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TIME

An Insightful View from Philosopher, Educationist and Entrepreneur
Jimmy Teo

The trio paradoxes of time:
Expensive, priceless & free

For those working, time is money
Some work longer hours for more money
Some work shorter hours & demand more money
Few work for no money.

For the professionals
Time is money;
They charge fees by the minutes or hours
Until they retire or expire or go crazy.

To those sick, time is long suffering
Wishing to be well soonest or die quickest;
And when they got well, they forgot their previous pains
Lapsing into sickness again due to poor discipline.

Time cannot be purchased;
Sooner or later, all must die
And then, become memories
Only memories.

Time moves forward, not backwards;
We have the choice in this short journey
To enjoy or destroy
To relish in grace or perish with disgrace.

The beauty of time
Is that we can reflect & retrospect
From historical pasts of human successes with fragility;
Avoiding their errors.

Over time, all greedy & dishonest people
Must pay their dues
In jail, disgrace, poverty & sometimes insanity
Sadly affecting many, especially their families.

Punctuality marks a man from a beast;
Keeping good time is respect & courtesy,
And being early for any appointment
Provides calm with less anxiety.

We can therefore determine to spend quality time
To be healthy, hearty, humble, honest, considerate, sweet & kind
Infused with serenity sublime
Touching & inspiring many to be likewise.



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The Acquisition of the Comparative and Superlative Adjectives by Jordanian EFL Students

Alaa Al-Maani, M.A., Ph.D. Scholar

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Abstract

This study examines the acquisition of the comparative and superlative adjectives by Jordanian EFL students. The data were collected from two groups of Jordanian EFL students, i.e. 30 tenth graders and 30 second year university students. Each group consists of 15 males and 15 females. The participants were given a questionnaire of 20 sentences which cover the regular rules for forming the comparative and the superlative forms using novel nonsense adjectives. According to the findings of the study, university students showed that they master the rules to some extent more than the tenth graders. The overall performance of both groups is better when it comes to monosyllabic adjectives; however, when adjectives are polysyllabic, students' performance becomes worse. On the other hand, slight difference in favor of female was found in terms of students' gender.

Key words: Jordanian EFL, comparative and superlative adjectives, female and male difference

1. Introduction

English comparative and superlative adjectives formation are phonological processes that follow specific morphological rules which must be applied in order to form the correct adjective form. Comparatives are used to differentiate between two persons, objects, or places. In order to provide the correct comparative form, specific rules must be followed. First, if the adjective is monosyllabic, one adds (-er) at the end of the adjective, e.g. "small-smaller". Second, if the monosyllabic adjective consists of a (consonant, vowel, and consonant) form, one must double the last consonant and add (-er), as in "fat-fatter". Third, if the adjective ends with (-y), one needs to omit the (-y) and add (-ier), as in "funny-funnier". Fourth, if the adjective is polysyllabic; consisting of more than two syllables; whether it ends with (-y) or not; one must add "more" before the adjective, as in "expensive- more expensive" and "satisfactory-more satisfactory". Nevertheless "than" is the most important

word to be included when comparing between two entities. For example: The elephant is bigger than the ant.

On the other hand, the use of the superlative is significant when showing the differences between three or more persons, objects, or places where one entity is superior to the others. The superlative formation process follows a certain set of rules somehow similar to those followed for comparatives. First, if the adjective is a monosyllabic adjective; consists of no more than two syllables, one must add (-est) to the end of the adjective as in “small- the smallest”. Second, if the adjective is formed of CVC the last consonant is doubled and (-est) is added at the end, as in “big-the biggest”. Third, if the adjective ends with (-y), one must delete it and add (-iest). Fourth, if the adjective is polysyllabic, whether it ends with (-y) or not, the expression “most” must be used before the adjective. For example: “The lion is the most courageous animal in the jungle”. Besides, “the” must precedes the desired superlative form. However, there are exceptions for the comparative and superlative adjectives. As for comparatives, we have “good-better than” and “far-farther than”, etc. and for superlatives, e.g. “good-the best” and “far- the farthest”, etc.

