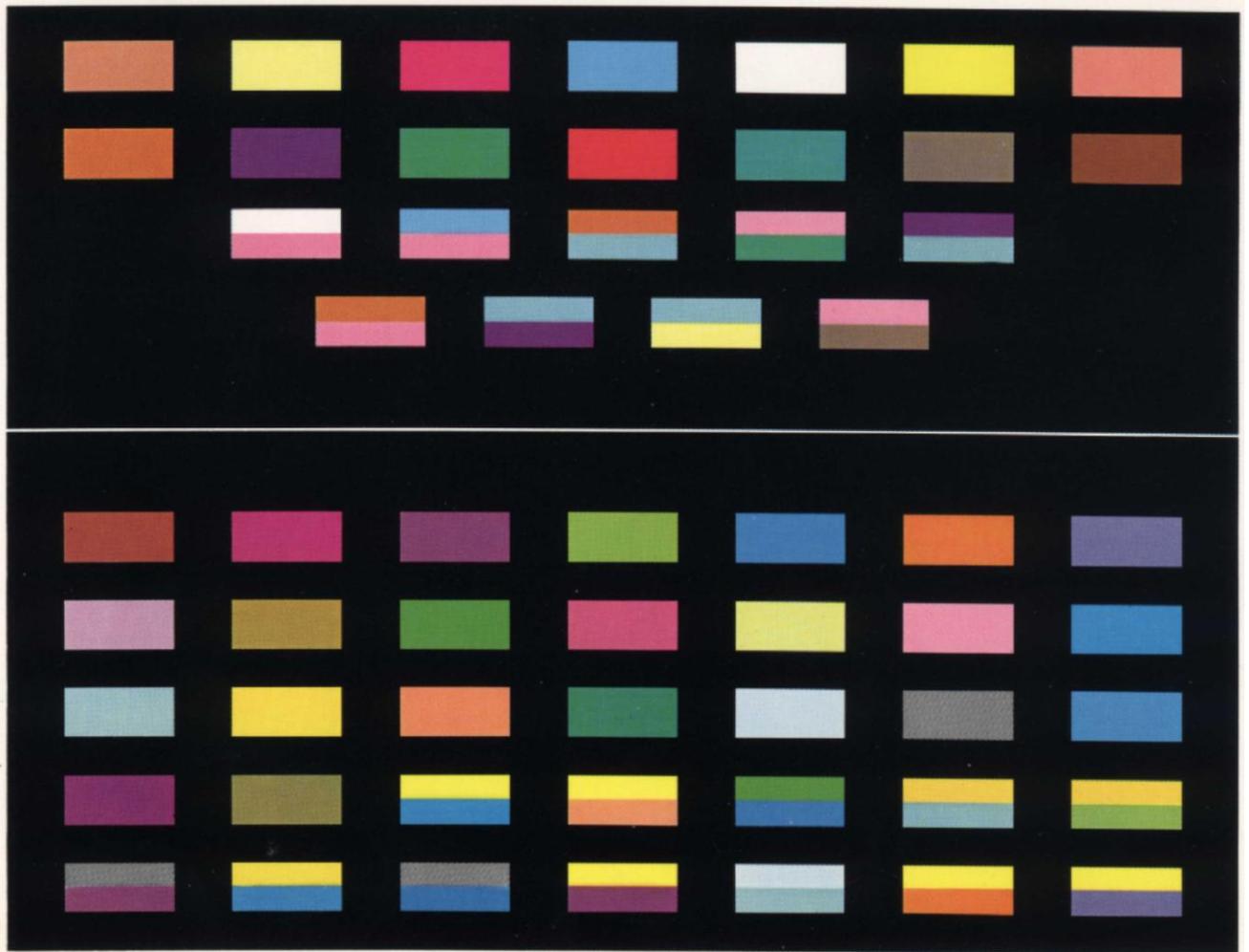
Copyright © 1977, C. Gattegno   ENGLISH Sound-Color Chart   Educational Solutions, Inc., USA

Thirty-seven of the rectangles are of one color, 21 are of two. The two-colored rectangles are divided horizontally and are read or sounded out, from top to bottom. Thus the color for the /a/ phoneme is combined with the color for the /y/ phoneme to produce the diphthong found in "high". On the consonant side the chart, the "qu" sound found in "quite" is represented by a rectangle the top half of which is the color for /k/ and the bottom half the color for /w/.

Thus, learning is facilitated by discovering and creating rather than remembering and repeating what is to be learned. Learning is facilitated by accompanying physical objects and learning is facilitated by problem solving the material to be learned.

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Language in India www.languageinindia.com   **255**
10 : 1 January 2010
Muralikrishnan T.R., Ph.D.
Translator as Reader: Phenomenology and Text Perception – An Investigation of *Indulekh*

Translator as Reader: Phenomenology and Text Reception
An Investigation of *Indulekha*

Muralikrishnan T.R., Ph.D.

Introduction

1.0   This paper attempts to see the translator as a reader from the phenomenological perspective and tries to *site* him/position him as a perceiver whose role is to construct meaning. Rather than placing the *reader* at the center, it is worth-trying to place the *translator* at the center. Here, the translator dons a double (*con-fused*) role by virtue of being a reader as well as the translator.

The role gets further complicated and problematic considering the fact that the 'meaning' needs to get translated from the 'reader' to the translator who wishes to share the so called 'universality' or 'indeterminacies' to the next reader. In this process he/she is also the *interpreter*. His/her *reception* of the text is vital.

Background Study Of Phenomenology And Reading

2.0   Phenomenology is a philosophical method founded by the German philosopher Edmund Husserl (1859-1938). It attempts to overcome the division between the subject and object or the mental and material by examining consciousness and the object of consciousness simultaneously.

Consciousness is regarded as intentional, that is, all states of consciousness must be understood as intending something or directed to an object. Husserl sought to create an alternative philosophical position to both idealism, which collapses the material into the mental, and materialism, which collapses the mental into the material. He developed methods of studying consciousness in its intentional mode of operation.

Husserl borrowed the concept of intentionality from Bretano who in turn had derived it from the Aristotelian tradition. But just as Bretano changed the meaning of the original, Aristotelian conception of intentionality, so Husserl reinterpreted Bretano's conception.

For Husserl, intentionality means that in all pure experiences there is found inherently a being-directed-toward; perceiving is perceiving of something, judging is judging about something, hoping is hoping for something etc.

Language in India www.languageinindia.com   **256**
10 : 1 January 2010
Muralikrishnan T.R., Ph.D.
Translator as Reader: Phenomenology and Text Perception – An Investigation of *Indulekha*

The phenomenological analysis and description must examine the different forms of intentionality in a critical and reflective attitude, because it is precisely through these different forms of intentionality that each domain of objects becomes accessible to us. Intentionality is at the heart of knowing.

We live in meaning, and we live 'towards,' oriented to experience. Consequently there is an intentional structure in textuality and expression, in self-knowledge and in knowledge of others. Husserl proposes a phenomenological reduction so that everything not 'immanent' to consciousness must be excluded- all realities must be treated as pure phenomena and this is the only absolute data from which we can begin.

Husserl viewed consciousness always as intentional and that the act of consciousness, the thinking subject and the object it 'intends' are inseparable. Art is nothing but a revelation of being. The work is the phenomenon by which we come to know the world. Phenomenology stresses the importance of the perceiver's role in constructing meaning.

2.1   Husserl argues that our consciousness and not the outside world must be the proper object of philosophical investigation. According to him, it is in the 'phenomena' (meaning 'things appearing' in Greek) that appear in our consciousness we find the essential qualities and the universal nature of things. This is obviously an attempt to make the human mind the center and origin of all meaning, and in literary theory, the author's consciousness. But a shift towards the reader's consciousness will reject Husserl's view.

Heideggar, a student of Husserl, feels that our own consciousness not only projects the thing in the world but also exists in the world and is subjected to the forces outside. We can never adopt an objective, unbiased and detached attitude since our consciousness too is merged in the historical and sociocultural 'phenomena', which in turn becomes personal and absorbed inwardly.

What Husserl wanted to achieve by the development and application of his phenomenological method can be described thus: to bring latent reason to the understanding of its own possibilities and to bring to insight the possibility of philosophy as a genuine means. Through phenomenology he wished to attain an all-encompassing, intellectually fully justified knowledge of all that is, an absolutely valid knowledge of things and events.

The concept of *Dasein* is relevant here. Dasein simply means 'being there' or 'being-in-the-world'. Heidegger argued that what is distinctive about human existence is its *Dasein* ('givenness'): our consciousness both projects the things of the world and at the same time is subjected to the world by the very nature of existence in the world.

2.2   In the twentieth century, phenomenology gained ground as a major subject of study. Kant uses the term to make a distinction between the study of essences and the study of the

Language in India www.languageinindia.com   **257**
10 : 1 January 2010
Muralikrishnan T.R., Ph.D.
Translator as Reader: Phenomenology and Text Perception – An Investigation of *Indulekha*

phenomena or appearances. In literary theory, these two have brought in New Criticism as well as Reader response criticism.

Roman Ingarden developed a theory of aesthetics as applied to the mode of existence of a work of literature. The other is usually associated with the Geneva school, which is concerned with the practice of criticism. The critics of the Geneva school, notably George Poulet, conceived of literature as a manifestation of the author's consciousness, which the critic tries to appropriate.

The central idea is that the critic should empty his or her mind of all presuppositions and then, responding directly to the text, discover the unique mode of the consciousness of the author. In emptying the mind of preconceptions the critic becomes particularly receptive, even coming to share the mode of consciousness of the author. This has been referred to as 'consciousness of the consciousness of another'.

2.3   Though Roman Ingarden applied Husserlian phenomenology to the study of literature, based on the call, "to the things themselves", Ingarden developed an individual view, which later on became a tradition called 'phenomenological realism'.

Other scholars include Max Scheler, A. Reinach, Dietrich von Hildebrand and Hedwig Conrad-Martius. Ingarden opposed Husserl's turn to 'transcendental idealism'. He concluded that several concepts were being combined equivocally when Husserl spoke of 'essence' and that they needed to be separated. In his own investigations he developed clear distinctions among the concepts of the essence of an individual object, general and particular ideas and pure or essential qualities; he was then able to determine the necessary relations among the concepts.

The central theme of Ingarden's ontological investigations is the recurrent philosophical controversy concerning the relation between objects encountered in the world and human consciousness.

According to Ingarden, Husserl in his turn to transcendental idealism believed that the real world, given to us in experience, is dependent for its existence on the being and constitution activities of pure consciousness.

Ingarden began his studies in aesthetics as part of his critique of transcendental idealism. He hoped to bring to light the essential differences between real objects encountered in the world and objects such as the characters in a novel that come into existence only through the acts of consciousness that create them. His book *The Literary Work of Art* goes far beyond this original purpose and provides a foundation for literary aesthetics because it presents a clear concept of the essential nature of literary works of art.

2.4   Ingarden saw literary works as especially appropriate to a phenomenological approach because consciousness operating intentionally is necessary to bring them into existence. Criticism should be concerned with neither the literary work as object nor the

Language in India www.languageinindia.com   **258**
10 : 1 January 2010
Muralikrishnan T.R., Ph.D.
Translator as Reader: Phenomenology and Text Perception – An Investigation of *Indulekha*

reader as subject but with the fact that the work has no existence other than as an object presented to consciousness.

One of Ingarden's major concerns is with the mode of existence of a work of literature since it is neither pure object nor pure subject. He sees that existence as having several layers: sound formations, meaning units, the modes of appearance or aspects (*ansichten*: that is, aspects of reality which cannot be completely but schematically depicted in a literary text) and the presented objects such as characters and events that are determined by the other three layers.

All of these layers constitute a schematized structure, which must be completed by the reader. For the literary work as aesthetic object to be brought into existence it must be 'concretized' by the reader since the work will inevitably be schematic or indeterminate in many respects.

For example, a character in a novel cannot be described fully. The reader must fill in any gaps or indeterminacies in the description if the character is to come alive on the page. Such concretization must be done repeatedly if a work is to live. Though it can be done only at the individual level, Ingarden believed that certain concretizations were adequate than others and that the work itself exerted controls so that concretization was not completely subjective.

2.5 Wolfgang Iser develops, after Ingarden, the phenomenological approach to the reading process.

As stated earlier, phenomenology stresses the perceiver's role in any perception and asserts the difficulty, though not fully impossible, of separating anything known from the mind that knows it.

For Iser, the critic should not explain the text as an object but its effect on the reader. Reader's experiences will govern the effects the text produces on them. For him, meaning is not contained in the text itself, but generated in the reading process. Meaning is the result of an interaction between the text and the reader.

The meaning of a literary text comes into existence only during an act of reading, so that literary theory must investigate the text, the reader and their interrelation. A literary text must be considered primarily as a means of communication, according to Iser. Communication requires the transmission of a message from the author to the reader using a code, which is conditioned by the author's and reader's worldviews. In non-artistic, non-literary communication, the code has a referential function pointing to a state of affairs that exists within the author's world.

In artistic, literary text, reader is expected to give an imaginative response, which brings into existence something that cannot be found in the author's historical world. It sees the literary text as a result of the transaction between the text and the reader. As we read on,

Language in India www.languageinindia.com   **259**
10 : 1 January 2010
Muralikrishnan T.R., Ph.D.
Translator as Reader: Phenomenology and Text Perception – An Investigation of *Indulekha*

the text corrects our interpretations. There is what is called the determinate meanings, which refer to the facts in the text, and there are indeterminate meanings, which refer to the 'gaps' in the text that force the readers to create the meanings.

The continuous interplay between these two meanings, viz., determinate and indeterminate, is what constitutes reading: and this process of reading involves retrospection, anticipation, fulfillment, revision and so on. All art objects have an infinite number of determinants and no single act of cognition can take into account all these determinants. Hence, there is indeterminacy in a literary work.

Filling of the indeterminacies is called concretizations. Iser distinguishes between the text, its concretization, and the work of art. The first is what is given to us by the work of art, the second is the reader's activity of producing the text, and the work of art lies between these two. It lies at the point where the text and the reader converge.

The reading process involves a dialectical process of change and self-realization for the reader. He constructs himself in the process of reading. Iser uses the term "implied reader" to refer to the reader who will respond in full measure to the demands made by the texts. It is the reader whom the text addresses. It is at once textual and imbued with consciousness.

Hence, he is a phenomenological reader, a transcendental model, not empirical as an informed reader. Iser calls the material from which the text is constructed the 'repertoire'. The elements of the repertoire are always presented from a certain perspective and only through certain points of view or aspects and so must be regarded as textual 'schemata'.

There are in general four perspectives through which the pattern of the repertoire emerges: the perspectives of the narrator, the characters, the plot, and the role textually predetermined for the reader. The mutual interactions of these diverse perspectives establish discontinuity, contradictions and indeterminateness between textual schemata. Whenever the connection between textual schemata is not explicitly determined by the text, a 'blank or gap is said to exist. These blanks stimulate the imagination of the reader, whose appropriate responses are necessary to fulfill the intentions of the text.

The reader has his own worldview, and brings his presuppositions and expectations to the text. But these presuppositions and expectations are frustrated because the blanks and gaps prevent him from combining the schemata into a representation of a world that is identical with his own. The reader must therefore suspend his habitual frame of reference and use imagination to constitute a new object on the basis of the textual directives. He thus achieves a fresh insight into his own habitual world view which the text has persuaded him to suspend temporarily, and through his active participation is made to experience for himself the meaning of the text which he has helped to bring into existence.

Such meanings are primarily ways of overcoming some of the deficiencies of the worldview from which the repertoire was drawn.

Language in India www.languageinindia.com   **260**
10 : 1 January 2010
Muralikrishnan T.R., Ph.D.
Translator as Reader: Phenomenology and Text Perception – An Investigation of *Indulekha*

Through the juxtaposition of various norms of human behaviour presented from diverse perspectives, the reader is encouraged to perceive the deficiencies of each norm by itself and to construct a new image of human nature that is better able to capture the complexity of human experience. Iser then views literature, as a counterbalance to other cultural systems within any historical period. He acknowledges his indebt ness to the literary theory of Roman Ingarden, who first explored the ways in which a reader "concretizes" an aesthetic object on the basis of a schematically determinate text.

However Iser and Ingarden belong to radically different traditions. Iser's fundamental orientation is derived from the philosophical hermeneutics of Georg Gadamer, who himself owes much to Heidegger. According to him meaning can be experienced even when it is not intended. It shows his heavy reliance on Heidegger's ontologic analysis, especially in its conclusion that the distinction between the judgment of fact and judgment of value is problematic. Hence he believes that everything that is said and is there in the text stands under anticipations.

This anticipation of meaning necessary for gaining any understanding is no longer regarded in terms of the subjective act of throwing a framework about an object but in terms of the communality that binds the interpreter and the text to the same tradition. Tradition here is not a precondition that must be overcome by method; it is the very product of our acts of understanding.

Gadamer considers that we understand a text only in terms of our cultural environment but the text is engaged in a dialogue with history. Our present perspective and understanding involves a fusion with the past; the fusion of the past and present represents the hermeneutic understanding. Iser too dwells on this issue of developmental process based on the constant modification out of the interaction and negotiation between text and reader.

2.6 Iser's work has come in for a good deal of discussion. Stanley Fish raises objections to his refusal to take a firm stand and his compromise on several issues. Fish states that the blanks in a text do not exist independent of the reader; nor do they exist prior to the act of interpretation. There is nothing totally indeterminate, since all the time the reader operates within an interpretative framework.

In his essay 'Affective Stylistics', Fish attacks the notion that reading is a finished activity and substitutes a temporal view in place of a spatial view. The text is put to a close examination to know how stylistically it affects the reader, or rather how the sequence of words on a printed page gets converted to a felt experience. Fish describes the process of the structure of the text as it occurs from moment to moment, when it undergoes the process of being read. It should not be mistaken for the impressionistic responses of the reader, but should be understood as the cognitive analysis of the reading process, resulting from specific and particular elements in the text.

Language in India www.languageinindia.com   **261**
10 : 1 January 2010
Muralikrishnan T.R., Ph.D.
Translator as Reader: Phenomenology and Text Perception – An Investigation of *Indulekha*

Meaning of the text is not the outcome of what the text says; rather the meaning is the experience of what the text does to one as one reads it. Readers do not merely consume texts passively. Instead they are actively involved in constructing a meaning out of it. Hence the work has no independent existence.

Later Fish shifts the focus from reading as an individual experience to reading as a collective endeavour. Reading for him, always takes place within what he calls "interpretive communities". All of us who are readers belong to an interpretive community, which is to say that we share the strategies of interpretation that we employ when we read texts.

2.7   Robert Jauss preferred to see the issue from the point of view of reading and reception. He rejected the aesthetics that valorizes the synchronic over the diachronic. Jauss has proposed the term *horizons of expectations* of a reading public. According to him a literary work must not be seen as a monument, which reveals its timeless essence in a monologue. The focus should be on the changing and diverse responses of the public at large. To him, readers use different criteria to judge the nature of literariness in a text or the genre to which it belongs.

What appeals to one generation of readers at a given period may not interest readers at some other period. No text is universal. Further, readers who come at a later point of time have an access to the response of the earlier generation of readers. Thus out of a cumulative response, there grows an evolving, modifying historical tradition.

So, a present day reader of *Hamlet* has an accumulated knowledge of the play, as a result of its theatre and interpretative history, which an Elizabethan reader could not enjoy. Ultimately everything stems from a dialogue between past and present and thereby creating a fusion of horizons.

Translation in the Context of Phenomenology and Reader Response

3.0   The process of translatology reveals that a translator first decodes linguistic symbols, which are the signifiers of the Source Language Text (SLT). The translator is expected to be intimately familiar with every nuance of the symbols of the SLT. He/she should consider the formal aspects of the language, which he/she decides to decode first.