The study reported here aims at examining whether Jordanian students are able to apply the adjectives formation rules to new adjectives, and whether their academic level and gender play a role in this process. Specifically, it seeks answers to the following questions:

- 1) To what extent are Jordanian EFL students able to apply the comparative and superlative rules of adjectives to new nonsense words?
- 2) Is there a difference between the 10th graders and second year university students in their ability to form adjectives?
- 3) Is there a difference in students' ability to form comparative and superlative adjectives that can be ascribed to gender?

2. Literature Review

Berko (1958) was the first to examine the adjectival inflections in an experiment conducted on native English children aged 4-7 years old. Part of her extensive research on children's acquisition of the English morphological rules, children were asked to provide the comparative and superlative forms of nonsense adjectives, e.g. *quirky. For instance, the child was shown dogs that were increasingly *quirky and expected to say that the second was *quirkier than the first, and that the third was the *quirkiest”. The results were not as she

expected, as only one child out of eighty was able to provide the correct form. Only under certain conditions where the experimenter provided the child with the form *quirkier, s/he was able to supply the (-est) form. However, this was successful with only 35% of all children. Berko (1958) concluded that children do not have these patterns under control as they have to be provided by both the adjective and the comparative form. It might be the case that such forms are little used by children as they are still acquiring such inflectional processes.

Selby (1972) conducted a similar study to Berko's (1958). Two samples of subjects were tested, adults and pre-school children. Selby's pre-school subjects were aged between 3 years and 6 months and 15 years and 6 months, where gender was not a variable. She used the same wording outlined by Berko, but with non-colored drawings. As suggested by Selby (1972), adults and children over the age of 8 need to be tested in small groups and completed the test in written form, whereas Children below the age of 8 should be tested individually. The study indicated that some of the morphological rules were already well developed, some were partially developed and some "are virtually non-existent before school entry and up to the age of about 10" (Selby 1972: 297). Concerning the comparative and the superlative, most of the tested rules reached a ceiling at about the age of 12, but even adolescents of the age of 14 or 15 were found to be still poor at forming the comparative and superlative. According to Selby (1972: 293), most of the tested rules showed a "steady improvement towards a ceiling value" except for the derivation and the use of the comparative and the superlative which show a slower and later development.

In (1998), Kennison, et al., presented an article in the annual meeting of the psychonomic society in Dallas, Texas. The article was under titled: "forming comparative and superlative adjectives in English: prescriptive versus psychological rules". The research investigated how native speakers of American English formed comparative and superlative adjectives. The subjects were 200 undergraduate students at the University of Oklahoma in a psychology class, and all of them were native English speakers. Two studies were conducted. The first study was to figure out the extent to which native speakers of American English follow the prescriptive language rules for forming comparative and superlative adjectives using a questionnaire where students were asked to circle the adjective they prefer to use within a sentence. The second study was conducted based on the assumption that participants may use some of these adjectives in everyday language use. Sentences containing a target adjective were presented along with a graded scale presented to the right of each sentence,

and students were asked to circle the most acceptable comparative/superlative adjective form. The results showed that native speakers of American English did not conform to the pedagogical rule for any type of adjectives.

Mohammad (2008) investigated errors in the use of adjectives in the EFL writings of Sudanese university students. The data of the study was collected from a test that covered eight areas in the use of adjectives in order to examine students' abilities in all applications of adjectives. Regarding the comparative and superlative forms of adjectives, the study revealed that the students made errors in 35% which indicates that they do not master such area in adjectives. The results also indicated that the students' errors occurred mostly in irregular adjectives as well as the multi-syllables adjectives. The students applied the rules of *er/est* – *more/most* in a situation where it is inappropriate. They extended the regular rules to the irregular adjectives. According to Mohammad (2008), these errors can be attributed to lack of proper classroom techniques as well as insufficient materials provided by teachers. In the same vein, Ibrahim (cited in Mohammad 2008:68) found that the students' errors in adjectives were in the area of comparison; the students generalized the rule by adding –*er* and –*est* to all adjectives indiscriminately.

In an attempt to examine the common grammatical mistakes made by Albanian students during the EFL learning process, Kaçani (2014) found that the use of incorrect comparative and superlative forms of the adjectives is a common mistake of these learners. Students use the adverb 'more/most' before one- and two-syllable adjectives in the addition to the use of the comparative or superlative morpheme –*er* or –*est*. For example, the participants of the study were found to use forms like: 'this is more easier / more easy than.../ the most funniest', 'drive more faster' instead of 'this is easier than... / the funniest', 'drive faster'. In order to explain this result, Kaçani (ibid) posited that the learners are influenced by the Albanian language.