The cultural aspects need also be meticulously considered in the process. From the linguistic point of view the translator should be aware of the syntactic, morphologic, semantic, phonologic and pragmatic aspects of the language. Despite these technical and formal concerns, the author-text-reader relations as explained in the earlier part need restructuring with the introduction of the role of translator. If the reader or the critic is the co-author and if criticism is not an interpretation of the text but an extension of it, is the translator a reader or a specialized reader?

Language in India www.languageinindia.com   **262**
10 : 1 January 2010
Muralikrishnan T.R., Ph.D.
Translator as Reader: Phenomenology and Text Perception – An Investigation of *Indulekha*

SLT ⟶ TRANSLATOR (READER[1])⟶ TLT ⟶ READER[2]

Here the position of the reader acquires special significance in these two levels. The first reader is a specialized reader, the translator who seems to have got firm grip over the theoretical background related to the discipline; whereas, the second reader is represented himself/herself as the 'consumer' of the TLT, with no awareness about the multifaceted role of the translator.

Dasein
Intentionality
SLT ⟶ textual schemata   Interpretive communities   *implied reader*
interpretative framework   Horizons of expectations   ⟶ TRANSLATOR

UNINFORMED READER   ⟵   TLT   ⟵   Determinate MEANING
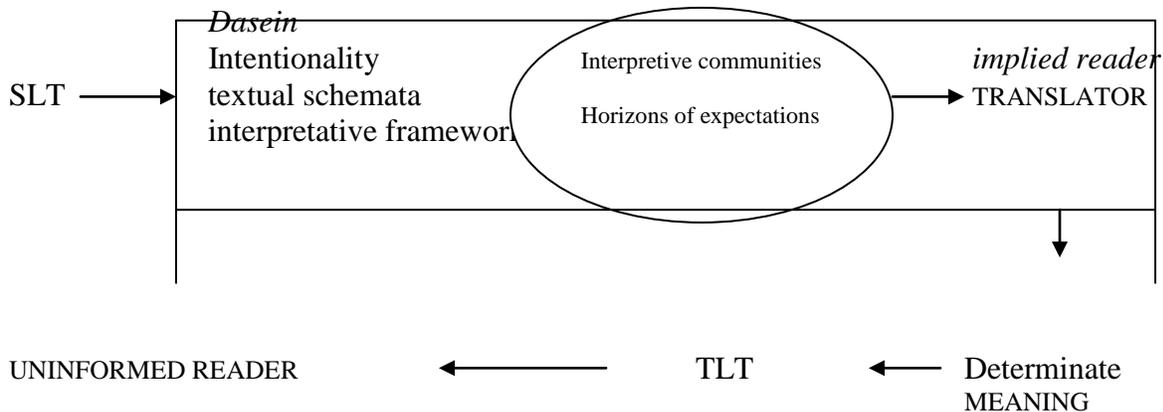
In the above given diagrammatic representation, the *indeterminacy* of meaning in a text is **fixed** in the context provided by the 'intention', 'textual schemata', and 'interpretive frame work', so as to unravel the *definiteness* of the meaning in the 'interpretive community' as well in the 'horizons of expectations'. The uninformed reader gets the possible meaning from efforts taken by the translator.

An Illustration from the Translation of *Indulekha*

4.0 O.Chandumenon's Malayalam work *Indulekha* (1889) is one of the earliest novels in the language. The setting of the novel is elitist in nature and characters are representatives of the pre-modern period of Kerala. Still, the work seems to attract people of the present generation.

Translation of *Indulekha* in English has helped the readers of other states and abroad to get a glimpse of the colonial social milieu of Kerala. The values represented in the work to some extend are Victorian in spirit. The form of novel was not quite familiar among the society of Kerala.

Chandumenon himself had that apprehension when he wrote this novel. He had admitted in the preface to the novel that he was inspired by Lord Beaconsfield's novel *Henrietta*

Language in India www.languageinindia.com   **263**
10 : 1 January 2010
Muralikrishnan T.R., Ph.D.
Translator as Reader: Phenomenology and Text Perception – An Investigation of *Indulekha*

Temple. One can see that *Indulekha* was a result of Chandu menon's reading and a failed attempt at translating *Henrietta Temple*.

The reason for the failure of translating the novel is given in the *Preface*.

> "I do not think that it is particularly difficult to read a novel and then translate it orally in such a way that close friends of mine who do not know English can understand it reasonably well. On the other hand, I believe it is practically impossible to do a written translation in such a way that they will really grasp the import of the story" (*Indulekha*: 238).

Chandumenon did not believe in complete faithful translation as an effective method. He preferred a translation which supplemented, explained the original thereby the reader got a total picture of the original. But he was also aware that this was possible only in the rendering and narration of the original story and not in actual translation.

> "The actual force of an English work can be put across quite well in an extempore rendering because it is possible, even as each incident is being recounted, to supplement the translation with detail, example and commentary, and to draw out the meaning implicit in the words with gesture and tone of voice. If you incorporate such description and commentary into a faithful written translation, there is no doubt that the work will get completely out of hand" (*ibid*).

This led to the actual preparation of Chandu Menon to explore the medium of fiction in the lines of *Henrietta Temple*. The book was published in late 1889 and within one year the second edition came out.

W. Dumergue, the then collector in Malabar and Malayalam translator to the Madras government, brought out the first translation of *Indulekha* in English in 1890.

W. Dumergue, the reader/translator, finds the novel as a resource for colonial administration. *Indulekha*, he writes in his *Preface*, "supplies a distinct want felt by the colonial administrators".

The translation of the book into English had been welcomed by the original author himself. The translator did bring out the then prevailing social milieu as represented in the text. It has to be noted that not much is deleted in the TLT in the process of translation.

Leela Devi's translation of *Indulekha* titled *Crescent Moon* (1979) gave more thrust to the romantic aspect of the novel. She had completely avoided the 18th chapter while translating the SLT.

Language in India www.languageinindia.com   **264**
10 : 1 January 2010
Muralikrishnan T.R., Ph.D.
Translator as Reader: Phenomenology and Text Perception – An Investigation of *Indulekha*

The translation of *Indulekha*, by Anitha Devasia, published in 2005, remains faithful to the original and at the same time shows high amount of sensitivity to colonial/post colonial theoretical studies. "I have tried to remain alert to the cut and thrust of the many historical issues at stake in the text" (*Preface xvii*). In the translation, she has attached as appendices Dumergue's Preface, Chandumenon's Memorandum to the Malabar Marriage Commission and The President's Supplementary Memorandum to the Malabar Marriage Commission. A glossary of select Malayalam words representing the customs of elite sections of the society is also given. This gives the TLT more of a comprehensive nature.

Readers who come at a later point of time, thus, have an access to the response of the earlier generation of readers. The latest venture opened up a dialogue between the past and the present and thereby enabling a fusion of horizons.

Conclusion

It may be noted that the reader/translator crisis or confusion works very much even from the production of the SLT. The reader/translator apparently looks for some framework within which the text is rendered meaningful. W. Dumergue's interpretative framework has strong moorings on the colonial agenda of perpetuating the British rule. This must have been one of the reasons for the hasty selection of this text for translation.

By the time Leela Devi and Anitha Devasia came up with the translations, the "interpretive communities" gained insightful strategies of interpretation when reading the texts. Readers have access to the response of the earlier generation of readers, hence out of a cumulative response, there grows, as pointed earlier, an evolving, modifying historical tradition which would give definiteness to questions on what to expect and what not to expect.

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Language in India www.languageinindia.com   **265**
10 : 1 January 2010
Muralikrishnan T.R., Ph.D.
Translator as Reader: Phenomenology and Text Perception – An Investigation of *Indulekha*

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Language in India www.languageinindia.com **266**
10 : 1 January 2010
Muralikrishnan T.R., Ph.D.
Translator as Reader: Phenomenology and Text Perception – An Investigation of *Indulekha*

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10 : 1 January 2010
V. Sunitha, M.A., M.Phil.
Utopia and Dystopia, Conflict Between Two Extremes –
An Appraisal of Anita Desai's *Cry, The Peacok*   273

Utopia and Dystopia, Conflict Between Two Extremes
An Appraisal of Anita Desai's *Cry, The Peacock*

V. Sunitha, M.A., M.Phil.

Utopia, Dystopia and Maya

Utopia is an imaginary island represented by Sir Thomas More (1516) in a work called 'Utopia'. It is an ideally perfect place of excellence. On the other hand, Dystopia means an imaginary place or state in which everything is bad or extremely unpleasant.

Maya, the chief protagonist of the novel **Cry, The Peacock**, is an inhabitant of the dreamland Utopia. She is much occupied in illusion, fantasy and imagination that go with her name 'Maya'. Her husband Gautama, the reincarnation of Gautama Buddha, stands for real and actual world. His practical outlook to life is beyond Maya's self love and imagination.

If Maya is a Hedonist and epicurean, then Gautama is a Puritan. Gautama's philosophies and his adherence to Bhagavad Gita sound hellish and dystopic to her. Maya's ready submission to fantasies and reveries propels her in a dystopic land. Her fatuous supposition to the chimera ransacks her life.

The present paper makes transparent the incompatibility and detachment between the two extremes, Maya and Gautama, who were tied by the sacrosanct nuptials.

Story of Mismatched Couple

The novel unveils the story of mismatched couple Maya and Gautama where one implores for love and the other retreats from it. Their disposition, attitude, outlook and perspective to life stand poles apart. While Maya is over-emotional and highly strung, Gautama is calm, placid and phlegmatic. He is a diligent and industrious lawyer dedicated much to his profession than probing into the fanciful world of his wife. She embellishes and adorns the glory and beauty of the sensuous world with great diligence. Her excessive love of life with all its pleasure and rapture makes her delightful and fine. Her aesthetic appeal and ornamental tendency is inhospitable and unwelcoming to an empirical and feasible man Gautama. Her world is confined and restricted from external realities but Gautama is well reasoned, sound and intelligent man with a rational outlook to life.

Gautama's legal profession also attributes to his well proportioned nature. His philosophical and theoretical perspective is antithetical to Maya's temperamental and passionate nature. His dispassionate temperament proclaims objectivity and detachment to his wife who is conjured up by the thoughts of love and attachment. She obtains inexorable gratification if she is entangled in the love of her husband. But her exuberant and overcharged passions get neutralized by Gautama's rational mind because "She experiences the world through the senses while Gautama looks at it through reason and commonsense" asserts Jain. (28).

Language in India www.languageinindia.com
10 : 1 January 2010
V. Sunitha, M.A., M.Phil.
Utopia and Dystopia, Conflict Between Two Extremes –
An Appraisal of Anita Desai's *Cry, The Peacok*   274

The whole novel is a sad reflection of two mutually exclusive temperaments bonded in the sacred icon of marriage. This ill-assorted and incongruous couple is destined to disintegrate and collapse at the end.

The Names Chosen for the Characters – An Intriguing Selection

The novelist's selection of the names of her characters itself is highly evocative to explore their attitude.

Maya is conjured up by the thoughts of *Maya*. Gautama's name evokes the image of reputed saint Gautam Buddha who proclaims to sheen the physical pleasures of life to attain nirvana. He always views nothing subjectively, nothing with passion and always looks like Buddha to whom physical pleasures of life are of no value. His strict adherence to profession leaves no room for Maya's fulfillment of emotional urges. He is much absorbed in attending his clients and money making rather than to probe into the demented psyche of his wife.

Gautama has his own business to worry about and take care of its progress contrary to Maya whose only business is to yearn for his presence, crave for his love and worry about the foretold prophesy that dictates death to any one of the couples in their fourth year of marriage. He is a balanced man uninhibited or unrepressed by feelings or sensations. His self-discipline and firmness in attitude has sharpened him to a yogi, who is unappreciative and unresponsive to worldly pleasures. Aloofness and dispassion is what he practices and enjoys in imposing the same to his passionate wife. Husband and wife have different notions and refuse to abide and pay reverence to another's feelings or thoughts. Mutual understanding, companionship and co-operation are decimated from their married life.

The Basics of Life

It is not only food, clothing and shelter enough for human survival. Sex and lovemaking are also the 'basics of life' is Maya's argument. Her affluent life at Gautama's with its comforts and luxuries fail to satisfy her emotional and sexual needs.

Maya's life would have turned into a different angle if she is married to a younger man who can satisfy her sexually. Gautama's age and his attitude to sex remains an intractable difficulty to her. Her seductive ways has no power to hold him in her trap of love because Gautama is neither generous to shower his love nor is interested to acquire it from his wife. He is an ascetic indifferent to human affairs.

Love has many connotations like deep affection, fondness, tenderness, attachment etc. Maya aspires for earthly and secular love whereas to Gautama it means worship and devotion. He wishes for a supernatural and ineffable love that is on the far side of mundane existence.

Who is Responsible? What Brings the Sorrow?

The root cause of distance and separation between the couple is Gautama's numbness to the exorbitant charm and attractiveness of the natural world. His innate disposition is to remain unappreciative of anything around him. Neither the sight of the cabaret dancers nor his wife's allurement, nor the enchanting beauty of nature has the power to exhilarate him.

Language in India www.languageinindia.com
10 : 1 January 2010
V. Sunitha, M.A., M.Phil.
Utopia and Dystopia, Conflict Between Two Extremes –
An Appraisal of Anita Desai's *Cry, The Peacok* 275

Contrary to his character, Maya easily gets aroused by birds, animals or celestial bodies. Everything reminds her of sex. She muses, "We belonged to separate worlds and his seemed the earth that I loved so much scented with jasmine, coloured with liquor, resounding with poetry and warmed by amiability. It was mine that was hell, torture, guilt, dread, imprisonment-these were the walls of my private hell, one that no one could survive in long; death was certain"(88) underlines their incompatibility and conflict.

Loneliness and Isolation

Maya craves for Gautama's presence in her moments of isolation. Gautama's fondle and fondness would introduce her to a world of merriment and amusement with bright colours. In this exalted state she would forget the ominous and sinister thoughts of the prediction. A slight touch of his fingers is enough to take her into heaven and bring bliss and ecstasy. She feels inebriated and intoxicated under the influence of his love which makes her sullen and gloomy life bloom and blossom into a garden of fragrant roses and she wishes to inhale this aroma throughout her life.

Each and every moment of her life would be gratified and blessed with fortune if Gautama's tender love becomes a part of her being. When Gautama cuddles and cares for her she acknowledges him with gratefulness and covets that his love should not be hampered by any external factors. It is because the supreme happiness that she attains in the process is inequivalent to anything in the world.

It is a complete unification of body, mind and the spirit. Maya's overabundant imaginative faculty and fascination is no doubt enterprising and enthralling. It can form a good stuff for fairy tales with prince and princess but the feasibility of it is highly impossible especially with a pragmatic lawyer Gautama overloaded with the thoughts and philosophies of estrangement and detachment. Maya's self-esteem is severely bruised when Gautama do not respond according to her expectations.

Kaleidoscopic View

Life is kaleidoscopic and scintillating to Maya as against Gautama's numbness. She disrobes and uncovers herself to beguile Gautama and coaxes him to play the game of love. She surmises that her undressing would certainly cajole Gautama's sexual urge and yearns for his appreciation of her physical beauty. She hopes that her charm and luster of youth would captivate and pull him for sexual act which would abate her blazing sexual desire.

Poignantly, Gautama's drowsiness and insensitive sleep is the rejoinder for her preparation. His deadpan expression for her unclad body incites her fury. She conceives her wedlock as a deadlock to her desires, imaginative faculty and creativity. She becomes sad and helplessly thinks of her weakness for him. As her attempts to excite him fails she becomes conscious of his unyielding nature and detests her own state. If Gautama agrees to touch her it is not to quench his sexual thirst but only to gratify his wife. His is a world far away from the sensual world of his wife.

Language in India *www.languageinindia.com*
10 : 1 January 2010
V. Sunitha, M.A., M.Phil.
Utopia and Dystopia, Conflict Between Two Extremes –
An Appraisal of Anita Desai's *Cry, The Peacok*   276

Goel observes, "It is difficult for the lawyer Gautama-a man of reason, logic and practical worldly knowledge to realize the intensity of Maya's needs and then to bend down to her requirements."(23)

Gautama's need is to make Maya a matured woman withstanding the realities of existence and connecting her internal and external that has been deviated. He, in fact, expects her to develop devotion to his creed on dispassion by negating her exaggerated passion on him. It is implausible to Maya who has exorbitantly adhered to lust and love. She can even become a vagrant provided Gautama is generous enough to contribute his love alms for her. She aspires for his emotional intimacy that would stand as a rock in the sea of her troubles. If Gautama would have sanctioned her needs she would not have become a hapless victim of mania. She would not have metamorphosed into a rudderless ship. The controversy between the couple is felt throughout the novel. Nursing their own convictions the couple stride in divergent paths not bothered about the needs of other and finally meet up with death.

An Antagonistic Life

Gautama and Maya are antagonistic in many aspects. They both are adamantine and refuse to merge with each other. Gautama is scornful and terse while Maya is verbose and admiring. Maya experiences a sense of fatalism that keeps her fear at hand. She is not bold enough to be prepared for whatever fate had in store for her. On the other hand, Gautama and his family, "would hoot with derision at the mention of superstition, with pity and scorn for those who allowed their lives to be ruled and ruined by them"(67). Pathetically, Gautama's death is caused by the unfounded belief of Maya. Both the couple has become the victims of marital dissonance and hold responsibility for their despicable wedding.

Maya, unable to attain Gautama's love, is driven by passions, emotions, instincts, desires etc. She suffers from the conflicting experiences and sensations of heat and cold, happiness and sorrow, success and failure, union and separation, from what is desirable and undesirable. She becomes restless driven by the passions and emotions of her unstable and undisciplined mind. Maya, an amalgamation of Mayas' of the concrete jungle cogitates about the real world as a land of enchantment, a land of promise, land of prosperity, fairy land etc. Deluded Maya pursues wrong aims, indulges in wrong actions and finally kills Gautama and commits suicide at the end.

Dimple and Maya

Bharati Mukherjee's protagonist Dimple in her novel **Wife** is akin to Maya in many aspects. Her feelings to revel in ecstasy and euphoria are mismatch to her husband's demeanour. It is this which prompts her to exterminate him from life. Like the astrologer's portend that regulates Maya, Dimple is victimized by the morbid and violent opera culture of America. It creates for her a world of fantasy in which she practices the very act of murdering without even aware that she is actually committing the murder.

Celebration of Marriage

Marriage is a bond and union of two different minds where integration, acceptance and adjustment of feminine and masculine principles sanction glee into the married life of the

Language in India www.languageinindia.com
10 : 1 January 2010
V. Sunitha, M.A., M.Phil.
Utopia and Dystopia, Conflict Between Two Extremes –
An Appraisal of Anita Desai's *Cry, The Peacok*   277

couple. SreeRamulu beautifully views his ideas on the crux of marriage. "Marriage is a bond beyond biology. It is two hearts indissolubly tied together. A husband is in an ideal marriage so much similar to his wife that she loses herself in him; and a wife is so much the part of the husband that he rediscovers himself in her. In other words marriage is a means to find the matrimonial mirror image. Conjugal bliss is the culmination of the inexpressible ecstasy of the human heart resulting from the quest for the conquest of one's own lost self."(89)

Today's modern couples are hardly aware of the aforesaid concept on marriage. The rupture and parting is mushrooming day by day. It is to be understood by all that marriage is a delicate and intricate bond between the two. Meager variance and squabble would be strong enough to disparate the couple.

The modern couple should be prepared to lead the conjugal life at any cost. Patience, forbearance are the necessary virtues in the matrimonial bond. Hand clap cannot be audible unless both hands unite and coincide with each other. Similarly a sound life cannot be lead unless the couple adheres to the above said conceptions. "Metaphorically, the novel calls for reconciliation and balance, communication and understanding between spouses. Since marriage implies a space of sharing and mutual risk, both the partners have the responsibility to flow towards and into each other, so that they can avert tragedy. If this is not possible they should part without violence, without killing each other." is the valid statement of Kher (23).