In the Jordanian context, Al-Harafsheh (2012) conducted an error analysis study to identify and explain the problems Jordanian EFL learners encounter in using English adjectives. A twenty minute multiple choice test was used as a data collection instrument. The questions were set up according to four types of errors in the usage of adjectives in English: (1) *NP is (more/-er) adj. prep. phrase NP*, e.g. The man is bigger from his son. (2) *NP is NP.adj.* (word order), e.g. He is a boy tall. (3) *Adjectives with generic and plural reference* (adj.s with plural reference. N), e.g. The rich men will help the poor men. (4) *NP is (far/much) more adj. than NP.* (Double comparative), e.g. She is much more richer than my

sister. The study revealed that Jordanian EFL students commit errors when using English adjectives especially in double comparative, NP is (more/-er) adj. prep.phrase. NP, and word adjectives with generic and plural reference (adj.s with plural reference. N). The study also indicated that Jordanian students face problem in some types of adjectives especially in comparative, superlative adjectives and adjectives with prepositions. According to Al-Harafsheh (2012), the main factors for the frequent errors in these patterns and types of adjectives are the transfer from mother tongue to English language.

In spite of the importance of Al-Harafsheh's (2012) study in identifying the problems Jordanian students face regarding adjectives, it does not show whether students are able to apply the adjectives formation rules to new adjectives, and whether their academic level and gender play a role in this process. Therefore, it seems plausible to conduct a study in this area. This study is an attempt in this direction.

3. Methodology

3.1. The subjects

This paper tests the acquisition of the comparative and superlative adjectives by Jordanian EFL students. Moreover, it examines if there is a difference among the participants in their ability to apply the adjectives formation rules to new adjectives that can be ascribed to their academic level and gender. Sixty students aged between 15-20 years old from both the tenth grade and the second year university students were examined. All tested individuals were of Arabic speaking parents. The participants were first divided into two age groups; tenth graders and non-English major sophomores to investigate the role of academic level. Then they were divided into other two groups, i.e. males and females to see whether gender affects the mastery of adjectives formation rules or not.

3.2. Data collection

For conducting this research, novel nonsense materials were created and used; a technique first used by Berko (1958). Such a technique is useful in figuring out whether the subjects are able to provide the correct form based on their knowledge of morphological rules or based on memorizing the comparative/superlative forms. Exceptions were excluded from the study, as it is more interested in figuring out how students respond to rule-based adjectives.

Ten novel nonsense adjectives were created from the common vocabularies of linguistic representation and were of possible sound combinations in English. Each two nonsense adjectives were invented to belong to one of the regular rules of forming the comparative and the superlative. Four of them were monosyllabic, i.e. *vid, *qot, *vonge, and *sard. Two adjectives were polysyllabic; of two syllables and end with (-y) as *quirky, and *lunny. Two other words were polysyllabic, consisting of three syllables as *copensive and *ranciful. The last two syllables were polysyllabic of more than three syllables and which end with (-y) as *matisfactory and *tranditory. Except for the nonsense adjective *quirky which was borrowed from Berko's study, all adjectives were new.

The subjects were given a questionnaire of 20 sentences each of which contains a nonsense adjective, and they were asked to circle the correct comparative/superlative adjective form. The questionnaires were distributed arbitrarily on each group. Each student was asked to fill the personal information section first; providing her/his name, gender, age and educational level, followed by three descriptive examples as "the ant is (small, smaller, the smallest) than the elephant". Then, the students were asked to answer the ten questions, each question was of two sentences; one on the comparative form and the other on the superlative form. Students were given about half an hour to answer the questionnaire. Then, questionnaires were corrected given a mark out of 20; one mark was given to each correct answer.

4. Results and Discussion

Results were tabulated showing the total correct answers and their percentages for all students who chose the correct comparative/ superlative form. Table 1 below shows the total correct answers for each rule and their percentages according to academic level. In table 1, (group 1) stands for the tenth grade students, and (group 2) stands for the sophomores. Besides, rule 1 stands for those adjectives whose form requires the doubling of the last consonant and the addition of (-er) or (-est) as *vid-*vidder- *the viddest, rule 2 stands for those adjectives which only requires the addition of (-er) or (-est) as *sard- *sarder- *the sardest. Rule 3 stands for those adjectives which end with (-y) and their formation requires the deletion of the (-y) and the addition of (-ier) or (iest) as in *quirky- *quirkier- *the quirkiest. Rule 4 stands for adjectives of more than 2 syllables and do not end with (-y), and their formation requires the addition of the words (more) and (most) as in *copensive- *more copensive- * the most copensive. Finally, rule 5 stands for the adjectives which are more than

3 syllables and end with (-y), and their formation requires the addition of the words (more) and (most) as in * matisbactory- *more matisbactory- the most matisbactory.

Table 1. The total correct answers for each rule and their percentages according to academic level.

Groups	Rule 1 (n=120)	Rule 2 (n=120)	Rule 3 (n=120)	Rule 4 (n=120)	Rule 5 (n=120)	Overall correct (n=600)
Group 1 (10th grade) (30)	70 (58%)	95 (79 %)	73 (61%)	66 (55%)	60 (50%)	403 (67%)
Group 2 (sophomores) (30)	102 (85%)	117 (98%)	80 (66%)	113 (94%)	75 (63%)	526 (88%)

The overall score shows that Jordanian EFL students to a certain extent do acquire the comparative and the superlative form of adjectives where sophomores outperformed the tenth graders by (21%). When it comes to the first and the second rule, the results reveal that sophomores outperformed the tenth graders by (27%) in the first rule, and by (19%) in the second one. This shows that university students are carefully aware of these rules when it comes to forming the comparative/superlative form, and it also indicates that tenth graders are not conscious of doubling the consonant rule since they tended to avoid choosing the form *vidder or *the viddest in their selection of the adjective.

Regarding the third rule, the findings show that there is a slight difference between the two groups where sophomores outperformed the tenth graders by (5%). This indicates that they are somehow of the same level. Most students had a mistake with *quirky and dealt with it as a polysyllabic adjective consisting of more than two syllables without being aware of the illustrative example which was presented at the beginning of the questionnaire. If they were aware of it, they could have know that the adjectives *quirky and *lunny are similar in their phonological form to the adjective *happy*.

As for the fourth rule, sophomores seem to be more aware of the fact that adjectives like *copensive and *ranciful consist of more than two syllables, so their

comparative/superlative formation requires the addition of the words (more) and (most). In contrast, tenth graders tended to add (-er) for the comparative form; *copensiver and *rancifuler, and the (-est) for the superlative one; *the copensivest and *the rancifulest.

Regarding the last rule, the results demonstrate that both groups are to some extent of the same level, in which they both scored the lowest performance. They had errors for both adjectives *matisbactory and *tranditory by (50%) for tenth graders and (37%) for sophomores. This indicates that Jordanian students, regardless of their academic level, have not yet master the rule with more than three syllables. Finally, students of both groups did not show any preferable form of both the comparative and the superlative; in both forms students' performance is of the same level. This is contrary to Kennison's (1998) results which indicated that suffixed superlative forms are more acceptable in general than suffixed comparative forms.

In order to answer the second question whether there is a difference in students' answers according to their gender, the answers were reclassified into two groups, i.e. males and females, then their answers were tabulated to present the total correct answers and their percentages for all students who chose the correct comparative/ superlative form by gender.

Table 2: The total correct answers for each rule and their percentages according to gender.