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10 : 1 January 2010
V. Sunitha, M.A., M.Phil.
Utopia and Dystopia, Conflict Between Two Extremes –
An Appraisal of Anita Desai's *Cry, The Peacok*   278

Language and Literature: An Exposition -
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Reading 'god' Backwards

Sreena K.

Jejuri

Jejuri is Kolatkar's famous sequence of poems which was published in 1976. The collection won the Commonwealth Poetry Prize the following year. It mainly comprises of thirty six short lyric utterances which are the observations of the narrator who arrives in the town, Jejuri. The poems describe the poet's visit to the town of Jejuri and the hill temple of Khandoba, a temple for Lord Shiva as the incarnation, also known as Malhari Markand.

A Secularized Visit to the Temple

The visit is completed in a half revolution of the sun starting in the early morning and ending in the late evening. The entire experience is secularized and trivialized. The writer is starkly non-involved and frankly impervious to a sense of devotion. This visit lacks a spirit of worship which ordinarily and normally prompts thousands to visit Jejuri.

It is striking and intriguing to note that the experience is so familiar and yet so foreign to the protagonist who is an Indian.

Both devotion and commercialism populate the town, and the man we follow does not search for enlightenment; he is there for sight-seeing. His straightforward voice colours most of the poems through its realistic portrayal of the mind of the priest and the god in several places in the poems.

The Structure and Content of the Compilation

The thirty-six sections of Jejuri consist of perceptions and attitudes of someone on a journey. Here it is apparently a skeptical tourist, like that of Philip Larkin's "Church Going," who arrives in the ancient place of pilgrimage. At the end, he is waiting with irritation for a train, so he can depart. Larkin's distant, skeptical, bicycle-dipped visitor 'surprises' in himself a 'teenager to be more serious' inside the church.

Kolatkar's peripatetic poems characterize the teenagers to be more curious.

Perception and Alienation

The opening poem in *Jejuri*, "The Bus" establishes themes of perception and alienation:

> Yours own divided face in a pair of glasses
> on an old man's nose
> is all the countryside you get to see.
> …………………..
> at the end of the bumpy side
> with yours own face on either side
> when you get off the bus
> you don't step inside the old man's head
> (quoted.in *Modren Indian Poetry in English*, 90).

We are made aware of the imperviousness at the very outset, in this poem through a juxtaposition of an old man and the protagonist, who is a fellow traveler in the bus journey. Most of the pilgrims choose the bus or train in order to reach the sacred place.

The traditional form of "dandi" (walking miles) is completely forgotten. This shows modern man's desire for physical comfort and it seems to engender an idle occupation of indulgence in minds material superficialities.

The detached pilgrimage prevents the protagonist from absorbing the traditional and the religious value of the place, similar to that of the tarpaulin flaps that prevents him from seeing the town. The phrases like "your own divided face" etc. signify a kind of horror and terror associated with journey. It may signify the terrorist attacks that occur sadly in some Indian situations, for example in Ayodhya, Gujarat, Mumbai and the churches of Orisa.

The old man in the poem may be the old, traditional beliefs our country, or this may be a reference to Jejuri itself. That is, the protagonist is unable to "step inside the old man's head".

Continuing Critical Scrunity

The striking sense of emotional non-involvement is a persistent feature of *Jejuri* from beginning to the end. Once down the bus at Jejuri the camera eye of the protagonist begins to pick on-and also- to pick at-the worldly , sensuous experience , so much so that even the quick intake of offerings of the hundred priest is not caught sight of.

Money-minded Priests

"The Priest", the second poem in the sequence, skeptically   means a priest calculating what he will get from the tourists' offerings.

> Purring softly in front of the priest.
> A cat grin on its face
> And a like, ready to eat pilgrim

Held between its teeth (quoted in *Modern Indian Poetry in English*, 167).

Appearance and Reality

The discrepancy between appearance and possible reality, between the commercialization of the ruined places of worship and what in the speaker's view is diverse, is shown in the next poem, "Heart of the Ruins", about a mongrel bitch and her puppies in a sacred temple: "No more place of worship this place/is nothing less than the house of god". The difficulty in knowing what has been seen and the way reality can be re-visualized, perceived, is shown by "the doorstep":

> That's no doorstep.
> It's a pillar on its side.
> Yes.
> That's what it is (quoted in *Modern Indian Poetry in English*,
>   167).

Legend and Falsification

The commercialization of Jejuri and the razor's edge between legend and falsification is suggested by "A Scratch":

> There is no crop
> Other than god
> And god is harvested here
> Around the year (quoted in *Modern Indian English Poetry*, 168).

One context is supplied by an old woman, who wants fifty paisa to take the tourists to a shrine. To the person who attempts to get rid of her, she says: "what else can an old woman do/ or kills as wretched as these?"

The old woman must be a one-time 'murali,' a 'devadasi,' now old and therefore, without any commercial prospects. The old woman can also stand for the old values and belief systems from which we are alienated.

Graphic Descriptions

Being a visual artist, Kolatkar's poems are very elegant with graphic descriptions. Here in this poem we find such beautiful frames.

> And as you look on,
> The cracks that begin around her eyes
> Spread beyond her skin
> And the hills crack

> And the sky falls
> With a plate-glass-clothes
> Around the shelter proof crone.
> (quoted *An Anthology Commonwealth Poetry* 42).

The visual impact of these lines is very suggestive of the poet's keen observation and his ability to picture the surroundings very realistically.

The description of the woman and the landscape seem to merge. The cracks that begin round her eyes spread beyond her skin. The repeated use of crack may suggest the earthquakes and the calamities due to that. Similarly the phrase "the bullet holes" can also mean the constant war in the modern world. Is the poet becoming prophetic here? The old woman can also stand for the disrupted and aged traditions of our country.

The Modern and the Orthodox

The tension between the modern and the orthodox outlook is very pithily revealed in "Chaitanya" poems. The second "Chaitanya" poem offers an ironic contrast between the decayed, commercialized for tourists temple complex and the astonishing, living faith of the saints and devotional poets:

> He popped a stone
> In his mouth
> And spat out gods (qtd.in *An Anthology Commonwealth Poetry*,40)

The sensibility expressed in these poems concentrates more on stones and animals, rather than men and god.

> What is god
> And what is stone
> The dividing line
> If it exists
> Is very thin at Jejuri (quoted in *Modern Indian Poetry in English,* 168)

Pilgrims and Pilgrimage under Attack

Kolatkar attacks the attitude of the pilgrims regarding their thirst for material benefits they are seeking out of this visit. In order to satisfy these trivial needs of the devotees, the religious institutions have sorted out various gods, each performing a specific functions to appease the worshippers. This looks absurd to sensible persons. The concept of god itself is questioned by Kolatkar.

> God is the word
> And I know it backwards….

And this is the only song
I've always sung. (quoted in *Modern Indian Poetry in English*, 168)

Impotent Gods, God-men

In the poem "Yeswant Rao", Kolatkar criticizes god-men of our modern world. This fast and mechanical life people opt for such "second class" god in order to get some peace and relief. Indeed there is a wide variety of gods.

> Prettier faced
> Or straighter laced
> Gods who rob you for your gold.
> gods who rob you four your soul.
> Gods who make you walk
> On a bed of burning coal….
> (quoted in. *Modern Indian Poetry in English*,93).

The reality is that these gods do "nothing spectacular". They are merely a kind of bone setters. They deal only with superficial things.

> The only thing is,
> As he himself has no heads, hands and feet,
> He happens to understand you little better.
> Because he is man. Not God. (qtd.in. *Modern Indian Poetry in English*,94).

Ability to Astonish

Jejuri juxtaposes the ability to astonish, to give life interest and value, with what is conventional and dead. The artist is like the saint in being unconventional, in seeing life differently, in having a direct or renewed appreciation of living. The glory that is represented in the legends of Jejuri has been lost among its ruins and commercialization.

A failure to perceive the miraculous, divine and surreal in the ordinary world is similar to a deadening incompetence found at the railway station. Just as the ruined temples and their commercialization represent a lack of spirit, a lack of vitality, so the railway station from which the tourist attempts to leave *Jejuri* is another kind of ritual of modern India. The station indicator and the clock do not work. No one knows when the next train is due. No one answers the question. The speaker vows to

> Slaughter a goat before the clock
> Smash a coconut on the railway track
> Smear the indicator with the blood of a cock
> If only someone would tell you

When the next train is due. (quoted in *Modern Indian Poetry in English,* 167)

A Poem about Modern Wasteland, an Ironic Parody following Saints' Poetry Tradition in India

Jejuri is a poem about a modern wasteland's loss of faith than a poem which contrasts deadness of perception with the ability to see the divine in the natural vitality of life.

In Kolatkar's hands the tradition of saints' poetry takes the form of an ironic parody of a pilgrimage which while mocking institutionalized religion affirms the free imagination and the dynamism of life. Kolatkar's flat, colloquial, skeptical tone complements his focus on particulars.

Kolatkar's poem disturbs us to draw some parallel between the secular view of Jejuri and the traditional religious meaning of a pilgrimage. We might see the emotional withstand, skepticism and humor as a kind of modern equivalent of the medieval Bhakti saint who could ignore rituals and address his God directly, conversationally, even skeptically.

When asked whether he believed God Kolatkar said; "I leave the question alone. I don't think I have to take a position about God one way or the other" (quoted in *Indian Literary Review*,6-10). His poems show reality as it is, both in its deadening normality and in the divine life with which nature is charged when perceived by a playful and imaginative vision.

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10 : 1 January 2010
S. Gunasekaran, Ph.D. Candidate
The Comic Vision in the Stories and Sketches of R. K. Narayan   286

The Comic Vision in the Stories and Sketches of R. K. Narayan

S. Gunasekaran, Ph.D. Candidate

R. K. Narayan and Short Story

Narayan has a clear preference for the short story as an asset form. He enjoys writing a short story because, unlike the novel, it does not require a long consistent effort or a "minutely worked our detail. It can be brought into existence through a mere suggestion of a detail, the focus being kept on a central idea or climax" (Malgudi Days, 7).

In Narayan's opinion, the Indian scene provides a limitless wealth of material to a short story writer. All the rich experience cannot be utilized in novels alone since they are centralized "on a major theme, leaving out, necessarily, a great deal of available material on the periphery". The short story, he declares, can cover a wider field by presenting "concentrated miniatures of human experience in all its opulence" (*Under the Banyan Tree and Other Stories*, vii).

Humour in Narayan's Short Stories

Narayan, apart from producing humour through words, ideas, situation and character in the novels, he also equally produces humour through words, ideas, situation and character in the short stories.

Narayan's first collection of short stories, *Malgudi Days* (1941) contains several stories of comic and farcical situation. According to Prof. Abidi, "*Malgudi Days* marks a significant beginning in the creative career of R.K.Narayan, which later yielded a rich and satisfying crop in the field of short stories" (28).

Narayan creates the character of the Talkative Man who appears as a brilliant comic narrator in many short stories in later collections. The reportorial quality is also very strong in *Malgudi Days* and the stories have a strong popular appeal.

Irony, Satire and Other Effects

"Man-Hunt" is a funny story based on an ironic situation. Sankar, an unemployed youth, comes across an advertisement about a missing boy. Tempted by the reward of fifty rupees, he hunts out the boy, but his name and age are different. Sankar however takes the boy to his house, and is surprised to learn from the boy's father that the photo given in the paper was a wrong one. The boy he has brought is the elder brother of the missing boy and so he does not get the reward. The humour here rests on the comedy of error which is revealed towards the end of the story.

Language in India www.languageinindia.com
10 : 1 January 2010
S. Gunasekaran, Ph.D. Candidate
The Comic Vision in the Stories and Sketches of R. K. Narayan   287

"The White Flower" is a mild satire on the Hindu system of marriage, according to which the union of two hearts depends upon the matching of horoscopes or on the wishes of other people. Krishna, a student of B.A., falls in love with a girl. But their horoscopes do not match. Krishna's father has no faith in horoscopes, but the girl's father clings on to tradition. The matter is therefore referred to the priest of the temple who suggests that the decision be left to God. They gather in the temple and place two flowers, a red and a white one, before God. A child is to pick one of the two flowers. The red flower is for 'no' and the white one for 'yes'. The child picks the red flower and all accept this decision of God. Krishna is stunned and "wished that he had it in his power to bleach all the flowers in the world" (*Malgudi Days*, 94).

The story is a good example of Narayan's mingling of humour and pathos. There is grim irony in the title, as the red flower is not what Krishna wanted. The story has a strong autobiographical content. The horoscopes of Narayan and his wife did not match, and she died with in four years of marriage. Narayan deals with this subject elaborately in his novel *The Bachelor of Arts* (1937), and also in the story "The Seventh House" in *A Horse and Two Goats* (1970).

Humour Based on the Observation of People

Dodu and Other Stories (1943) is Narayan's second collection of stories and it presents Narayan's keen and critical observation of people. Like the previous collection it also has the dominant setting of Malgudi. Ironic situations play an important part in stories like "Gandhi's Appeal", "Blessings of Railway", "Engine Trouble", and "The image".

In "Gandhi's Appeal", Narayan describes how a lawyer and his wife, Padma, are led to do something which they have taken every care to avoid. Both husband and wife decide to attend Mahatma Gandhi's meeting without money and ornaments for they are afraid of his appeal for funds.

Many ladies go stripped of all their jewellery and ornaments. Padma, however, feels ashamed of going out of her house without any ornaments for she considers it to be very inauspicious. She puts on the slenderest bangles and resolves to keep them covered with the end of her saree. When, however, the call for funds comes from Gandhiji, she is unable to resist. She donates her gold bangles. On returning to her house she is afraid of revealing the loss to her husband who has warned her earlier. When she discloses her mistake, she learns that her husband too has committed a similar mistake for he has drifted towards the meeting unwillingly with fifty rupees in his pocket and dropped them into Gandhiji's charity box.

The story gives a very impressive account of Gandhiji's wide popularity and irresistible charm: "There was a rush on to the platform. Articles and money were brought to Gandhi

Language in India www.languageinindia.com
10 : 1 January 2010
S. Gunasekaran, Ph.D. Candidate
The Comic Vision in the Stories and Sketches of R. K. Narayan   288

at great speed. He attracted them like a central force. Men, women and children scrambled in confusion to approach Gandhi and offer him something" (64).

In "Blessings of Railway", a clever father, Sambasivan, plans to show his beautiful daughter to a promising young man in a railway compartment. This young man has earlier refused interviews to all the parents who have approached him with a proposal for their daughters' hands. Sambasivan's trick works for the young man is attracted towards his beautiful daughter and becomes interested in his marriage with her.

Ironic Complications

A series of ironic complications enhance the comic effect in the short story "Engine Trouble" in *Dodu and Other Stories* (1943). The story is narrated by the Talkative Man who wins a road engine in a lottery, but could not move it out of the Municipal ground. No buyer comes forward and he has to pay the rent for the place his engine occupies. No driver can be found and the transportation of the engine to some other place becomes an urgent problem.

At last with the help of the temple elephant and fifty hired men and an old friend who knows a little bit of driving, he makes an attempt to move it out. But the situation worsens when the engine collides against the wall of a neighbour's house and demolishes it.

> It was a fine sight; the temple elephant yoked to the engine by means of stout ropes, with fifty determined men pushing it from behind, and my friend Joseph sitting in the driving seat. A huge crowd stood around and watched in great glee. The engine began to move. It seemed to me the greatest moment in my life. When it came out of the Gymkhana and reached the road it began to behave in a strange manner. Instead of going straight down the road it showed a tendency to wobble and move zig-zag. The elephant dragged it one way, Joseph turned the wheel for all he was worth without any idea of where he was going, and fifty men behind it clung to it in every possible manner and pushed it just where they liked. As a result of all this confused dragging the engine ran straight into the opposite compound wall and reduced a good length of it to powder. At this the crowd let out a joyous yell. The elephant disliking the behaviour of the crowd, trumpeted loudly, strained and snapped its ropes and kicked down a further length of the wall. The fifty men fled in panic, the crowd created a pandemonium. Someone slapped me in the face-it was the owner of the compound wall. The police came on the scene and marched me off. (39-40).

The Talkative Man is imprisoned for causing public inconvenience. When he was released, he had to face a series of consequences like paying for the damages, paying for

Language in India www.languageinindia.com
10 : 1 January 2010
S. Gunasekaran, Ph.D. Candidate
The Comic Vision in the Stories and Sketches of R. K. Narayan   289

the hired men, paying for medicines for the injured knee of the elephant, and finally move the engine out of its present station.

The narrator desperately tries every possible means. But a natural calamity averts further trouble and saves him. An earthquake drives the unwanted engine into an unused well in the compound of the same neighbour who now becomes very happy because his well has been plugged and he agrees to withdraw the case against the narrator. It is one of the most humorous stories in this collection.

Vivid Descriptions

The following description of a procession tying to drag the road engine out of the Gymkhana Grounds, is significant both for its vividness and humour:

"The Image" tells the story of a sculptor named Jakanachari who has built famous temples at Belur, Halebid and Hoysala during the 12th century. He prides himself to be an expert selector of stones for the images. One day while he was busy working on an image, a youngman comes there. He points out that the stone has a flaw in it. Jakanachari is enraged and challenges the young man to prove the veracity of his statement. The young man is none other than Jakanachari's long lost son and he proves his statement. Jakanachari accepts defeat and cuts off his arm and gives up his beloved art. But he is happy that he got back his son at last.

Precious Find that is Worthless

"The Roman Image" in *Cyclone and other stories* (1943) gives a very humorous account of a funny situation. The Talkative Man who narrates the story worked as an assistant to an archeologist who was interested in old monuments and statues. One day they pick up a stone image out of a river bed, and mistake it for a Roman statue which they think will be a clue to India's close relations with the ancient Roman Empire. After a lot of intense 'research' they worked on a monograph covering over a thousand pages. All the while, the whole world is waiting for its publication. But their hopes of fame and popularity were shattered when the assistant, in a casual conversation with a man of the locality learns that the image has nothing to do with Rome and that their precious find was one of the mutilated statues of a neighbouring temple situated on the bank of the river. The man vouchsafed that he himself had once commissioned it for the temple.

In Search of Parrots

In "A Parrot Story", Ramani whose talents as a poet remain unrecognized because editors and publishers stand between him and his public, decides to improve his fortunes by starting the parrot business. He is attracted towards this new venture by an advertisement in a local newspaper for a parrot trained to repeat the holy names of gods and slokas. The advertiser offers to pay up to rupees one hundred if the parrot comes up to his

Language in India www.languageinindia.com
10 : 1 January 2010
S. Gunasekaran, Ph.D. Candidate
The Comic Vision in the Stories and Sketches of R. K. Narayan   290

expectation. Ramani's fertile mind immediately begins to work upon the details of the parrot business. He realizes that parrots can serve a very useful purpose in the modern economy.

Besides, training parrots for religious prayers, he can train them for quoting prices in business houses or reeling off the menu in coffee hotels and thus save the energy of shop assistants. If he manages to sell even one such trained parrot to customers like the generous advertiser, his income of rupees one hundred per month is ensured. He, therefore, soon contacts the advertiser, Mr.Madusudhan, and books his order for a religious parrot. As he starts his search for parrots, he luckily comes across a stranger, Kandan, who promises to supply him on a meager sum of Rs.15/-a parrot capable of fulfilling the demands of Ramani's client. After a few days he supplies him a healthy parrot but forbids him not to coax it to utter holy sounds till he reaches his customer and gives it some rest and red chilies to eat. Delighted with the prospect of soon earning a heavy amount, Ramani takes it to Madhusudhan. When the bird is, however, coaxed to utter something, it shouts commands for the troop drill. Disappointed Ramani soon runs away from there leaving the cage behind. After two days, much to his consternation, he discovers from a local advertisement that the parrot of a military officer is stolen by some one. The advertiser offers a reward to the finder. Though cheated by Kandan, Ramani heaves a sigh of relief that he has escaped being hauled up for theft. The story is marked by a subtle irony characteristic of Narayan as a writer.

Turning Around Ironic Situations

An *Astrologer's Day and Other Stories*, (1947) Narayan's fourth collection, contains stories which turn around ironic situations. "The Watchman" and "A Snake in the Grass" are based on subtle ironic situations. The former points out that unable to dissuade a girl from attempting to drown herself in a river, the watchman leaves her to her fate and goes away. A few years later he is surprised to find the same girl visiting the spot with her husband and children.

In "A Snake in the Grass" a clever servant befools his mistress and her sons by pretending before them that he has succeeded in tracing cobra and catching it in a pot. A little later, the members of the family are surprised to see a cobra crawling under the gate of their house and disappearing along a drain. The story contains a very amusing description of the hectic search made for tracing the cobra which has been seen by a beggar entering the compound of the bungalow.

Contemporary Situations as Background for Stories

Narayan always chooses a contemporary situation which affects the common man's routine and brings out even the simplest details which provide amusement. He is always at his best when his genial humour gives way to a mild but effective satire. "Lawley

Language in India www.languageinindia.com
10 : 1 January 2010
S. Gunasekaran, Ph.D. Candidate
The Comic Vision in the Stories and Sketches of R. K. Narayan   291

Road", which forms the title piece of *Lawley Road and Other Stories* (1956), is a perfect piece of such excellence.

The municipal council of Malgudi, in a spurt of patriotism on the wake of independence, decides to "nationalize" the names of all streets and parks with colonial association. Lawley extension was changed to "Gandhi Nagar" and the statue of the tyrant Sir Frederick Lawley was removed. It was acquired by a man who hoped to sell it for a big profit. The statue causes endless troubles to the unfortunate man. With great difficulty and heavy expense he carts the huge statue to his house.

Meanwhile the municipal council is informed that Sir Lawley was a benefactor and not a tyrant, and the Government demands that the statue be reinstated. The chairman of the municipality is forced to buy back the statue. But then he could not waste public money by carting it back to its original place. The narrator at last suggests that his house where the statue now lies be purchased and turned into a Museum. The chairman agrees and the statue was erected there itself and the place converted into a park. The council resolves that Kabir Lane shall be changed to Lawley Road.

The story brings out Narayan's reportorial quality, locality of language, artistic detachment and establishment of a concrete mood. The element of satire is dominant in his portrayal of the Municipal chairman. The spurt of patriotism is also satirically portrayed.

Animals Add to Lasting Humour

"Flavour of Coconut" and "At the Portal" are stories about animals. "Flavour of Coconut" is the more interesting of these stories. It gives a funny description of the hunt and trial of a little mouse who has been guilty of rattling the vessels, ravaging the food-stuffs, puncturing the voile sarees and biting the younger members of the household in their soles. Narayan's mock description of the trial of the little mouse is very amusing and interesting. How delightful is the following description of the mouse as it has been taken a prisoner:

> It was a formidable gathering of accusers. People seemed only too ready to pick up and throw just another pebble at one who was already down. The walls of the prison were hemming him in, the bars seemed to be fixed molten lead. This was both a dock and a prison. The trial was summary, because the times were dangerous. (20)

The Judge and the Crime

Equally entertaining is the following description of the sternness with which the head of the family in his capacity as a judge, views the crime of the accused:

Language in India www.languageinindia.com
10 : 1 January 2010
S. Gunasekaran, Ph.D. Candidate
The Comic Vision in the Stories and Sketches of R. K. Narayan   292

They spoke of capital punishment as easily as if they were asking someone to go out of the room. Death sentence seemed to be a fair certainty. It could not be otherwise. The charges were serious. The prisoner was an anti-social element. His movements were secretive. He came out only in the dark. He was given to looting and dacoity; sabotage and destruction. On the whole, a horrible record. The junior-most member of the assembly suddenly felt that he ought to put in a word for mitigation. He ventured to suggest transportation for life instead of capital punishment. The judge sneered, 'Transportation'. Why? The defence blinked. The judge added, 'so that he may carry on his depredations elsewhere, suppose!' people were silenced by the grimness of his Lordship's manner. He demanded further, 'Even. If he is taken away, how are you to make sure that he won't sneak back?' (21)

Insight into Human Psychology

The writer provides a keen insight into human psychology through the reactions of different members of the family on the arrest of the mouse. Ramu the youngest son shows his sympathy for the mouse, even though it has trimmed the edges of his arithmetic book. He tells his sister "You probably tore your saree over a nail and now blame everything on that poor rat. People blame that rat for every thing that happens in this house nowadays. Who knows, there is perhaps no rat at all."(22-23) is quite convincing. How touching and realistic is his reaction when the accused is being taken for execution:

The little boy scrambled to his feet when he heard foot-steps in the corridor. He knew that the servant was coming to take the trap to the execution yard, and wondered for a second whether he should not run away from this said spectacle, but he was overcome with a morbid curiosity, and followed the servant mutely as the rat-trap was picked up and taken out. (24)

Mistaken Identity and Misdemeanors

"Trail of the Green Blazer" describes how Raju, a pickpocket, who has successfully removed a purse from the pocket of a man putting on the green blazer, is moved by the presence of balloons lying in the purse. He thinks about the disappointment of the small child for whom the balloons are purchased and decides to restore the purse to its owner. As he is trying to put the purse back in the pocket of the green blazer, he is caught and arrested. The sympathy for children lands the poor labourer, Kali, also in trouble. In the story, "Sweets for Angels", moved by his deep love for children, Kali buys sweets for them out of his earnings. But as he is distributing these sweets among children he is mistaken for a kidnapper of children and beaten ruthlessly by people.

Language in India www.languageinindia.com
10 : 1 January 2010
S. Gunasekaran, Ph.D. Candidate
The Comic Vision in the Stories and Sketches of R. K. Narayan   293

In "Wife's Holiday" we are shown the critical situation in which Kannan finds himself when his wife returns from her father's house unexpectedly. The story gives a touching description of the remorse felt by Kannan at emptying his son's money box and spending it on himself.

"Four Rupees" is more humorous than the previous stories. It describes the ironical situation in which Ranga, a jobless labourer, is caught when he unwittingly agrees to pull out a bucket from a deep well. Having never done the job before, he tries to wriggle out of his commitment, but in vain. The story provides a very amusing description of Ranga's fears as he is made to slip down the well. Luckily his adventure proves successful and he earns four rupees as his wages. In "The Antidote", we are told of the mental agony experienced by an actor who is in the course of his acting is asked to die the very day the astrologers have predicted his accidental expiry. While agreeing to play the ominous role, he winks behind the crowd to assure himself that he is not dead.

"Like the Sun" is one of the most humorous stories in this collection. It describes the trials and tribulations of Sekhar, a teacher who having realised "that morning to night, the essence of human relationship consisted in tempering truth so that it might not shock" (Lawley Road, 137), decides to practice absolute truth on a certain day. Before the day is over he finds that he has already annoyed two important persons with whom he is most concerned –his wife and his head master. Perplexed by the disheartening situation, he remarks: "Two casualties for today. If I practice it for a week, I don't think I shall have a single left" (140). He realizes the dangers of practicing truth and gives it up.

"Salt and Sawdust" is a very interesting story and the title piece of the collection Salt and Sawdust (1993). In his foreword to the book Narayan says that the story originated from an anecdote narrated by a journalist from Holland. A Dutch lady apparently wrote a laborious, bulky novel and sent it to her publisher, who after glancing through it, suggested as a joke that she would do well to pass her time writing a cookery book. She took him at his word and produced one in the course of time. It became a best-seller and continues in the rank for forty years now.

But the poor wife cannot tell the difference between salt and sawdust when it comes to cooking and leaves her husband with no option but to cook himself. Narayan has given the story his inimitable Malgudi setting where Swami and Veena, a childless couple, enact the whole drama of *Salt and Sawdust*. The wife is all the time engaged in writing a novel while the husband does all the cooking. Of course Swami contributes his share of ten pages to the novel when he writes about the various dishes served during the grand feast after the wedding of the hero and the heroine. When the novel goes to the publisher, he offers to publish that portion which describes the feast as the first book with a little more elaboration and adding up a few more recipes. The novel part can be published later. The first book becomes an instant success and a best seller and keeps the press busy. Veena meanwhile forbids her husband from entering the kitchen and engages a master cook. The story ends with Veena always keeping alive her hopes of seeing her

Language in India www.languageinindia.com
10 : 1 January 2010
S. Gunasekaran, Ph.D. Candidate
The Comic Vision in the Stories and Sketches of R. K. Narayan 294

novel in print and Swami never losing his hope that someday he would be allowed to cook.

Situation and Character

"An Astrologer's Day" in *Cyclone and Other Stories* (1943) is a good example of how Narayan combines situation and character to produce the best humorous effect. This story also forms the title piece of the collection published in 1947. The story is "built around the principle of simple irony of circumstance, leading to the shock of discovery or surprise or reversal at the end" (Naik, 93).

A fake astrologer meets a man named Guru Nayak with whom he had quarreled once in his village and attempted to kill him. Fearing that Guru Nayak is dead, he ran away from his village and settled in the present place as an astrologer. But Guru Nayak survived and is in search of his enemy to take revenge. The man, who was feared killed, now appears as an aggressive customer who challenges the astrologer to tell his future. The astrologer recognizes him, while the other does not. When he persisted, the astrologer tells him the gruesome incident in which the astrologer himself was the protagonist. Guru Nayak is surprised to hear his own name uttered by the astrologer who also tells that the man who Guru Nayak is in search of, is now dead, crushed under a lorry and so there is no need of continuing the search. He advises Guru Nayak to go back at once for, "I see once again great danger to your life if you go from home" (6).

Guru Nayak meets the man he has been looking for and yet fails to recognize him. As for the astrologer, the shock of discovery produces humour. He feels relieved too that his hands are free from the guilt of blood, a feeling that has been nagging him for several years.

The astrologer is one of the most memorable characters of Narayan. He has a shrewd mind and "a working analysis of mankind's troubles… within five minutes he understood what was wrong", and "never opened his mouth till the other had spoken for at least ten minutes which provided him enough stuff for a dozen answers and advices"(3). Moreover the ironic setting in which he transacts business, "in semi-darkness, trying to throw light on the future of others while being in dark about his own", is equally humorous. The description of the busy street, ill-lit by shop lights and the flare of lamps from street vendors is very beautiful: "It was a bewildering criss-cross of light rays and moving shadows. This suited the astrologer very well, for the simple reason that he had not in the least intended to be an astrologer when he began life" (2).

The above story is a good example where not only the situation and character blend together, but there is also "that elusive element called atmosphere". Narayan has succeeded in creating this "humorous atmosphere" in some of his short stories and novels. The story is also a good example of Narayan's well-made stories in which the opening establishes "an instant contact between reader and writer", and the ending also

Language in India www.languageinindia.com
10 : 1 January 2010
S. Gunasekaran, Ph.D. Candidate
The Comic Vision in the Stories and Sketches of R. K. Narayan   295

shows "a strong influence of O.Henry's celebrated technique of the trick finale" (Naik ,100).

This brief analysis of Narayan's short stories from his collections, gives one ample evidence of his greatness as a leading Indian short-story writer in English. They are full of rich and sparkling entertainment and in them gaiety, fun, satire, amusement, pathos and excitement follow each other in endless variety. It is very seldom that Narayan attempts to surprise his readers with a trick-ending or an involved plot. For the most part he rather prefers to get his effects by revealing new aspects and experiences of life in seemingly common place situations and unsuspected shades of character in ordinary individuals. In a quiet and incisive manner he relates the trivial happenings of everyday life, observes the foibles of his own small South Indian world of Malgudi and records them with wit and irony but never malice. He sets his characters before our eyes with the utmost economy of words, without any interposing description or moralizing. He treats them in such a convincing manner that the readers accept their action as inevitable. He understands his people so completely that every gesture they make is in their character and adds to our knowledge of them.

Narayan's narrative with a well developed plot is replaced by a number of apparently casual bits, incidents, patches, and 'slices of life' welded together not so much by the plot as by the characters or the atmosphere. He also paints life as it is, without caring for any immediate or remote aims. His receptivity and his capacity for compassion are enormous. Like a detached artist he never identifies himself with his characters, never loses his sympathy for them. His world is always irradiated by an enchanting humour. Even at the places where futility appears in his stories, it is not conceived as a malady resulting from any particular age and likely to be over after the change in times. In this respect Narayan's stories are more universal in nature than others.

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Language in India www.languageinindia.com
10 : 1 January 2010
S. Gunasekaran, Ph.D. Candidate
The Comic Vision in the Stories and Sketches of R. K. Narayan   296

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Language in India www.languageinindia.com
10 : 1 January 2010
S. Gunasekaran, Ph.D. Candidate
The Comic Vision in the Stories and Sketches of R. K. Narayan   297

Language and Literature: An Exposition -
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Language in India www.languageinindia.com
10 : 1 January 2010
S. Jenefa Kiruba Malar
'Fall from Grace into Grief': Putting into Perspective the Outrages of Terrorism in
Salman Rushdie's *Shalimar the Clown*   308

'Fall from Grace into Grief': Putting into Perspective the Outrages of Terrorism in Salman Rushdie's *Shalimar the Clown*

S. Jenefa Kiruba Malar

Mastering the Art of Keeping Oneself in the News!

Salman Rushdie has mastered the difficult and somewhat perilous art of keeping himself in the news. Rushdie stands out in the universe of English fiction for politically charged writing. As a storyteller of the highest class, his trademark tendency is to take on sensitive themes from history or current affairs without pulling punches. His characterization, plotting and language flow are not ends in into the viscera of terrorism's interconnectedness - how dots of violence, justice and revenge link together across time and space into blood-soaked lines.

***Shalimar the Clown* Undermined by Its Own Cleverness**

Rushdie's eighth novel, *Shalimar the Clown*, he carries us spellbound from Hinduism to Nazism, Krishna to Allah, and Kashmir to California. Along the way, he examines and shatters traditional notions of love, vengeance, nationalism, seduction, and betrayal. For a work that affects a certain moral outrage, the phrase 'brutality is brutality and excess is excess and that's all there is to it' is uncomfortably close to a trivialisation. *Shalimar the Clown* is a novel that has a great deal to say, but ultimately is undermined by its own cleverness.

Anger and Fury in *Shalimar the Clown*

Shalimar the Clown could also have been called "Fury", but the anger in this book is of an entirely different kind. The novel is an allegory of the rape of Kashmir, told as a story of love's betrayal and vengeance.

When one first lands in it, Rushdie's Kashmir is paradise, "O! Those days of peace when we all were in love and the rain was in our hands wherever we went" (499). In this bucolic valley, Muslims live in peace with their Hindu neighbours and share a common culture, woven of Hindu and Islamic traditions.

This is best illustrated by Rushdie in *Shalimar the Clown* as, "The words *Hindu* and *Muslim* had no place in their story, he told himself. In the valley these words were merely descriptions, not divisions" (91).

Language in India www.languageinindia.com
10 : 1 January 2010
S. Jenefa Kiruba Malar
'Fall from Grace into Grief': Putting into Perspective the Outrages of Terrorism in
Salman Rushdie's *Shalimar the Clown*   309

Embodying this syncretic culture is Pachigam, a village of theatrical performers and cooks, where a young Hindu woman, Boonyi Kaul, loves a young Muslim man, Shalimar.

Although the two marry across the religious divide, the seeds of intolerance have already been sown in Kashmir, fostered by the overlapping conflicts, too familiar to all of us in India. Tragedy is set in motion with the appearance of Max Ophuls, the Jewish American ambassador to India, who falls for the lovely Boonyi, and takes her off to Delhi.

Meanwhile, the forces of fundamentalism feed on Kashmir's lost innocence, channelling the anger of poor Shalimar into the outlet of terrorism. The other result of this imbroglio is Boonyi's daughter, who is taken to the west by Max's cold, aristocratic British wife; that girl is India Ophuls, at the end India changed her name as Kashmira as per her mother's wish.

This is the kind of over-laden detail that bends and almost cracks the novel at various points. After Boonyi's betrayal, Shalimar goes mad with jealousy and takes vows and warns her as, "Don't you leave me now, or I'll never forgive you, and I'll have my revenge, I'll kill you and if you have any children by another man I'll kill the children also" (98).

What Boonyi doesn't seem to realise is that she is swapping one prison for another, and beginning a chain of events that will end in multiple murders. Betrayal by his beloved instills a murderous rage in Shalimar. The village declares Boonyi dead to bring his ferocity under control, but he is not ready to forget or forgive. Situation makes a man either go to this extreme or to that extreme.

Shalimar becomes a murderous psychopath moving through fundamentalists' training camps and out along the terror trails. The ensuing, luridly rendered farrago of obsessive revenge never casts the faintest light on the psychology or procedures of terrorism. Every shrieking superlative lessens its impact. There is hardly any descriptive power of Rushdie visible in this work.

Our Story is No Longer Our Story

Rushdie's approach appears:

> Our lives, our stories, flowed into one another's, were no longer our own, individual, discrete. This unsettled people. There were collisions and explosions. The world was no longer calm. (61)

Language in India www.languageinindia.com
10 : 1 January 2010
S. Jenefa Kiruba Malar
'Fall from Grace into Grief': Putting into Perspective the Outrages of Terrorism in
Salman Rushdie's *Shalimar the Clown*   310

Back in the Kashmir Valley, the Lashkar-e-Pak (LeP) imposes "Islamic decencies" on women, beheading the recalcitrant. In 1989, as the popular insurrection peaks, LeP bars Hindus of Shirmal from watching television with the Muslims and rakes up anti-Pandit violence. The Indian army's crackdown on village after village does not spare Pachigam's once-thriving populace. This is paralleled by the fundamentalists' attacks on Pandits, their properties and temples. Forgotten victims of ethnic cleansing, displaced Hindu minorities are "left to rot in their slum camps to dream of return, to die while dreaming of return, to die after the dream of return died" (297).

New groups were appearing every day, or so it seemed: Harakats, Lashkars, Hizbs of this or that, martyrdom or faith or glory. The word was that Amanullah Khan had come to Pakistan from England to assume command of the JKLF. Taliban is one of the terrorist organizations. Talib, meaning, 'the student'. Taleem means those who acquired knowledge. Taliban means 'scholar' (443). They are of opinion that they are attending to God's work. They go about propagation to the people of Kashmir that terrorism is an act of God.

Depth Psychology or Death Psychology?

Sigmund Freud in his theory of 'Depth Psychology' formulated the concept of the 'Unconscious' which governs the human psyche. This all powerful and all pervading aspect of the psyche is actually the storehouse of all emotions and desires, both expressible and inexpressible.

Even though the unconscious works in a very dormant and stealthy manner, yet it directs and controls human behaviour to a great extent. In this novel of the unconscious, it is the society which plays an important role. Performing the role of the creator as suggested by Eric Fromm, it, in fact, gives a concrete form to the unconscious through its roles as a 'repressive agent'.

Control Over the Psyche

The control over the psyche is especially more excessive in traditional societies like India or Pakistan where the women have to confirm to the preconceived images constructed by the specific social order, their life is in fact a perpetual struggle between the natural instincts and desires of an individual, and the restrictions imposed upon it by the society. This continuous struggle that causes repression of the individual's natural instincts and imposes restrictions, ultimately leads to the state of neurosis or mental breakdown.

Such play of the mind, the inner workings, confusions and dilemmas of the mind has been a very popular and recurrent theme of the novelists starting from the early twentieth century, Chakravarti avers, "Depiction of the unconscious through the portrayal of

Language in India www.languageinindia.com
10 : 1 January 2010
S. Jenefa Kiruba Malar
'Fall from Grace into Grief': Putting into Perspective the Outrages of Terrorism in
Salman Rushdie's *Shalimar the Clown*   311

neurotic and psychotic characters by delving deep into their inner thoughts and emotions has become an integral part of modern fiction" (34).