Groups	Rule 1 (n=120)	Rule 2 (n=120)	Rule 3 (n=120)	Rule 4 (n=120)	Rule 5 (n=120)	Overall correct (n=600)
Male (30)	85 (71%)	105 (88%)	78 (65%)	87 (73%)	65 (54%)	458 (76%)
Female (30)	87 (73%)	107 (89%)	75 (63%)	92 (77%)	70 (58%)	471 (79%)

The overall results reveal that there is a slight difference (3%) in favor of female students. This shows that gender seems to play a minor role in students' selection of the comparative/superlative adjectives form. Regarding the first two rules that deal with monosyllabic adjectives, both males and females were to some extent at the same level where females outperformed males by only (2%) in the first rule and (1%) in the second one. As for the third rule, both groups seem to have problems with adjectives that consist of two syllables and end with (-y). The problem relies in considering them as polysyllabic adjectives whose comparative/superlative formation requires the addition of the words "more" and "most" respectively. This may highlight that most Jordanian students, regardless of their gender, are unable to syllabify the adjective in order to apply the right rule and select the correct adjective form. The same results apply for the last two rules where females outperformed males in both rules by 4%.

The findings of the current study demonstrate that academic level and gender affect the acquisition of the comparative and superlative adjectives form. The results indicate that Jordanian students are, to some extent, able to apply the comparative and superlative adjectives formation rules. However, it was found that they encounter some difficulties with the polysyllabic adjectives.

Moreover, the data analysis shows that university students outperformed tenth graders in their ability to form the comparative and superlative adjectives forms. The reason behind the low performance of the tenth graders might be attributed to the fact that school students, especially at public schools, are sometimes taught English in their native language, i.e. Arabic, so unless they memorize these rules by heart, they would not be able to apply them to other new adjectives. On the other hand, university students have a better chance for being exposed to English, since there is a tendency to use English for teaching at the university classrooms in many majors other than the English Language field.

Furthermore, English language and the participants native language; viz. Arabic, have a completely different rules to form the comparative and superlative adjectives. There is not a difference between comparative and superlative forms for adjectives in Arabic, e.g. ("Ahmad *akbar* min axu:h": "Ahmad is older than his brother"), ("Ahmad *akbar* walad fi ilʕeileh", "Ahmad is the eldest son in the family"). In addition, as illustrated by Al-Harafsheh (2012), there is no *more* or *most* in Arabic, instead, there are '*Ashed*' and '*Akther*' (comparative forms in Arabic) and they can be used with one syllable and two or more syllable adjectives unlike English where 'more' and 'most' used with two or more syllable adjectives. This also

negatively affects students ability to master the comparative/superlative forms of adjectives unless they memorize such rules or have the opportunity to practice them.

5. Conclusion

The main concern of this study is to see to what extent are Jordanian EFL students aware of the English comparative and superlative formation rules. Sixty students aged between 15-20 years old from both the tenth grade and the second year university were examined. A short questionnaire using ten nonsense adjectives were used for the research. Results showed a slight difference between both groups. The results indicate that students may extend the comparative and the superlative rules to monosyllabic adjectives. However, as rules get more complicated, students' performance becomes worse especially with the adjectives ending with (-y) and polysyllabic words consisting of more than three syllables.

More attention for teaching students, especially at school level, the rules of comparative and superlative adjectives formation seems to be in need. Besides, teachers and textbook writers should be aware of the difference between adjectives in Arabic and English in order for them to present those important grammatical categories meaningfully to Arabic speaking learners of English.

Finally, the study recommends further research to examine the basis on which students depend when forming the comparative and superlative forms and to see whether schools' textbooks are sufficient enough to teach students the rules concerning the formation of the comparative and the superlative adjectives or not.

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Ambikapathi-Amaravathi and Romeo-Juliet: A Comparative Study

Prof. L. Lakshmanan & Dr. D. Nagarathinam

Abstract

“Ambikapathy and Amaravathy” is the most popular love story in Tamil Literature. The love blooms between a poet and the daughter of a king. The king subjects the lover to death. His sweet heart, Amaravathy, joins in his death. *Romeo and Juliet* is also a tragic love story from English Literature. **Romeo** and **Juliet** are two young and passionate lovers. Their love is opposed by their warring families. They secretly marry themselves. Their married life doesn't last long. Romeo is banished on a murder case. Juliet and the well-wisher of the lovers concoct a plan to reunite with Romeo and live peacefully in another country. The plan fails; the two lovers die pathetically. Both lovers' end is similar and heartrending.