There is after all no other greater mystery than that of the workings of the human mind, with its unfathomable depths and powers. Even Milton in his epic has pointed to this fact when he said, "The mind I its own place and in itself/ Can make a Heaven out of Hell, a Hell out of Heaven" (106).

Fall from Grace into Grief

In Rushdie's broad sweep, the contemporary history of Kashmir becomes a symbol of a "paradise lost", the passing away of an innocent age. One British critic has commented that Rushdie uses Kashmir's "fall from grace into grief" as a microcosm of a period in which according to Rushdie, "an age of fury was dawning and only the enraged could shape it" (98).

Rushdie introduces the militant leader, and the rest of his motley wrecking crew - the Indian and Pakistani armies, and the quickly quashed Kashmiri nationalists. Rushdie draws his lens wider, he condemns the fundamentalists fueled by Pakistani, Afghan and CIA. (Central Investigation Agency) money and God knows what else, as well as the Indian Army on hand as ostensible protectors. Malign neglect runs rampant whenever open hatred and suppression take brief hiatus.

Eating Human Flesh

Wijenaike avers, "Humans were not meant to eat each other's flesh. So why were they fighting and killing each other?" (*Missing in Action* 84). Shalimar is trained as a militant in Kashmir. At the terrorist camp, Rushdie allows us to witness Shalimar's transformation from a romantic hero into a killing machine within a place of little food, filthy tents and staggering qualities of weapon. His cohorts come from the Philippines, Pakistan, Libya and Afghanistan. Rushdie moves gracefully and forcefully from the perspective of an indoctrinated terrorist to an Indian Army General responsible for implementing torture.

Attaining Perfection in Merciless Slaying

Rushdie's writing highlights the same which Kamala Wijeratne expresses in her poem *Dear Mabs*, "The weight of history made my shoulders sag its pages heavy with the grim saga of our war–torn races" (quoted in Gooneratne 11). Gradually, Shalimar attains perfection in merciless slaying."In the hot coals of his fury, honor ranked above everything else, above decency, above culture, above life itself" (258). He crosses the Himalayas to receive sophisticated training from "our Pak allies." The camps run by the

Language in India www.languageinindia.com
10 : 1 January 2010
S. Jenefa Kiruba Malar
'Fall from Grace into Grief': Putting into Perspective the Outrages of Terrorism in
Salman Rushdie's *Shalimar the Clown*   312

Pakistani Inter-Services Intelligence emphasize that for a true warrior, "economics was not primary, ideology was" (265). Shalimar graduates from Pakistan to terrorize "godless people" in Tajikistan, Algeria, Egypt and Palestine.

Finding One's Own Worth in a Negative Manner – A Paradigm of Terrorism

Anees, the brother of Shalimar was ignored by his family members. Whatever he did, to make people laugh ends futile. Gradually he was eaten up by loneliness. When terrorist approached him, he felt that something hidden in him was found out by the terrorist and he was worth and important for this organization. That paved the way for him to join the terrorist group and he helps his brother Shalimar too.

It's a short paradigm that how terrorism captures the minds of the people and thrust into terrorism. "I cleanse myself of everything except the struggle! Without the struggle I am nothing!" (437). This statement, though said by Shalimar, captures the essence of the ideology behind Anees's struggle.

Wily Diplomacy

"Ambassador Maximilian Ophuls, 'the Flying Jew,'" (125) writes Rushdie, the man who had flown the Bugatti Racer to safety, murmured to the Indian Foreign Ministry delegation about the various ways in which it might be possible to structure a deal for the high-speed jets. He, 'the Resistance hero, the philosopher prince, the billionaire power-broker', escaped from Occupied France in time to mastermind the Bretton Woods Agreement, then became a celebrated academic who foretold the end of the Cold War and the rise of the Third World's economic powerhouses, before serving for years as the US 'counter-terrorism chief'.

Ambassador Max Ophuls is a man of an ambiguous character. The onset of his appearance as an ambassador depicts that he is a man of genuine kind. While he was speaking at the Rashtrapati Bhavan banquet in his honour, he refers to the conflict in Kashmir and he says, "Each tragedy belongs to itself and at the same time to everyone else. What diminishes any of us diminishes us all" (223). This shows that he is very concerned for the welfare of the people in India. But soon his other face glistened as a terrorist. Here people failed to notice his real character which was highly corrupted. Even his blood was ruined by the name of terrorism. Rushdie vividly portrays him as, "Ambassador Max Ophuls, who these days was supporting terror activities while calling himself an ambassador for counterterrorism, had been in charge of liaison with Talib the Afghan's branch of the Muj" (445). He was not true to his country as well as India. For him, situation moulded in a corrupt manner.

Usual Rushdie

Language in India www.languageinindia.com
10 : 1 January 2010
S. Jenefa Kiruba Malar
'Fall from Grace into Grief': Putting into Perspective the Outrages of Terrorism in
Salman Rushdie's *Shalimar the Clown*   313

Shalimar the Clown has the usual Rushdie punch lines, unexpected inflections, punned names, wildly funny situations and almost normal craziness, alternating with truly brilliant passages on the nature of power, the emptiness of urban existence and the loss of a dream-like Kashmir. It is above all a tale of how the construction of the enemy can spiral into a global enterprise with global fatalities.

Freeing Self from Confinement: Assert Yourself

This saga of repression, neglect and exploitation that has continued through the ages in the dominated egoistic society ruled by obsolete and partial codes and laws finally need have an end. To overcome and bring an end to the repression imposed upon each other and society, it is necessary to strengthen the resolve to free the self from all kinds of confinement physical as well as psychological, and Shashi Deshpande says in one of her novels, "Assert Yourself. Don't suppress it. Let it grow and flourish, never mind, how many things it destroys in the bargain" (115).

No Winners, No Losers!

The horror that *Shalimar the Clown* depicts demands to be screamed, word by word, at the minarets, mandirs, steeples and congresses of those who facilitate killing, rape and torture - and at those who have not the courage to ask of their rulers, of their religions, of themselves: why is that?

Rushdie explores the psyche of the terrorist and by doing so lays bare the intrinsic mechanisms that contribute towards the creation of a terrorist. In this manner Rushdie seems to support the currently emerging view that the only way to root out terrorism is to question: Why do people leave terrorist groups? Answer to this question will reveal the disenchantment that terrorists feel once they enter the inner bowels of terrorist organizations.

By the end of this journey, Rushdie instills in his readers a realization that when all masks and motives are stripped away, there are no winners and losers, only interconnected individuals with a present to be lived and a past to be learned and retold.

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Language in India www.languageinindia.com
10 : 1 January 2010
S. Jenefa Kiruba Malar
'Fall from Grace into Grief': Putting into Perspective the Outrages of Terrorism in
Salman Rushdie's *Shalimar the Clown*   314

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Language in India www.languageinindia.com
10 : 1 January 2010
S. Jenefa Kiruba Malar
'Fall from Grace into Grief': Putting into Perspective the Outrages of Terrorism in
Salman Rushdie's *Shalimar the Clown*   315

Language and Literature: An Exposition -
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Editor:
J. Sundarsingh, Ph.D.

Language in India www.languageinindia.com 316
10 : 1 January 2010
C. Amutha Charu Sheela, M.A., M.Phil., M.B.A.
Style and Language in M. G. Vasanji's *The Assassin's Song*

Style and Language in
M. G. Vassanji's *The Assassin's Song*

C. Amutha Charu Sheela, M.A., M.Phil., M.B.A.

> *"You Taught Me Language: And My Profit On't
> Is, I Know How To Curse.*" **The Tempest**, *1611.*

Colonialism and Decolonization

In the history of colonialism and decolonization, the literary dimension is apparent not only in the themes and preoccupations of literary producers, but also and more profoundly in their chosen medium of expression, English. Literary writers use English language as an instrument to convey or to express widely differing cultural experiences and also in their struggle against decolonizing the mind or, as Raja Rao says in his famous Foreword to *Kanthapura:*

> … to convey in a language that is not one's own the spirit that is one's own … we cannot write like the English .We should not. We cannot write only as Indian's. We have grown to look at the large world as part of us. Our method of expression therefore has to be a dialect which will some day prove to be as distinctive and colorful as the Irish or American. Time alone will justify it."

Colonial Language in the Hands of the Colonialized

There is support for Rao's statement. The empire started writing back with vengence. Postcolonial literature has given rise to Diaspora Literature. One's affection towards one's homeland and attachment towards one's culture, tradition, religion and language saw the emergence of Diaspora Literature.

Vassanji and Diaporic Literature

Diasporic literature discourse often incorporates expressions of alienation, powerlessness, longing for their homeland, loss of identity and subjugation. In immigrant writings, language has become a marker of identity and a carrier of culture. M.G.Vassanji believes that,

> I have a much more aggressive view towards language; if we were invaded, then I now see myself as part of an invading force, or part of an invading culture from the Third world, which is now helping to transform the cultures that invaded us. So what I do is use the language, but change

Language in India www.languageinindia.com   **317**
10 : 1 January 2010
C. Amutha Charu Sheela, M.A., M.Phil., M.B.A.
Style and Language in M. G. Vasanji's *The Assassin's Song*

it and add on to the literary traditions here. What I attempt is to bridge different literary traditions. I see the whole process as much more positive.
(M.G. Vassanji's interview with Chelva, 1991: 24)

An Analysis of Style and Modes in *The Assassin'sSong*

The purpose of this paper is to examine the style and modes of discourse employed by M. G. Vassanji in his *The Assassin's Song* to reveal his perspectives on religion and the diasporic experience.

M. G. Vassanji was born to Indian Muslim parents in Kenya and was raised in Tanzania. His ties to his Indian roots were snapped because of this constant relocation. He considers himself as an outsider in his ancestral land, and in his birthplace he is considered an outsider. His sense of alienation is further intensified when he decides to live in Canada.

Before migrating to Canada in 1978, he attended the MIT and the University of Pennsylvania, where he specialized in theoretical nuclear physics. Though he has come far away from his homeland, he journeys back through his literary works.

Vassanji is the author of six novels and two collections of short stories. His works have appeared in various countries and in several languages. His most recent novel, *The Assassin's Song* was short-listed for both the Giller Prize and the Governor-General's prize for best novel in Canada.

2002 Communal Riots in Gujarat as the Background

This novel *The Assassin's Song,* primarily set in India is written after the horrific communal riots in 2002 that shook Gujarat, the author's ancestral home state. *The Assassin's Song* is sung by the out of place narrator Karzan – the central character – the next keeper in line to the shrine of Sufi Nur Fazal at Pirbaag in Gujarat. Karzan is but a boy who loves to lead a normal life by playing cricket and reading books.

Vassanji beautifully captures the panoramic country side of Gujarat and the rapidly changing post-independent India through the eyes of the introvert narrator.

Secret visits to a library in the nearby village earn him a scholarship in Harvard University. His landing in Harvard University paves the way for freedom from the iron bonds of his family and from the little shrine. He lets himself move away from the native culture and comes closer to the new culture. He settles in Canada after his marriage, but the urge to visit his roots in Pirbaag haunts him.

Finally, the prodigal returns to the old grounds to witness the shrine in ruins, absolutely destroyed, havocked and a complete catastrophe because of the communal riots.

Language in India www.languageinindia.com   **318**
10 : 1 January 2010
C. Amutha Charu Sheela, M.A., M.Phil., M.B.A.
Style and Language in M. G. Vasanji's *The Assassin's Song*

First Person Narrative Mode

Vassanji employs the mode of First person narration in all his novels and short stories. To mention a few, Kala nee Salim in *The Gunny Sack,* Pius Fernandez, a retired teacher of history in *The Book of Secrets* are the narrators.

In this novel, *The Assassin's Song,* Karzan, the central character and narrator, narrates his tale after the calamity, from the Postmasters' flat, Shimla. This technique enables the author to leisurely flit back and forth in time, memory and space. First person narration facilitates the author to retrieve the past, remembering the past consciously and not nostalgically.

Not Leaving Everything Behind

Histories of individuals, communities and nations fascinate Vassanji. He feels history helps the writer to liberate himself to write about the present and the past helps to create a space. Vassanji believes present can be understood better by unraveling the past. He says, "I am not an immigrant who believes that you leave everything behind" (M.G. Vassanji's interview with Kanaganayagam, chelva. 1991: 23)

In *No New Land* Vassanji honors the past when he airs his voice on Nuruddin. He says,"We are but creatures of our origins, and however stalwartly we march forward, paving new roads, seeking new worlds, the ghosts of our pasts stand not far behind and are not easily shaken off" (Vassanji M, G 2002:9).

***The Assassin's Song* Moves Back and Forth**

The novel *The Assassin's Song* begins in the present, shifts back to the past when Karzan remembers his childhood and adolescence, traces the history of his community and closes in the present with an optimistic note for the future. For Karzan, who is settled in Harvard, the framed portrait of his father in the prayer hall of Premji's house, symbolizes the past. The image of his father seemed to threaten him, though it seemed so false. The past seems to haunt him like a ghost because of his inability to come to terms with the present.

Crisis of Identity

Sheer materialistic pleasures of America and its licentious life makes the Asians change their attitudes. Karzan feels his own tradition as primitive and backward. Though Karzan enjoys the exhilaration of freedom in his new found homeland, he is often terrified and feels lonely. His crisis of identity is aggravated by the letters from his father which instructs him not to forget his self and mission in life, not to succumb to the evil temptations both of spirit and body. His inability to negotiate this chasm between his burning desires to be an "ordinary, secular Indian studying in America" (Vassanji M, G 2007:260) and the responsibilities he has as a successor of the ancient Sufi shrine makes him a drifter in his personal life.

Language in India www.languageinindia.com   **319**
10 : 1 January 2010
C. Amutha Charu Sheela, M.A., M.Phil., M.B.A.
Style and Language in M. G. Vasanji's *The Assassin's Song*

Finally, he writes a letter to his father explaining in detail his decision to live in a place in which he can seek personal fulfillment and where full of other ordinary people like him live. Thus, he resolved the crisis between his self and place by banishing effectively from his homeland and adopting his newfound place as his home.

Through these letters between the father and the son, Vassanji subtly brings out the conflict between the first world and the third world and the impact of the colonial past in the endeavors and notions of postcolonial nations and its nationals.

Sense of Guilt and the Characters of Vassanji

Vassanji's characters always carry a strong sense of guilt. When he talks about the incident of cheating Mukhi, which has an element of guilt in *The Gunny Sack.* the author says,

> But perhaps guilt in the book reflects more my sense of guilt – of having left and not having enough courage in me to be in Africa without my people, a feeling of helplessness about not being able to do anything. I think that guilt I carry with me. (M.G. Vassanji's interview with Kanaganayagam, chelva 1991:22).

Reclaiming thePast

Karzan always carries a nagging sense of guilt and exasperation - guilt that he has forfeited his status as the successor of Pirbaag shrine. Freedom from Pirbaag meant more to him than to his mother in her deathbed. He feels homeless when his wife deserts him after his son's death. He decides to comeback to Pirbaag to reclaim his past. The protagonists' decision to return clearly shows his acceptance of the past. For, Vassanji's characters find it hard to get away from the past.

In the Oral Narrative Mode – Some Interesting Strategies

The Assassin's Song evidently employs written as well as oral history. The author blends mythological and traditions of narrative from Islamic and Hindu sources. The technique of using non-English lexical items in the text is a more widely used device for conveying the sense of cultural distinctiveness. It signifies the difference between cultures and stresses the importance of discourse in interpreting cultural concepts Vassanji's strategy here can be described as "overt cushioning" where the explanation for the lexical item is given in the text, "Raja, tumhara ghar kahan hai? Where is your home?" (Vassanji M, G 2007:37).

Another strategy is "covert cushioning" where lexical items can be understood from their contexts within the text. For example, words like 'Bapuji', 'Saheb' that are widely used in the text can be clearly understood. He has also explained certain non-English words in a glossary at the end of the book. He makes use of Indian English dialects or Pidgins through his rustic characters and in his descriptions. When he describes the truck, he says, it was

Language in India www.languageinindia.com   **320**
10 : 1 January 2010
C. Amutha Charu Sheela, M.A., M.Phil., M.B.A.
Style and Language in M. G. Vasanji's *The Assassin's Song*

"covered all over with pithy sayings –Jai Mata Dil 'Horn Please' OK! Oh Evil – eyed one, your face black with shame! My India Great!-and Om signs." (Vassanji M, G 2007: 35)

Vassanji has judiciously made use of metaphors; the Sufi songs are as precious as pearls, Karzan stands as silent as shadows, etc.

Discourse Communication in the Narrative

Writer's discourse reveals the communication of the writer's intentions through his characters and descriptions. The simplest discourse is between two characters. The conversation between son and father which took place after he had seen his mother pouring ghee to the eternal lamp of Nur Fazal, has veiled meanings,

> "What is a   lie?
> Everything."   (Vassanji, M, G 2007:174)
.
A simple dialogue often carries complicated messages to the reader. The most complex is between the author and the reader.

In both the cases, loaded questions and statements play a dominant role .The successful interpretation of the unsaid determines the author's viewpoint. When Karsan comes to Pirbaag after the calamity, raises doubts about India's secularism. He asks, "What is an ordinary, secular Indian, after all? Is such an entity possible? Haven't recent events in my home state disproved even the ideal of such a notion?" (Vassanji M, G 2007:260) He expects the reader to respond to these ideologically loaded questions.

The description of the violence, which shook Pirbaag, the shrine, "which lies in ruins, the visits of the rats to root the ruins, destruction so absolute, a catastrophe so complete" (Vassanji M, G 2007:26) are characteristic of diasporic writings.

The suggestive and rich resources offered by religious texts have been used to great effect by M. G. Vassanji. The oft repeated statement "Issac did not matter" (Vassanji M, G 2007: 102) from the biblical story strengthens Karsan's fears that his life too will be sacrificed to Pirbaag. He identifies himself with the son and his father with Abraham the patriarch and stubborn father. Or is it to to another fact that, of the three patriarchs of the Hebrews, it was only Isaac who remained in his own place. Other two moved out, traversed many difficult journeys? So, possibly, Karzan was thinking about himself in contrast to Isaac.

Mothers and Grandmothers

In the Indian and the Afro-American traditions the symbols of mothers, grandmothers are linked with life. M.G.Vassanji is exposed to both Indian and Afro-American traditions. He draws sources from both the traditions.

Language in India www.languageinindia.com   **321**
10 : 1 January 2010
C. Amutha Charu Sheela, M.A., M.Phil., M.B.A.
Style and Language in M. G. Vasanji's *The Assassin's Song*

Karsan's mother is simple and caring, plump and motherly. To him she is very beautiful. She lives in her world of fantasies. Besides her two sons, she loves watching films. For her the illusion of film is everything. Whenever she goes to theater, she wears burqa to conceal her identity. She becomes depressed after he leaves for America. She feels Karsan's father has hounded him and has driven him off. When her son fails her, she becomes sick and hurts herself. She comes out in burqa, showing her face so that she can be recognized, to humiliate his father and finally goes into a state of depression. Here in the novel his mother who was a preserver when he was in Pirbaag becomes a destroyer once he has gone to America.

Karsan's mother turns the veil into a symbol of resistance. It becomes a technique of camouflage; a means of struggle- the veil conceals the conflict. It links her with her illusory world, thus transgressing her familial boundary. When the veil, that once gave her secured boundary, is liberated in the public sphere, it becomes the object of her revolutionary activity. On the other hand in *Amriika* Rumina wears veil / headscarf to show her Islamic identity and follow the injunctions of the Quran for modesty.

Porus Borders and Porus Stories

The traditional technique of building tale and circling back from the present to the past are all features of Indian oral narrative tradition. This technique is ably employed by M. G. Vassanji through his narrator, who recalls his past (dating back to thirteenth century, from the arrival of Sufism, pre-colonial times, partition, Chinese war, Gujarat).

Bhaba in his *Locations of Cultures* recognizes the existence of porous borders between cultures. He feels cultural interaction emerges at the significant boundaries of culture where meanings and values are (mis)read or signs are misappropriated. In this work, also, boundaries are often blurred and the novel is so narrated that one feels he has always been with his father in all his encounters in the west. When he saw his large portrait of his father's in foyer at Worcester, he felt his father was catching up with him.

Even after his marriage he had this feeling, "Or was that my father reaching out yet again; was this Pirbaag's Ancient magic working on me?" (Vassanji M, G 2007: 287)

The Question of Appearance and Reality

This poses the problem of near and the far, as well as the metaphysical questions of appearance and reality. The basic question of dualism versus oneness, or appearance versus reality, is presented through Mr. Padhmanabha's family. Cathy, wife of Mr.Padhmanabha, a devout Christian, has placed so many images of Jesus to compensate for the large statue of Buddha in her house. Their son's name is Gautam-George. Even the protagonist changes his name to Krishna Fazal.

Vassanji's quiet voice has the ability to rise through the ginans or those simple songs, which are steeped in meaning behind meaning, shrouded in thousand veils. . Whenever his father

Language in India www.languageinindia.com										**322**
10 : 1 January 2010
C. Amutha Charu Sheela, M.A., M.Phil., M.B.A.
Style and Language in M. G. Vasanji's *The Assassin's Song*

narrates to him the history of Pirbaag songs always accompanied it. These songs are very close to his heart. When he is grief stricken, particularly after the sad demise of his son Julien, he takes solace in ginans. He remembers a funeral ginan, "and the flower too withers; O mind, you fool, you deluded butterfly". (Vassanji M, G 2007: 293). This ginan is a sort of dirge. He is just wondering how his father has taught, him this pessimism, the assertion of grief as a remedy to grief. "The past was told to me always accompanied by song; and now, when his memory falters and the pictures in the mind fade and tear and all seem lost, it is the song that prevails". (Vassanji M, G 2007:4)

Any Significance for the Blurred Word and Blurred Vision?

This novel clearly defines the idea of Pirbaag, where clearly defined notions of Hindu and Muslim will not work. But Vassanji's hero treasures a pluralistic view of the world. He is born in a hybrid family where his mother is a Hindu married to a saheb of Pirbaag. His family has neither bowed Kashi nor Kaaba and they are respected for that. The narrator has not given much heed to caste, class, faith and language since his child-hood. Also his prolonged stay in foreign lands where these differences are not a matter of concern underscores his idea of the 'blurred world'.

M. G. Vassanji, being a migrant himself, is able to portray that all systems of knowledge, not all views of the world, are whole or pure, but incomplete, muddled and hybrid through his protagonist who says, "Our differences are superficial, in fact, nonexistent" (Vassanji M, G 2007: 161)

However, to his brother, who is at home, life is full of divisions and he ultimately becomes a hardcore Muslim and crosses the border to Pakistan.

Destruction of the Innocent

This novel clearly illustrates, when rest of the world requires clean spiritual boundaries, these borderless beliefs, the middle path between the two, the Hindu and the Muslim, the ideal of Pirbaag, directly lead to Pirbaag's destruction.

However, in a country like India blurred boundaries always work well, because this is heterogeneous society of diverse cultures where people belonging to different faiths will harmonize their beliefs with those religions, if only we are allowed to continue this process.

Caretaker of Pirbaag – Karzan - journeyed back home to carry on his legacy and uphold his father's belief, "There's nothing to choose, Karzan, we have been shown our path, in which there is neither Hindu nor Muslim, nor Christian nor Sikh, just the one, Brahman, the absolute, Ishvar, Allah, God." (Vassanji M, G 2007:310).

Language in India www.languageinindia.com **323**
10 : 1 January 2010
C. Amutha Charu Sheela, M.A., M.Phil., M.B.A.
Style and Language in M. G. Vasanji's *The Assassin's Song*

Finally, the last lord of the shrine of Pirbaag decided to stop to pick up the pieces of his community and begin anew. For Vassanji believes, "Life seemed to begin and end in community" (Vassanji M. G 1997:16).

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Language in India www.languageinindia.com **324**
10 : 1 January 2010
C. Amutha Charu Sheela, M.A., M.Phil., M.B.A.
Style and Language in M. G. Vasanji's *The Assassin's Song*

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Language in India www.languageinindia.com   **325**
10 : 1 January 2010
C. Amutha Charu Sheela, M.A., M.Phil., M.B.A.
Style and Language in M. G. Vasanji's *The Assassin's Song*

Language and Literature: An Exposition -
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Language in India www.languageinindia.com
10 : 1 January 2010
Renie Johnson, M.A., M.Phil.
Affirmation of Life in Lloyd C. Douglas' *Magnificent Obsession*   326

Affirmation of Life in Lloyd C. Douglas'
Magnificent Obsession

Renie Johnson, M.A., M Phil.

Lloyd Douglas' Focus

The paper deals with the theme of affirmation of lives in Douglas' *Magnificent Obsession*. Lloyd. C. Douglas occupies a unique place in the history of American fiction with his spiritual ideas. An attempt is made in this paper to analyze the revival of life and faith from a state of dejection, frustration, alienation and despair.

Loss of Religious Faith

Loss of religious faith and ever-growing pessimism mark the post-war world. The disintegration of faith and traditional beliefs has led writers to seek refuge from uncertainty and perplexity in some mystic religion of blood. The lead characters of Douglas in *Magnificent Obsession* highlights the state of misery, service and ministry (Divinity).

The lives of Hudson and Bobby Merrick are transformed after their encounter with the Major Personality. They are directed towards a path leading to progression and by submitting themselves to God they find the ultimate goal of the Gospel. There is a transformation from misery to ministry. Douglas provides a way to all the problems in life.

Affirmative View: Ultimate Triumph with the Help of Grace from Above

Douglas in 'Magnificent Obsession' highlights various characters who after their encounter with the Supreme Being are led to self-realisatiom and self-fulfilment. The novel discusses the miserable state of the characters that ultimately with God triumph over life's difficult situations and start ministering unto others. This kind of an affirmative view of life is perceived in the novels of Lloyd. C. Douglas.

A Portrait

Doctor Wayne Hudson, the widely known brain surgeon of Detroit evolves to great heights from a very unhappy and bitter life. From childhood, he experiences unspoken sufferings, poverty and all the pains and problems in life. At the age of fifteen he enters a high school and simultaneously works in the home of Doctor Cummins. It is Hudson's duty to look after Cummins. In the Cummins home, Hudson was an errand boy, hostler, accountant and on occasion nurse, cook, private secretary and rescue squad. His boyhood

Language in India www.languageinindia.com
10 : 1 January 2010
Renie Johnson, M.A., M.Phil.
Affirmation of Life in Lloyd C. Douglas' *Magnificent Obsession*   327

ambition of becoming a surgeon is realized finally when Cummins sends him to a college for medical training. The death of Hudson's first wife due to long illness brings him on the verge of failure and due to depression Hudson is half-minded to give up surgery. The meeting of Randolph an exceptionally gifted hypnotist transforms his whole life. Randolph turns out to be a Miracle Man.

We see that all success in Hudson's life has been gained only after his encounter with Randolph. Hudson is enlightened on the rules for generating the mysterious power in life. The various stages of Randolph's successful career as a great sculptor revolutionize Hudson's life. The turning point in his life is seen when he hears a sermon for achieving power.

The First and Subsequent Steps for Recovery

"A projection of one's self into other personalities" (*Magnificent Obsession*) is the first step towards achievement of power. This sermon revolutionizes the life of Randolph .A peculiar intimacy is formed between him and the mysterious power. Randolph perceives the day coming alive in his hands.

After his experiences with Randolph, Hudson is in a grand state of mystification and considers himself a cold blooded materialist. According to Randolph, one of the formulae to receive power is based on building one's personality into another rather than building it out of other personalities .To quote "….this theory I am talking about doesn't ask you to build your personality out of other peoples personalities but into them .You know all about blood transfusion. One man puts life into another man" (*Magnificent Obsession*).

Living Under the Grace

Hudson's sincere and philanthropic nature is revealed when he helps the poor and the needy without expecting any return and instructs them never to acknowledge his help. The untimely death of Doctor Hudson causes a great commotion in the hospital and the rumor appears difficult for it is true .Hudson's life is instrumental in bringing about the changes, particularly in the life of Bobby Merrick who is changed from an irresponsible person to a successful brain surgeon. His life is transformed by the secret journal of Hudson.

Due to utter desolation and loneliness, Bobby never dreams of any success in life. He experiences a bitter childhood. The turning point in Bobby's life is seen after his stay in the Bright wood hospital and after reading Hudson's journal. He finds himself entering more confidently into the mood of the man who has proposed the principles. He becomes conscious of a curious sense of exultation.

A Spiritual Guide

Language in India www.languageinindia.com
10 : 1 January 2010
Renie Johnson, M.A., M.Phil.
Affirmation of Life in Lloyd C. Douglas' *Magnificent Obsession*   328

The Bible becomes a source of inspiration to Bobby Merrick. According to Hudson "One should be ready to face all problems while trying to project personalities. One must be prepared to face all failures and disillusionments" (*Magnificent Obsession*). Being much absorbed in the personality of Christ, Bobby remarks "I am tied up to the major personality like a beam of sun-shine in the sun" (*Magnificent Obsession*).

There is a divine generation and the impartation of a new life principle within the heart. From a meaningless and aimless past, Bobby Merrick emerges out as a responsible man, who finds success in life after establishing the right relationship with God.

Untiring Effort to Help Others

The part played by Bobby in the life of Joyce Hudson and Helen is noteworthy. He takes great pains in bringing about some changes in Joyce who represents the post-war rebellious youth. Rebellious and erratic as she is after her father's death, having given herself to the worldly pleasures becomes uncontrollable. It is Merrick who transforms the life of Joyce from an immature, rebellious and immoral nature. She is molded by him in a way she realizes her immoral past and regrets for choosing the wrong path in life .Is after many days of serious hard work that Bobby invents a device that revolutionizes brain surgery. Even the most complicated operations are performed successfully by Merrick.

Thus the death of Hudson proves not a failure of hope for the people, because Bobby Merrick has become a great surgeon in his place and has thus evolved into the sunlight of success.

Transformation of Lives Is the Goal

Lloyd C. Douglas in 'Magnificent Obsession' has focused on characters like Doctor Hudson and Bobby Merrick who are transformed after their encounter with the major personality that is Christ. From a state of misery, unhappiness and hopelessness they rise to a state of service and ministry unto unfortunate people. They show a positive attitude towards life than being pessimistic. They invest their lives in others. They transmit not only what they know but more importantly what they are. This transmission entails the imparting of a life.

The characters are directed towards a path leading to progression when by submitting themselves to God they find the ultimate goal of the Gospel. There is no question of belief but of experience. Religious experience is absolute. "No matter what the world thinks about the religious experience, the one who has it possesses the great treasure of a thing that has provided him with a source of life, meaning and beauty and that has given a new splendor to the world and mankind" [Jones].

Affirmative Possibilities in Unsurpassable Conditions

Language in India www.languageinindia.com
10 : 1 January 2010
Renie Johnson, M.A., M.Phil.
Affirmation of Life in Lloyd C. Douglas' *Magnificent Obsession*   329

From his effective portrayal of the possible redemptive factors and available remedial measures in human existence, Douglas proves his ardent faith in God and his transforming redemptive power. He visualizes affirmative possibilities even in the midst of seemingly unsurpassable conditions and asserts that life triumphs with God. The principle of loving God and fellowmen becomes one of the most confirming factors in many troubles and lonely life. This is in accordance with the views of Doctor George. D. Watson, who says "Divine love is to our spiritual nature, what blood is to our physical being -the essence of life and the source of health and strength, the very elixir of being".

Having given themselves to the Almighty, Randolph, Doctor Hudson and Bobby Merrick are emboldened to take from him forgiveness, grace, power and love. With faith in God they face all trials and tribulations with fortitude.

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Language in India www.languageinindia.com
10 : 1 January 2010
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Affirmation of Life in Lloyd C. Douglas' *Magnificent Obsession*   330

Language and Literature: An Exposition -
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Language in India www.languageinindia.com
10 : 1 January 2010
John George Athyal and Maya Dutt, Ph.D.
Effectiveness of Group Investigation Model and Simulation Model in Teaching English   331

Effectiveness of Group Investigation Model and Simulation Model in Teaching English

John George Athyal
Maya Dutt, Ph.D.

The Importance of Language Ability

The growth and development of an individual is greatly dependent upon that individual's ability to comprehend the language of his or her society and reciprocate effectively. For this to happen, individuals need to have adequate exposure and experience using the language of the specific society. When we use language for communication we must have a knowledge of the linguistic forms of the language we use and also knowledge of when, how and to whom it is appropriate to use the forms, i.e., a leaner should have not only linguistic competence but also communicative competence.

Chomsky observes:

> By grammatical competence I mean the cognitive state that encompasses all those aspects of form and meaning and their relation including underlying structures that enter into that relation, which are properly assigned to the specific subsystem of the human mind that relates representations of form and meaning. I assume that it is possible in principle for a person to have full grammatical competence and no pragmatic competence, hence no ability to use a language appropriately, though its syntax and semantics are intact. (59)

Situation in India – Past Methods Have Not Helped Improve Our Communication Skill

The problem of learning and using English in India mostly revolves around the adequacy of exposure and experience in using English.

Various methods were adopted in the classrooms. We need to evaluate these methods as to their ability to provide adequate exposure and experience in using English. Although the role of the teacher has undergone a drastic change, many of our teachers still remain as facilitators of examinations rather than facilitators of communicative proficiency.

Grammar translation method or memorization of vocabulary and sentences was the main technique that we employed in the past. By 1970 we experienced the influence of Structural Linguistics. Now we make use of computers and language laboratories. But all these have not yet

Language in India www.languageinindia.com
10 : 1 January 2010
John George Athyal and Maya Dutt, Ph.D.
Effectiveness of Group Investigation Model and Simulation Model in Teaching English   332

contributed to any significant change in the communicative competence and performance of vast majority of students.

Though we give due importance to English language in our school curriculum, the only English that our students learn at school is what they are taught in the English classroom. Students do not make use of their target language, English, freely.

Students should be made aware more intensely that the ultimate aim to make his students effective communicators. Teachers of English also should keep in mind that the ultimate test of their success lies in how their students communicate effectively with appropriate fluency, pronunciation, word choice, sentence construction and appropriate meaning and idiom. We should realize that our goal is to help students use English to meet their needs effectively, both as individuals and as employees/employers in wider fields of business, etc.

Because our success in learning and using English is not yet adequate to meet the demands of education, business, diplomacy and so on, we need to review the methods and models available and to seek to adopt more effective models.

Models and Modeling

From the dictionary meaning a *model* is a pattern of something to be made or reproduced and a means of transferring a relationship or process from the actual setting to one in which it can be more conveniently studied.

From the point of view of teaching, a model of teaching is a plan or pattern that can be used to shape curricula, to design instructional materials and to guide instruction in the class room and other settings.

The most important aim of any model of teaching is to improve instructional effectiveness in an interactive atmosphere and to improve or shape the curriculum.

Several New Models

Several models of teaching were made available through the research of Joyce and Weil. They were able to find a variety of approaches or strategies of teaching to match various learning styles.

Joyce and Weil assert, "Models of teaching are really models of learning."(7)

Kinds of Models

A model of teaching consists of guidelines for designing educational activities and environment. It specifies ways of teaching and learning that are intended to achieve certain kinds of goals.

Language in India www.languageinindia.com
10 : 1 January 2010
John George Athyal and Maya Dutt, Ph.D.
Effectiveness of Group Investigation Model and Simulation Model in Teaching English   333

Joyce and Weil group the models of teaching into four families:

1. The Social family.
2. The Information Processing family.
3. The Personal family.
4. The Behavioral Systems family.

The Social Model

The social models, as the name implies, emphasize our social nature, how we learn social behavior and how social interaction can enhance academic learning. Joyce and Weil emphasize the collective energy called synergy. This enables the students to generate a positive interdependence. Students share their views in groups.

The social models of teaching construct learning communities and these communities help those students who are weak or shy to express themselves in the target language, overcome their mental barriers. Co-operative behavior is stimulating not only socially but also intellectually. We can design tasks requiring social interaction to enhance language learning.

What Is Group Investigation?

Group investigation is the direct route to the development of the community of leaner. John Dewey developed the idea that education in a democratic society should teach the democratic process directly. This idea was further modified by Herbert Thelen. He believed that one should not attempt to teach knowledge from any academic area without teaching the social process by which it was negotiated.

Group Investigation has been used in all subject areas, and with learners all of all ages. In it, students are organized in to democratic problem solving groups that attack academic problems. The cognitive aspect of the learner is focused here. Rote learning or memorization has no room in this model.

The important figure in the effort to develop models for democratic process has been John Dewey. He proposed that group investigation should be the basic model for social and academic learning.

Co-operative Learning

The simplest forms of co-operative learning organize students to help one another respond to the cognitive and social tasks of the information-processing models of teaching. Joyce and Weil in *Models of Teaching* state that the model is designed to lead students to define problems, explore

Language in India www.languageinindia.com
10 : 1 January 2010
John George Athyal and Maya Dutt, Ph.D.
Effectiveness of Group Investigation Model and Simulation Model in Teaching English   334

various perspectives on the problems, and study together to master information, ideas, and skills-simultaneously developing their social competence. (13)

In this model students are encouraged to communicate freely; they control the discussions and arrive at a conclusion. Therefore it is intellectually better than the work done individually.

Constructing and Reconstruction Knowledge

The philosophers Gordon H.Hullfish and Philip G. Smith believe that knowledge is constructed and continuously re-constructed by individuals and group. Knowledge is constructed by the learner in relation to his experiences and also in relation to others. A classroom is considered as society and knowledge is constructed only when students interact with that community. It is through interaction that positive views emerge and they learn the general group skills. Man is a social being and a social being cannot act without reference to his or her companions. Man builds with other men the rules and agreements that constitute reality.

"The two concepts of (1) inquiry and (2) knowledge are central to this model."(Joyce and Weil, 79). Inquiry is stimulated by confrontation with a problem, and knowledge results from the inquiry.

The heart of this model lies in its formulation of inquiry. "Life in classroom takes the form of a series of inquiries. Each inquiry starts with a stimulus situation to which students can react and discover basic conflicts among their attitudes, ideas and modes of perceptions."(79)

The first element is an event the individual can react to and puzzle over-a problem to be solved. In the classroom the teacher can select content and cast it in terms of problem situations. Students must assume the dual roles of participant and observer, simultaneously inquiring into the problem and observing themselves as inquirers.

On the basis of this information, they identify the problem to be investigated, analyze the roles required to solve it, organize themselves to take those roles, act, and report and evaluate those results. Students face a problem and they formulate a study task with the help of an instructor. It is followed by independent and group study and finally they analyze their progress.

The teacher's role in this model is one of counselor, consultant, and friendly critic. It is the responsibility of the teacher to offer interesting topics for discussion. He should encourage group discussion and 'learner-creativity.'

Cybernetics Model

The word *cybernetics* was first used in the context of "the study of self-governance" by Plato in *The Laws* to signify the governance of people.

Language in India www.languageinindia.com
10 : 1 January 2010
John George Athyal and Maya Dutt, Ph.D.
Effectiveness of Group Investigation Model and Simulation Model in Teaching English   335

Cybernetic psychologists conceptualize the leaner as a self- regulating feedback system. Cybernetics comes from a Greek word meaning the art of steering. Cybernetics is about having a goal and taking action to achieve that goal. "The cybernetic psychologists interpret the human being as a control system that generates a course of action and then redirects or correct the action by means of feedback."(356)

Cybernetics guides the design of the models in the Behavioural Systems Family. The belief is that human beings are self-correcting communication systems that can modify behaviour in response to the feedback that they receive of the tasks done. These models concentrate on observable behaviour and clearly defined tasks and methods.