Key words: Ambikapathy-Amaravathy, Romeo-Juliet, Comparison, youthful love and passion

Introduction

“Fatality plays the major role” and “Man proposes and God disposes”. These are commonly known sayings. Many groups assume that after all the human beings are puppets in the hands of fate. Whatever may be a well-conceived plan it could fail unexpectedly. This is what happens in the following stories - one in Tamil literature” **Ambikapathy and Amaravathy**^(2,6) and another in English Literature **Romeo-Juliet**^(1,3) by Shakespeare.

Here, we find two pairs of passionate lovers propose to a happy married life but they fail in their attempt and the ending is fatal and heartrending. The story of **Ambikapathy-Amaravathy**^(2,4-6) is well known to the Tamil speaking community and it has captured the imagination of the young lovers. **Romeo and Juliet**^(1,3) is an enduring tragic love story written by William Shakespeare about two young star-crossed lovers whose deaths ultimately unite their

feuding families. Human likes and dislikes, love and hate, and earnest desire to help the lovers play an important role in both the stories. That tragedy in life is possible even in best of circumstances and even against our longing for life is revealed in these stories.

The Story of Ambikapathy and Amaravathy

In the eleventh century, there was a rich king named **Kulothunga Cholan** in Tamilnadu. He had a beautiful daughter named **Amaravathy**. The king showered affection on her. The young princess enjoyed full freedom. To feed her aesthetic sense, the king arranged a tuition under the most admired poet **Kamban**. He was addressed using a title which meant the monarch of poets. Ambikapathy learned the art of writing poems as a student of Kamban. Once, the poet had to go on a tour for some time. He entrusted the teaching of poetry to his son Ambikapathy. He was equally good at teaching and writing poetry. During that period, the people hailed the poet as “*Kamban veetu kattu tharium kavi padum*”⁽⁵⁾ (Even the weaving machine of Kamban at his home could sing songs with the influence of the poet), so, there is no wonder his son was good at teaching of poetry. **Amaravathy** cheerfully underwent the learning under the young and handsome Ambikapathy. In due course, the young teacher and the student fell in love with one another and became united in love.

Consequences of the Love between the Teacher and the Student

When Kamban came back after his tour, he came to know his son’s passionate love for the princess-student Amaravathy. To make it worse, the news and rumour of the love affair reached the king’s royal poet Ottakoothan^(2,6) and ultimately the king. Ottakoothan wanted to punish the lover - Ambikapathy in a novel way.



Courtesy: www.rajtamil.com/2013/07/watch-ambikapathy-movie-online/

A Challenging Test

Ambikapathy was asked to compose 100 poems⁽²⁾ extempore extolling the virtues of Divine Bliss without bringing in mortal love. If he succeeds in this test he could marry the princess 'Amaravathy. If he fails, he would be beheaded.

Ambikapathy took the challenge and started singing the songs. Sitting behind the screen in the court, Amaravathy started counting the number of songs throwing a flower on a plate for each song. She began counting. She counted mistakenly the invocation song as a part of the 100 poems. The king's poet Ottakoothan also counted the poems very carefully.

A Hasty Appearance of Amaravathy

Amaravathy emerged hastily from the balcony. Ambikapathy believed that he had already finished singing one hundred songs. Quite unfortunately, at the sight of the dazzling beauty of Amaravathy, Ambikapathy sang one more song with the words and phrases about the beautiful feature of Amaravathy. The sadist royal poet Ottakoothan did not accept the calculation of Amaravathy including the invocation song. So, he declared that Ambikapathy failed to complete one hundred songs as per the norms and conditions of the test; only ninety nine poems excluding the invocation song he sang.

Ambikapathy was Beheaded

Awaiting the opportunity, the king declared the **death-penalty** on Ambikapathy. In a state of shock by the death-penalty to her beloved lover, Amaravathy fell on the dead body of Ambikapathy and died.

The Story of Romeo and Juliet



Courtesy: [https://en.wikipedia.org/wiki/Romeo_and_Juliet_\(1968_film\)](https://en.wikipedia.org/wiki/Romeo_and_Juliet_(1968_film))

Now, let's view the story of '**Romeo and Juliet** by William Shakespeare.

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Prof. L. Lakshmanan & Dr. D. Nagarathinam

Ambikapathi-Amaravathi and Romeo-Juliet: A Comparative Study

“Everyone has their fate and the more people try to avoid it, the more trouble they get into.” This quotable quote from the play suits the theme of this story Romeo-Juliet.