Simulations are working representations of reality. "They are constructed from descriptions of real life situations. A less-than-real-life environment is created for the instructional situation. The student engages in activity to achieve the goal of the simulation and has to deal with realistic factors until the goal is mastered"(Joyce and Weil, 21). They allow students to explore social or physical systems where the real things are too expensive, complex, fast or slow for teaching purposes. Simulation transforms the content of education from information to experience.

Role playing and simulation are extremely valuable methods for L2 learning. It encourages thinking and creativity; it allows students to practice language in an interesting manner and in a relatively non threatening setting.

Simulation model is an application of the principles of 'cybernetics'', a branch of psychology.

The Role of Feedback

In any given situation, individuals modify their behaviour according to the feedback they receive from the environment. They organize their movements and their response patterns in relation to the feedback. The essence of cybernetic psychology is the principle of sense-oriented feedback that is intrinsic to the individual and is the basis for self-corrective choices.

Here learning tasks are made much less complex than they are in the real world, so that the students may have the opportunity to master the various skills.

> Simulations should be given enough time for students to realize their importance and enough prominence in the outline of the syllabus for students to understand that simulations are a unique educational technique, particularly suited to language learning. It is useful to think of them as developing agents. They are in themselves a test as well as a learning device. They estimate the interactive language competence of the students. (Sharma and Tripat, 271,274)

Inhibitions and Barriers

Language in India www.languageinindia.com
10 : 1 January 2010
John George Athyal and Maya Dutt, Ph.D.
Effectiveness of Group Investigation Model and Simulation Model in Teaching English   336

The learners face a lot of communication barriers and they are always conscious of the listeners. This inhibition can be overcome if we adopt some educational simulations that enable students to learn firsthand from the simulated experiences built into the game rather than from teachers' explanations and lectures. Learners acquire language when they are exposed to large quantities of comprehensive input and when they are actively involved in the tasks.

Simulations used in the classroom are designed to provide educational benefits. Students are able to construct a bond between experience and expression. Their language may not be good but they try to narrate their experience in the target language itself. Success of this model of teaching is not measured based on how far the student was able to utter correct sentences in the target language, but whether they were able to cope with the communicative demands of the immediate situation.

How Simulation is Achieved

The simulation model has four phases: orientation, participant training, simulation and debriefing. In the orientation, the teacher presents the topic to be explored and an explanation of simulation. In phase two, the students start practicing. The teacher explains the different roles, rules and also the objective of simulation. The teacher should see that students attain the goal fixed earlier by him. This will be followed by a brief practice session to know whether the students internalized the rules given by the teacher. Next is the simulation operation stage where the students may receive feedback, evaluate their performance and then clarify any misconceptions. Finally, phase four consists of participant debriefing or reflective discussion which is the most important part of the task.

Guiding and Inspiring the Learners

The interest for language learning may be the basic factor influencing one's achievement in language skills. Such an interest may be fostered by familiarizing the individual with the use of the target language. The teacher should understand the dynamics of classroom communication; they should create a congenial atmosphere in the classroom.

Teaching is nothing but guiding and inspiring the learners. It is the responsibility of the language teachers to enable their students to think and interact in the target language. Motivation and presentation of the teachers affect the learning of language. Instead of the traditional methods of teaching, the teacher can adopt interesting methods of teaching and models of teaching are the best example for that. Group Investigation model and Simulation model mainly focus on developing communicative skills. The entire teaching – learning process will be a failure if the students are not motivated in the right direction.

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Language in India www.languageinindia.com
10 : 1 January 2010
John George Athyal and Maya Dutt, Ph.D.
Effectiveness of Group Investigation Model and Simulation Model in Teaching English   338

Language and Literature: An Exposition -
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Language in India www.languageinindia.com
10 : 1 January 2010
Kartik Sharma and Sandeep Panda
A Mathematical Treatment of Feministic Literature for the Prediction of Social Trends   339

A Mathematical Treatment of Feministic Literature for the Prediction of Social Trends

Kartik Sharma and Sandeep Panda

Abstract

The paper mainly aims at presenting an analysis of feminism and the effect of feministic literature on the society by game theoretic model and Fuzzy control systems for different periods in history.

The inferences drawn from the paper extol some groundbreaking ideas which could help in the development of a feministic society in time to come. The game theoretic models for all the periods predict that the Nash equilibrium lies in both the players, viz., Male Chauvinists and Feminists staying with their dominant strategy of not changing.

This motivates us to believe that literature can provide that external effort to move the equilibrium to one where the whole society is feministic in its outlook.

No Single Feminist Belief System

Skeptics sometimes make the mistake of 'battling a straw man', by attributing to one feminist the beliefs of another. There is no single feminist belief system. In a 1986 Congressional exit poll conducted by ABC News, 57 percent of women who'd voted described themselves as "feminist", apparently in the generic sense. They weren't organized around any particular leader, nor buying into any particular ideological platform. Individual feminists tend to pick and choose among available ideas.

Women's Movement and Feminist Movement

The "feminist movement" these days is synonymous with the larger women's' movement, which is primarily a leaderless demographic movement into the workplace, and a pervasive cultural shift brought about by greater economic independence. Feminism originally meant "pro woman". Today it has come to mean a commitment to achieving equality. Feminist writings can be anything written from a woman's perspective, or anything written from a nonsexist perspective by women or men.

Thus, in spite of all the discussions about the feminist idea, there is no single feminist idea. However, feminism is affected by some common generic factors and pursues certain

Language in India www.languageinindia.com
10 : 1 January 2010
Kartik Sharma and Sandeep Panda
A Mathematical Treatment of Feministic Literature for the Prediction of Social Trends   340

common ends. So even though the idea itself is an abstract one, its underlying factors can be understood to have a certain degree of objectivity. This objectivity allows us to quantify this concept to allow certain mathematical treatment.

Feminist Literature as Representative of the Degree of Feminism

We consider the amount of feminist literature both as a factor and a representative of the degree of feminism in the society. However, literature has an effect only on the literate sections of the society. This again, has a subtle division. While feminist literature has affected all that can read and does so, a survey conducted showed greater effect of such text on males than on females. The factor by which their perception differed was found to be 2.7 on a 10 point scale. Thus, both these factors had to be taken into account while quantifying feministic way of thought.

Definition of Feminism

Thus, we define a Feminism Index (I_f) as an index with a maximum value of 100 that determines the degree of prevalence of the feminist way of thought. The prevalence of feminism in the society at the end of a certain period of time can be understood to be a function of three variables.

> f = amount of feminist literature during a period
> l = the total literacy rate at the end of the period expressed as fraction
> l_m = literacy rate of males at the end of the period expressed as fraction

Calculating the Prevalence of Feminism

We vastly dwell on the assumption that females are intrinsically feministic. Hence, we discount 49.8% of the female population from these rigorous calculations. Thus among the male section of the society, the prevalence of feminism would directly be represented by the amount of feministic literature prevalent in the society. Thus, as a normalized index, we define the *femlit* index as

f = (Total number of feminist novels a period)/ (Approximate number of novels during base period)

Here, the base period can be assumed rationally. For our model, we have assumed the same as the period from 1950-2000. So now, the Feminism Index (I_f) is given by

$$I_f = [(f) + (f \times l) + (2.7 \times f \times l_m)]/4.7 \times 100$$

Language in India www.languageinindia.com
10 : 1 January 2010
Kartik Sharma and Sandeep Panda
A Mathematical Treatment of Feministic Literature for the Prediction of Social Trends   341

The factor of 2.7 a measure of how much feminist literature affects the average Indian male. This has been determined by a survey amongst representatives of various factions of the society.

This index can also be used determine the percentage of feminists in the society (P_f) at a particular time as

$$P_f = 49.8 + (I_f/100) \times 50.2$$

Radical changes in the Indian society in terms of feminist attitude have taken place in the span of the last century. That is why this model has been applied to the Indian scenario.

Period	F	L	l_m	I_f	P_f
1850-1900	8/76 =0.1053	.0530	.0980	2.9519	51.2819
1900-1950	4/76 =0.0526	.1833	.2716	2.1450	50.8768
1950-2000	76/76 =1.0000	.6538	.7956	80.892	90.4078

Base Period: 1950-2000
Source: Wikipedia, Census of India

We analyze the whole situation using behavioral Game Theoretic modeling since the situation can easily be modeled as a game of conflicting objectives and ideologies of the two players, each wanting to maximize its payoff (index defined).

With the data and the basic formulae in hand, the application of game theory as a social interaction between the two factions of the society has been formulated in form of a model, namely,

1. Feminists
2. Male Chauvinists

Assumptions of the Model

- There are only two kinds of people – one who is male chauvinist and others who are feminists.

- If some people change from either group to the other, all will switch to the group

Language in India www.languageinindia.com
10 : 1 January 2010
Kartik Sharma and Sandeep Panda
A Mathematical Treatment of Feministic Literature for the Prediction of Social Trends   342

- The game is considered to be static as the change would take a long time to take place

- Players are rational i.e. they want to maximize their payoff

- If a player chooses a strategy that is opposed to his natural strategy, we have to evaluate the reasons for the same.

Let us evaluate the If-Then algorithm of Fuzzy Logic for the scope of feminism in the future;

IF Feminist supporters continue to support feminism

Then situation will improve but chauvinist will not be happy and take steps to reduce the same i.e. there may be political/social unrest in country and this may result in more exploitation of women

IF Feminists give up the idea of feminism and adopt chauvinism

Then, the interests of whole women fraternity will be hurt and no equal rights could be achieved, the chauvinists will be happy

IF chauvinists start believing that the concept of feminism is right and adopt it

Then society will benefit and feminists will be happy. The women fraternity will be benefited and the situation is the one that is most desired.

Therefore we observe that the best way to support equal rights and status for women is to motivate chauvinists to support the cause of feminism. Now, that is a difficult task to be done and our research completely focuses on strategies that would increase the payoffs in the game theoretic model that encourages chauvinists to choose feminism as their long term strategy.

Period (1850-1900)

	Changes to chauvinism	Stays as feminist
Changes to feminism	1.48, 98.52	0, 100
Stays as chauvinist	50.2, 49.8	48.72, 51.28

Period (1900-1950)

	Changes to chauvinism	Stays as feminist
Changes to feminism	1.08, 98.92	0, 100
Stays as chauvinist	50.2, 49.8	49.12, 50.88

Language in India www.languageinindia.com
10 : 1 January 2010
Kartik Sharma and Sandeep Panda
A Mathematical Treatment of Feministic Literature for the Prediction of Social Trends   343

Period (1950-2000)

	Changes to chauvinism	Stays as feminist
Changes to feminism	40.61, 59.39	0, 100
Stays as chauvinist	50.2, 49.8	9.59, 90.41

Thus, all the 3 models have an equilibrium point at the right bottom corner where both the players continue their state of mind as a feminist or chauvinist.

Conclusion

Thus, according to classical static model of game theory, no party has any incentive to defect from their social group. However history tells us that feminism way of thought has been on the rise. This can be explained only by the fact that while the chauvinists themselves have no incentive to defect, they are motivated by their contemporary feminists, who have an option to increase payoffs by turning male chauvinists into themselves. This is the way for asymptotic approach towards a perfect society with gender equality.

Another notable fact is that the situation did not change visibly in the period of 1900-1950. During the same period, we notice a decrease in feminist literature. So even though the rest of the factors increased about threefold, there was a net decrease in feminism thought in the society. This signifies the importance of feminist literature in bringing about equality of sexes; and on a broader outlook, social change.

Limitations of Study

There are some limitations of this whole mathematical approach:

1. The factors considered for the definition of the feminism index (I_f) are dominant, but not extensive. Hence, this is an approximate model. To construct a more accurate model, more factors have to be taken into account and rigorous calculations have to be employed.

2. While a time based change in feminist thought has been taken into account, fractional changes in a particular time frame has not been taken into account. However, this treatment is not possible in predicative logic and requires a more comprehensive fuzzy based approach.

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Language in India www.languageinindia.com
10 : 1 January 2010
Kartik Sharma and Sandeep Panda
A Mathematical Treatment of Feministic Literature for the Prediction of Social Trends   345

Language and Literature: An Exposition -
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Multiple Intelligences and Second Language Learning

S. Diravidamani , M.A. Candidate

Language acquisition is an interactive process. Language is a social interchange, interpersonal and intrapersonal intelligences interact in complex and subtle ways during the communication process. Interpersonal intelligence can be seen to play a key role in second language learning as well.

There happens to be a lot of ELT theories being practiced in the class room situation for learning a second language. All theories focus only on language acquisition but not leading to the development of intelligences.
.
The Focus of This Paper

This paper focuses on using multiple intelligences in acquiring second language. I take a few stanzas of the poem 'The Fly' by William Blake and analyze the poem linguistically and involve my student-friends to interact so that inter and intrapersonal intelligences can be built in.

This is possible in a class room situation where students can easily be made to develop their intelligences and learn the language.

Multiple Intelligences Theory

Multiple Intelligences Theory, proposed by Gardner (1983), redefines the intelligence by valuing many more abilities that seem to be irrelevant for intelligence test but actually are essential for life. Thus, we have more than one intelligence and each one is responsible for a different domain and therefore they make everyone unique and special.

These intelligences are

1.   Linguistic Intelligence (Word Smart)
2.   Logical – Mathematical Intelligence (Number / Reasoning Smart)
3.   Spatial Intelligence (Picture Smart)
4.   Bodily Kinesthetic Intelligence (Body Smart)
5.   Musical Intelligence (Music Smart)
6.   Interpersonal Intelligence (People Smart)
7.   Intrapersonal Intelligence (Self Smart)

Varying Degrees of Possession

According to Gardner, each person possesses all the seven intelligences to varying degrees. This does not mean that we may be highly developed in all seven areas – it is particularly important to remember this in relation to second language learners.

We may be highly developed in one or two intelligences, moderately developed in one or two and underdeveloped in the rest. Each intelligence functions in ways unique to each person; no one is the same as anyone else.

We All Can Develop All Seven Intelligences

Gardner suggests that everyone has the capacity to develop all seven intelligences to reasonably high level. This is encouraging for language educators.

Second Language Learning and Multiple Intelligences

Success in helping the second language learners including linguistic intelligence is a combination of the right environmental influences and quality instruction. Both of these are factors we can help control. Intelligences work together in complex ways. Because no intelligence exists by itself, language learning activities may be successful because they actively encourage the use of several intelligences.

Teaching a Poem to Develop Multiple Intelligences

I have taken few stanzas of William Blake's poem, **"The Fly"** for the analysis of intra and interpersonal communication.

Little Fly,
Thy summer's play
My thoughtless hand
Has brushed away.

Am not I
A fly like thee?
Or art not thou
A man like me?

After giving a small introduction to the poem the student-friends were asked to analyze the poem. They came out with a lot of ideas. This made them learn the language unconscioulsy. Also this activity helped them to think and develop their intelligence.

After getting the responses from the student-friends, I gave my own analysis of the poem. This is a chance given to the individuals to interact with their own self and thus to express their ideas.

How These Intelligences Help in Learning the Language?

- Individuals are made to think
- Interaction comes through the expression of ideas
- Language plays a major role in the process of thinking and expressing
- Thus language gets developed without the knowledge of the individual

Traditional Activities and Learning a Second Language

The two traditional language learning activities like "Twenty Questions" and "Strip Story" help to learn language easily. Perhaps one reason they are so popular is that several intelligences are needed to carry out each activity.

In "Twenty Questions," students have to name the object or animal pinned on their backs. Everyone else knows the word on the student's back, but the student does not. Students find out by milling around, asking classmates "yes/no" questions until they discover who or what they are.

In the "Strip story" activity, each student receives a slip of paper containing part of a story. Students memorize their parts, give back their slips, and then proceed to line up and put the story back in the proper order. In these activities the students use linguistic, spatial, interpersonal, bodily-kinesthetic and logical-mathematical intelligences.

Conclusion

This approach of Multiple Intelligence proves very effective in second language learning. I am also very positive that if this methodology is being adopted in classroom situation, there will be a lot of opportunities for language learning. In addition I also witnessed that there happens to be a lot of interaction among the student community because this approach invites students to readily partake in the language role play. This method of teaching helps motivate the students to involve themselves in the process of language acquisition.

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Language in India www.languageinindia.com
10 : 1 January 2010
N. Jaishree, M.A., M.Phil., Ph.D. Candidate
Amitav Ghosh's *The Circle of Reason*   350

Amitav Ghosh's *The Circle Of Reason*
A Study of Diaspora

N. Jaishree, M.A., M.Phil., Ph.D. Candidate

An Elder Statesman among Indian Writers in English

We view Amitav Ghosh as an "elder statesman" among Indian writers in English. His work has received wide critical acclaim: winning several prizes and major nominations. His novels deal with interesting themes set against historical backdrops.

Ghosh's roots are in journalism and academic writing, investigations and analysis, a revelation of subterranean connections and patterns. But first and foremost, and overriding all the many ideas that inform his work, are his characters whose lives engage us and take us to some richly imagined places and times.

The Circle of Reason

Ghosh's first novel, ***The Circle of Reason***, follows the fortune of a young weaver, Alu, who is brought up in a Bengal village. After a false accusation that he is a member of a violent extremist group, he flees westwards, first to a fictional Gulf state and later to Algeria.

Elements of the Story

The first section of the novel contains a number of incidental observations on Indian migrations. Balaram's birth year 1924, for example, reminds the narrator of crucial moments in the history of Indian emigration to the West, the Canada's colonial government decided not to admit "eight thousand Indians … after deciding that the ancient purity of Canada could not be endangered by Asiatic immigration."

Ghosh also provides several instances of internal Diasporas in this part of the novel. The people of Lalpukur, for example, had been "vomited out of their native soil" in the carnage connected with the partition of India; within the narrative time of the novel they witness once again the spectacle of people being "dumped hundreds of miles away" because of the civil war that led to the emergence of Bangladesh.

The Story of Alu, the Wanderer, Seeking a Home

Ghosh's diasporic consciousness comes out most clearly in the central section of the novel where Alu has to roam all over the India and the Middle East. Within India, Alu moves first to Calcutta

Language in India www.languageinindia.com
10 : 1 January 2010
N. Jaishree, M.A., M.Phil., Ph.D. Candidate
Amitav Ghosh's *The Circle of Reason*   351

and then to the south, always just managing to elude the police and Das till he finally reaches Mahe, the southernmost part of India's west coast.

Having reached land's end, Alu, still trying to evade arrest by the Indian police, takes the ultimate diasporic move – he leaves the country behind and sails over the Indian ocean to Al-Ghazira.

Hazards of Migration

Alu's journey across the Indian Ocean on a mechanized boat allows Ghosh to depict the risks endured by thousands of Indians who leave their native land in search of a prosperous future. Illegal emigrants hazard their lives voyaging on frail vessels.

Alu's particular boat also bears witness to the wide range of social types who make the dangerous crossing in pursuit of economic security: among the passengers are a professor, a travelling salesman, and a madam and her girls, one of whom is even pregnant.

Dreams and Desperation

Ghosh takes time to emphasize the desperation and the dreams that move these people. A pregnant woman, for instance, had been lured to al-Ghazira by someone who has made her innumerable promises –"Your child, Your child will be this, it will be that, it will have houses and cars, and multistoried buildings; it will be a Ghaziri by birth."

Zindi, the madam on the boat, also describes her success in attracting people to her establishment in Al-Ghazira: "I can find any man a good a job. And as for women they find me and come running".