An Archetypal Love Story

The tragic play of Romeo and Juliet was written by the world renowned playwright William Shakespeare who was born in 1564 and died in 1616. One of his most famous plays is *Romeo and Juliet*^(1,3). It is a heartrending tragedy. Through the incomparable intensity of his language, Shakespeare succeeded in his effort, writing a play that is universally accepted in western culture as the preeminent, archetypal love story. The prologue of this play gives us briefly about the story:

“Venue: In fair Verona.

“From ancient grudge break to new mutiny,
Where civil blood makes civil hands unclean.
From forth the fatal loins of these two foes,
A pair of ‘star-crossed’ lovers takes their life
Whose misadventur’d piteous overthrows
Doth with their death bury their parents’ strife?
The fearful passage of their mark’d love,
And the continuance of their parents’ rage,
Which but their children’s end naught could remove...”

Ill-fated Couple

The prologue refers to an ill-fated couple with its use of the word “**star-crossed**” which means, literally, against the stars. Stars were thought to control people’s destinies. The structure of the play itself is the fate from which Romeo and Juliet cannot escape.

As rightly remarked by the Prince of Verona, the two houses of ‘Montague’ and ‘Capulate’ behave like beasts. Their mutual ancient enmity ends in the death of their children.

‘...That quench of fire of their pernicious rage with purple fountains issuing from their veins, on pain of torture, from those bloody hands throw their distemper’d weapons to the ground.’...old Capulet and Montague once more, on pain of death, all men depart.’

Romeo

The hero of this play Romeo is a young man of sixteen. He is handsome, intelligent, and sensitive. He is not at all interested in violence. The only interest of him is love. He is intelligent, quick-witted, fond of verbal jousting (particularly about sex), loyal, and unafraid of danger. He is a romantic hero.

His calf love

Romeo was infatuated with a rich and beautiful lady, **Rosaline**, who never appeared in the play but only is referred to. He is found lovelorn as he was rejected in his puppy love. Romeo regrets about his calf love.

When his cousin-**Benvolio** advises him to forget the calf-love towards Rosaline, Being a rejected lover, Romeo hates the love and gives his opinion about the love:

‘Alas that love, whose view is muffled still
Should, without eyes, see pathways to his will!
‘O, heavy lightness! Serious vanity!...
Feather of lead, bright smoke, cold fire, sick health!
This love feel I, that feel no love in this’
...Love is a smoke rais’d with the fume of sighs;
Being purg’d, a fire sparkling in lover’s eyes;
Being vex’d, a sea nourish’d with loving tears’
What is it else?
Madness most discreet,
A choking gall and a preserving sweet. Romeo -Act.i.sce.i line
Love goes toward love as school boys from their books
But love from to love towards school with heavy looks.

How silver-sweet sound lovers' tongues by night,
Like softest music to attending ears!---Romeo Act.sce.line
Parting is such sweet sorrow,
That I shall say good night till it be morrow
How much salt water thrown away in waste,
To season love, that of it doth not taste'

A Dramatic Change

At the first sight of Juliet, the memory of Rosaline faded away. Of course, Rosaline slips from Romeo's mind. The love, Juliet shares with Romeo, is far deeper, more authentic and unique than the clichéd puppy love Romeo felt for Rosaline. We find a profound and intense passion in his love with Juliet. He is driven by this love to sneak into the garden of his family's enemy, risking death simply to catch the glimpse of Juliet. At last he commits suicide upon the fake death of Juliet.

Juliet

Juliet is fairly fourteen standing between immaturity and maturity. She is the daughter of a rich Capulet-the enemy of Montague, the father of Romeo. She is obedient to her father, and dutiful. She is rather childish and she is not comfortable talking about sex when her nurse cracked a sexual joke in Act 1 sce. 3.

Capulet-the patriarch of Capulet family, father of Juliet, describes his daughter as 'My child is yet a stranger to the world'

'She is the hopeful lady of my earth.'

Romeo in the Feast of Capulet

Juliet's father arranges a feast in his house and invites all the lusty young men and levy of fresh female buds. The fun and the frolic go on. Wearing a mask Romeo participates in the feast. The first meeting with Juliet happens there.