The Archetypal Nature of the Journey

As the boat bearing this batch of hopefuls approaches the quintessential Middle Eastern boom city of Al-Ghazira, Ghosh emphasizes the archetypal nature of its journey. It is doing what hundreds of other boats have been doing for a century and a half "carrying … an immense cargo of wanderers seeking their own destruction in giving flesh to the whims of capital".

Death of Individuals and Their Dreams

The Al-Ghazira section of the book offers fresh evidence of Ghosh's fascination with a diasporic consciousness and the precarious lives led by migrant workers.

This section begins with a description of burial of Alu in the rubble of the building – The Star. The multi commercial complex collapses due to false workmanship. When Alu is buried in the debris of a newly built commercial complex that collapsed, he is saved by an antique sewing

Language in India www.languageinindia.com
10 : 1 January 2010
N. Jaishree, M.A., M.Phil., Ph.D. Candidate
Amitav Ghosh's *The Circle of Reason* 352

machine on which a huge slab of falling concrete comes to rest "just a hair away from his nose" (TCR).

A Chronicle of Al-Ghazira

Al-Ghazira, in fact, is a phenomenon of which Ghosh is one of the first chronicler: the exodus of thousands of men and women of the Third World to the Middle East in search of an alternative, and viable, future.

A cross-eyed egg-seller is said to be able to see Cairo and Bombay simultaneously. Disabled persons, Filipino faces, Indian faces, Egyptian faces, Pakistani faces, even a few Ghazira's faces. a whole world of faces.

Indeed, certain parts of Al-Ghazira have the cosmopolitan hustle and bustle of a contemporary vanity fair. It is almost as "though half the world's haunts had been painted in miniature along the side of the single street of the city".

Although these faces and the places have filled the desert spaces of the Middle East, they have not been able to make Al-Ghazira into a home, because there were problems everywhere, no matter what you were paid, and because "foreign places are all alike in that they are not home. Nothing binds you there".

The Magic Realism and the Protagonist

Alu is indisputably the main protagonist, the glue that holds a nomadic novel together, but, for much of the action, he is the silent centre around which an abundance of other stories are told.

Many of these include fabulous elements and, although Ghosh never departs from the bounds of what is strictly possible, the use of fantasy suggests a world-view that has affinities with both contemporary magic realism and a range of South Asian narrative traditions.

Ghosh is adept at twisting and turning his narrative line. Eventually the story climaxes in the al-Ghazira section with a confrontation that will see Alu, an idealist like his uncle, being routed by the forces of the capital. Alu's campaign to destroy the power of money which Alu has identified the root of all evil, is crushed. However Zindi manages to extricate Alu, herself and Kulfi and Boss, two other members of the household, from the mess created by Alu's quixotic scheme, and eventually they all end up in the little town of El-Qued at the northeastern tip of the Algerian Sahara.

Language in India www.languageinindia.com
10 : 1 January 2010
N. Jaishree, M.A., M.Phil., Ph.D. Candidate
Amitav Ghosh's *The Circle of Reason* 353

Return to Realism of a World Full of Suffering and Injustice

In El-Qued, the fugitives come across the Vermas, two Indian doctors who have taken up jobs in the Algerian desert. Mrs.Verma is delighted to see the fugitives, because Kulfi appears to be just the woman she wanted to cast as the heroine of her production of a Bengali dance drama.

In the desert town of El-Qued The Circle of Reason is completed. Mrs. Verma, brisk and nonsensical, manages to disabuse Alu of the dream of a world purified by rational methods. The most important thing, we learn, is to "try to be a better human being". The only hope is "to naje di di wutg wgat we've got."

Not surprisingly, at the end of Ghosh's first novel, his major characters resume their travel again, disburdened of false dreams. Zindi and Alu head for "home" via Tangiers. Das joins them as he moves forward for a migrant's life in Germany. He will accompany Alu and Zindi till Tangiers, where migrating birds fill the sky as they make their annual flights.

A Story of Metaphors – The Journey

The characters are converted into possible metaphors. Their quest is for a specific structuring of their entity in the totality of their experience. however trivial and absurd it is. The characters achieve this appropriation of their significance through their creative capabilities while the novelist himself realizes this through magic and irony and by diverting some of his story telling abilities to the characters who move in exotic settings.

The story abounds in bizarre moments but is basically a serious attempt to deal with man's delusive quest for reason within the context of contemporary Diaspora that has taken countless Third World workers and professionals across continents in quest of a better life.

Not that Ghosh's treatment of these themes is unfailingly interesting. At over four hundred pages, the book is bound to strike most readers as overlong and overwrought. Ghosh focus is at times blurred, and he fails to sustain the narrative pace on more than one occasion.

The journey as a motif runs throughout the novel and unites the three parts of the novel. Characters cross borders "with almost the biological necessity, if not always with the ease and nonchalance of migratory birds".

This motif is particularly associated with Alu who is on the run having been branded an extremist by the police and moves from Lalpukur to Kerala and then sets off to Al-Ghazira in the Middle East along with a number of characters who are in search of material wealth and more opportunities. Travel itself is converted into a homeland.

Language in India www.languageinindia.com
10 : 1 January 2010
N. Jaishree, M.A., M.Phil., Ph.D. Candidate
Amitav Ghosh's *The Circle of Reason*   354

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10 : 1 January 2010
P. Nagaraj, Ph.D. and Sindhu Thamban
The Role of Multimedia in Teaching Writing in English   356

The Role of Multimedia in Teaching Writing in English

P. Nagaraj, Ph.D. and Sindhu Thamban

Role of Computers and a Welcome Change in Teaching Strategies

We notice the rapid growth in educational technology these days. This helps language teachers to have access to a variety of technological assistance in achieving their educational goals. Use of computers in ELT is one such aspect of modern educational technology that brings about a change in the educational and social roles of the teacher and learner.

The knowledge and skill with which a resourceful teachers use tools such as multimedia add another dimension: role of a technician and a professional. In the past Indian teachers in general were more conservation, shunning new strategies, and they tended such strategies that gave them a sense of security. This limited the overall effectiveness of the teaching programme. Hence, an effective blend of traditional and innovative instructional strategies is a welcome change.

Focus on Fluency and Productivity in Writing

Taking our steps further to adopt new strategies, authors of this article made an attempt to teach story writing by using the process *genre* approach, a recent trend in teaching writing.

The learners were made to perform the communicative task of constructing a story, using an outline. A short story is well established genre with distinctive and thematic features. The story-writing task was chosen as it was one of the tasks the learners are asked to perform in their examination. Moreover, it provides ample scope for enhancing the learners' written communication skills.

Limitations of the Oral Medium

Certain limitations were felt in bringing about the desired effect while working only the conventional tools. The teacher could only provide a topic of specific situation through verbal medium. The learners had to imagine the situation with the help of hints provided to them. They would be deprived of the power of visual imagery turning intuitions into mental pictures.

Winter scenery was displayed on the screen showing snow on the roofs, tree tops, and everywhere. And students are enabled to visualize how winter will be, for example in the

Language in India www.languageinindia.com
10 : 1 January 2010
P. Nagaraj, Ph.D. and Sindhu Thamban
The Role of Multimedia in Teaching Writing in English   357

Himalayan regions. In the next scene, the spring season was displayed with budding flowers, greenery and sunshine. It was also visualized with the help of multimedia.

Help from Multimedia for Writing

Helping the students learn the process of writing involved activities such as composing, revising and editing. But these steps are laborious and time-consuming in the traditional classroom. Also another important aspect of teaching-writing process, namely, immediate feedback could not be provided. Above all, the interest and motivation of the learners could not be sustained for a longer period.

All these shortcomings may be overcome if the teacher has access to multimedia. Hence an attempt was made to suggest how, with the help of multimedia software, story writing can be taught in a more motivating and rewarding manner.

Story-writing with the Help of Multimedia

Hints from the short story **'The Gift of the Magi'** by O'Henry were given and students were asked to develop it into a story.

This type of help through the verbal medium alone could not bring about the desired result as stated earlier. So, the same story was presented with the help of multimedia. Multimedia may be effectively exploited by a resourceful teacher to help the learners, experience the subtle emotions and abstract concepts with which the story is packed. The deeper the learners' experience of these emotions, the more refined will be their expression. When experience and expression go hand the communication will be effective.

Several Strategies were Noticed!

At the idea generating level the learners tended to use "Knowledge Telling" strategy while writing. They asked the question what next and formed their narrative in a linear order. Then they analyzed the question, "What happened next" and narrated the events in a story in sequential order.

The process of "knowledge transforming" is activated in a classroom when multimedia is used by providing aural and visual cues with which the learner may form a mental picture of the entire story.

Language in India www.languageinindia.com
10 : 1 January 2010
P. Nagaraj, Ph.D. and Sindhu Thamban
The Role of Multimedia in Teaching Writing in English   358

Use of Computer

These processes can be taught easier by making the learners use a computer to write. Writing on a computer has become a combination of adding, deleting, cutting, pasting and correcting. It helps the student to check spelling, grammar, layout, and style.

Thus, the use of computer may have some positive effect on teaching and learning writing in the classroom by changing the very nature of writing. The challenge for teachers is to make judicious use of the machine. The machine is always under the control of the teacher. Hence the need of the hour is to find out new ways of working that makes use of the advantage of the different abilities of man utilizing machines and multimedia.

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Language in India www.languageinindia.com
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The Role of Multimedia in Teaching Writing in English   359

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10 : 1 January 2010
K. Yugandhar, Ph.D., V. Srinivas, Ph.D. and A. Ramakrishna Rao, Ph.D.
Convenience and Complexities of Computer-Aided Language Learning 360

Conveniences and Complexities of Computer-Aided Language Learning

K.Yugandhar, Ph.D.
V. Srinivas, Ph.D.
A. Ramakrishna Rao, Ph.D.

Abstract

Computer Assisted Language Learning is a relatively new and rapidly evolving academic field that exposes the role of information and technology involving in language learning and teaching. Computers provide excellent ambience conducive to second language learning in any aspect of the target language, be it vocabulary, composition, pronunciation or other linguistic and pragmatic skills. But many English teachers believe that the use of computer software and programs cannot become the premier part of their arena. Some suggestions to reconcile these opposing viewpoints are suggested.

An ideal CALL courseware remains not an alternative but an extended application in reinforcing classroom activities. Eventually, CALL will enable students to receive individualized attention from both teachers and machines to a degree that has hitherto been impossible.

Key words: Computer Assisted Language Learning – Conveniences in using CALL – Complexities in utilizing CALL facilities – Complexities or Challenges of the transition period

Introduction

The paper focuses on:

> i. Computer Assisted Language Learning – a premier tool to impart language skills.
> ii. Conveniences in using CALL for mediation between teacher and students.
> iii. Complexities in utilizing CALL facilities and how to deal with the same.

What is CALL?

CALL, Computer Assisted Language Learning, is a relatively new and rapidly evolving academic field that exposes the role of information and technology involving in language learning and teaching.

Evolution of the field can be broadly categorized into three phases, namely, Behaviorist, Communicative and Integrative.

The Uses of Computer in Different Phases of Learning

Language in India www.languageinindia.com
10 : 1 January 2010
K. Yugandhar, Ph.D., V. Srinivas, Ph.D. and A. Ramakrishna Rao, Ph.D.
Convenience and Complexities of Computer-Aided Language Learning   361

In the Behaviorist phase, the computer is used as a vehicle for delivering varied instructional materials to provide a lot of information to take the role as a tutor.

In the Communicative phase, the computer is used for practicing skills with simulated programmes and software providing students with a greater degree of choice, control and interaction.

In the Integrative phase, multimedia and Internet are used to enable Listening, Speaking, Reading and Writing skills to be combined in a single integrated activity with the learner exercising a high degree of control over the path that they follow through the material.

Reluctance to Use CALL

Computers provide excellent ambience conducive to second language learning in any aspect of the target language, be it vocabulary, composition, pronunciation or other linguistic and pragmatic skills. But many English teachers believe that the use of computer software and programs cannot become the premier part of their arena.

Conveniences Provided by CALL

i. **Autonomy**:

Students of the same class never have the same standard, interest, background and capacity of learning. CALL provides self-instructional tasks that let them master the prerequisite skills and course objectives at a speed and level as per their own needs and capacities.

Various materials can be selectively provided to various learners based on their speed and mastery through the computers. Students try to acquire language skills using those materials according their interests, needs and capacities. They need not compare themselves with other students to feel inferior or superior to others, but can only concentrate on their internal learning practice. Some students concentrate on basics, some others practice on their weak areas of previous learning, and some other students learn new areas like stress and so on. Thus, CALL acts as a tutor and guides the learner towards the personalized learning while adapting the material to their own needs. CALL provides individualized instruction.

ii. **Not Mere Imitation**:

Generally, language is learnt by imitating the model speakers, learning and using by trial and error method. Earlier, the teachers in language classrooms were concentrating on practicing through repetition of exercises to memorize language techniques. Students were forcibly doing the activities either with internal or external motivation. CALL provides activities with unending variety to impart language skills making language learning more interesting, entertaining and attractive.

Language in India www.languageinindia.com
10 : 1 January 2010
K. Yugandhar, Ph.D., V. Srinivas, Ph.D. and A. Ramakrishna Rao, Ph.D.
Convenience and Complexities of Computer-Aided Language Learning   362

The activities include (a) using the computer programs to stimulate conversations, writing or critical thinking and (b) using the computer as a tool or workhorse. Examples include word processors, spelling and grammar checkers. High speed networks provide access to authentic cultural material to familiarize themselves with the culture of the native users of the target language.

Multimedia, a powerful combination of text, graphics, cartoons, animated graphics, and sound helps the teacher facilitate language learning environment in CALL laboratory. Tedious drills of various elements of the language now become interesting and the students recognize their present level and try to reach the desired level in using language skills with the force of imitation.

iii. **Learning at one's own style**:

Every student is a unique person and has own ways of acquiring language skills. The pedagogical method used by teacher may not be palatable and interesting to every learner. It's impossible to teachers to personally identify and teach every student in their own learning style. CALL facilitates providing materials compatible with various learning styles.

Students have a choice to choose suitable materials according to their need, interest and style of learning and learn various dimensions of the target language.

As students use the material that suits their own style of learning, they get involved and find the learning easier and interesting.

To cite an instance, the computer can provide an exciting rapid-fire drill for one student and a calm, slow-paced mode of presentation for another.

iv. **Instantaneous response to the activities makes learning faster**:

Students amend their previous erroneous practices, habits and usages through teacher's corrections. Due to various reasons, responses/corrections to the students' performance are often delayed and at times ignored. Teachers also may not show consistency in their evaluation process and the phenomenon of amending mistakes/errors gets slower. Here, in the CALL laboratory, the corrections of students' mistakes are made instantaneously with the helping hand of technology. The learning process is swift with spontaneous corrections and consolidating the correct basics in the language.

v. **Error Analysis**:

Computer database can be used by the instructor to classify and differentiate the type of general errors as well as errors committed by learners on account of the influence of their first language (as well as any other language they've already learned to some extent). And thus the teachers can determine the most common errors cross-linguistically and more specifically, the particular form of a particular error type within a particular language group.

Language in India www.languageinindia.com
10 : 1 January 2010
K. Yugandhar, Ph.D., V. Srinivas, Ph.D. and A. Ramakrishna Rao, Ph.D.
Convenience and Complexities of Computer-Aided Language Learning 363

One such study conducted reveals interesting findings, for example, that in subject-verb agreement errors the base form of verb was over generalized incorrectly more often than the -s form by all speakers.

Also, Telugu writers typically omit the articles a/an more often than others. A computer can analyze the specific mistakes the students make and can react in a different way from the usual teacher. This leads the student not only to self-correction, but also to understand the principles behind the correct solutions.

vi. **Guided and Free Writing**:

A word-processor in the computer can be very effective in teaching guided/free writing activities. The ability to create and manipulate text easily is the principle on which the word-processor programmes are founded. In this manner, the word-processor encourages practice in guided or free writing activities together with a number of sub-skills which comprise the writing process. Aspects of paragraphing, register, style, cohesion, rhetorical structure, lexical choice and expression can all receive attention without requiring the user to learn different programmes.

The advantage is that the teacher can direct the students' writing without exerting total and rigid control, allowing for freedom of expression within certain boundaries. Insight into grammar, vocabulary, punctuation, can also be developed in the CALL laboratory.

Complexities in Using CALL

i. **Students' comparison**

Teacher vs. Computer: In spite of its glaring merits, the prospect of CALL has troubled teachers more. Perhaps, the major cause of their worry might have developed from the basic problem of accessibility.

Often the computers have been kept in Science or Mathematics department causing a real and psychological distance in the minds of the English teachers.

Nevertheless, many see computer as a threat not only in terms of its power to replace the traditional skills, which the language teachers promote, but also the teacher himself.

Furthermore, the teacher may seen rolled down to the position of a facilitator/moderator instead of being a sole dependable guide. In addition, the computer-student interactive learning not only allows the possibility of role changes, but also alters concentration from the teacher to the students' activities and eventually to students. That is, the students literally turn their back to the teachers, and silence is now on the part of the teacher until called for assistance. Yet this role reversal can be exploited, since, it allows the classroom to become far more "learning centered" than" learner centered".

Language in India www.languageinindia.com
10 : 1 January 2010
K. Yugandhar, Ph.D., V. Srinivas, Ph.D. and A. Ramakrishna Rao, Ph.D.
Convenience and Complexities of Computer-Aided Language Learning   364

ii. CALL versus Conventional Class:
Computer-Assisted Language Learning (CALL) contrasted with Language Learning in conventional class, demands certain extra-skills such as typography, graphic design, or paper making and the lack of which panics the teacher and the taught alike.

The differences of the settings in traditional class and computer-supported class are illustrated as follows:

	Traditional Class	Computer-Supported Class
Lay out	Matrix	Matrix / rectangular along the walls
Teaching tools	Blackboard, chalk, audiotapes and projectors.	Computers, LAN, hardware, projectors
Materials	Text book, handouts	Software in audio and video form
Communicative activities	Imaginative role-play with teachers guidelines	Simulated activities by imitating real life situations
Student-teacher interaction	Personal, many-one	Personal, one-many
Role of student	Passive, acts as per the directions of the teacher	Active, takes more decisions during the activities
Role of teacher	Mentor to run the class	Facilitator of methods and materials

Problem or Challenge?

Yet, these complexities should be seen in the backdrop of a developmental stage of computerization of individuals and institutions and as a temporary phenomenon. The next generation of teachers and learners will be part of a computer generation. They will take for granted the skills demanded by computer technology and handle it as coolly as switching on a tape recorder or watching a television.

Similarly, the learners change their attitude while attending CALL laboratory in nearer future and this makes the teacher exploit the situations completely through apt material and methods.

Language in India www.languageinindia.com
10 : 1 January 2010
K. Yugandhar, Ph.D., V. Srinivas, Ph.D. and A. Ramakrishna Rao, Ph.D.
Convenience and Complexities of Computer-Aided Language Learning   365

The teachers would ensure that they are the ones in control of educational software by becoming involved in the development process and rejecting those programmes which do not serve their needs. For that reason, the onus is on the teachers to update themselves with the upcoming developments in the concerned field to extend their teaching potentialities.

Conclusion

An ideal CALL courseware remains not an alternative but an extended application in reinforcing classroom activities. Apart from relying on the ability of educators to create suitable CALL courseware, the effectiveness of CALL depends on the teachers' readiness to adopt new attitudes and approaches towards language teaching.

The teachers should avoid being skeptical about the use of computer in language teaching and begin to re-evaluate their methods in the light of computer's influential teaching potential and boldly address the present day challenges.

Computer can assist teachers if it is seen not as a replacement for their work but as a supplement to it. By the way, the computer, will not replace the language teachers, but, used creatively to relieve them from tedious tasks.

Eventually, computers will enable students to receive individualized attention from both teachers and machines to a degree that has hitherto been impossible.

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Convenience and Complexities of Computer-Aided Language Learning   366

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Convenience and Complexities of Computer-Aided Language Learning   367