Let's see the beauty of Juliet through the eyes of Romeo. He is sinking under heavy burden of love.

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“What light through yonder window breaks?
It is the East, and Juliet is the sun!
Arise, fair sun, and kill the envious moon,
Who is already sick and pale with grief
...” O, It is my love’
Two of the fairest stars in all the heaven,
‘The brightness of her cheek would shame those stars’
As day light doth a lamp; her eyes in heaven,
Would through the airy region stream so bright
That birds would sing and think it were not night
O, see how she leans her cheek upon her hand,
O, that I were a glove upon that hand,
That I might touch that cheek!’
O, speak again, bright angel! For thou art as glorious to this night
Being o’er my head,
As is a winged messenger of heaven
Unto the white-upturned wond’ring eyes
Of mortals that fall back to gaze on him
When he bestrides the lazy-pacing clouds
And sails upon the bosom of the air’
Juliet reciprocates Romeo’s love:
‘...I gave thee mine before thou didst request it;
And yet I would it were to give again.
‘My bounty is as boundless as the sea,
My love as deep; the more I give to thee,
The more I have, for both are infinite’
‘Love goes toward love as school boys from their books,
But love from love towards school with heavy looks’
How silver-sweet sound lovers’ tongues by night,
Like softest music to attending ears!

Romeo calls Juliet as 'Shrine.' The forcefulness of love is shown on romantic love with intense passion. In Romeo and Juliet, love is a violent, ecstatic, over powering force that supersedes all other values, loyalties and emotions⁽¹⁾.

Juliet's first meeting with Romeo propels her full-force toward adulthood. She is able to see and criticize Romeo's rash decisions and his tendency to romanticize things. She calls Romeo "the God of my idolatry", elevating Romeo to the level of God. (Act 2. sce.1.156)

Friar John, the well wisher of the lovers arranged their wedding secretly to eliminate the enmity of the warring Montague and Capulet.

Murder Follows Murder

In a street brawl, Mercutio, the close friend of Romeo, is killed by Tybalt, the enemy of Montague. To avenge the death of his friend, Romeo kills Tybalt, and the furious Prince of Verona banishes Romeo. The newly wedded Juliet is struck with grief.

A Secret Plan

Juliet visits Friar Lawrence, and together they concoct a plan to reunite her with Romeo. The Friar gives a potion that will make her seem dead for at least two days, during which time Romeo would come to meet her in the tomb and they could escape to live together out of Verona.

Juliet drinks the Friar's potion that night while her father is arranging to wed Juliet to Paris - the kin's man of Capulet. Her nurse finds Juliet dead in bed. The whole house decries Juliet suicide. By Friar's influence Juliet's body is placed in the family vault.

The Bad News Has the Fastest Wing

Unfortunately, Friar fails to send the news of the fake death of Juliet before Romeo receives the news about the death of Juliet. Friar's well-conceived and well-intentioned plans end with failure, the ill-fated tragedy of the play occurs. Here we find '**Fatality plays the major role**'. Heartbroken Romeo hurries back to the tomb with a bottle of real poison. He finds Juliet dead. Hastily he drinks the poison, gives Juliet a last kiss, and dies. In a few minutes Juliet wakes

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up and finds that Romeo is dead. She doesn't kill herself out of an intensity of love, just as Romeo did.

Juliet's suicide actually requires more nerve than Romeo's: While he swallows poison, she stabs herself through the heart with a dagger. She is heartbroken. Juliet's development from a wide-eyed girl into a self-assured, loyal and capable woman is one of Shakespeare's early triumphs of characterization. It also makes this play one of his most confident and rounded treatments of a female character. The precious jewels of Verona are lost. The two houses of Capulet and Montague and their ancient 'Grudges' are overwhelmed by the deaths of Romeo and Juliet. The family members of those two houses seem to be, as beasts; 'Where civil blood makes civil hands unclean'. The two 'foes' hatred strangulate the true love and kill the 'Ill-starred lovers Romeo and Juliet. 'The entire people of Verona, including the hard-hearted prince shed tears.

Then the enmity of the two houses vanishes.
'What ho! You men, you beasts,
That quench the fire of your pernicious rage,
With purple fountains issuing from your veins,
On pain of torture, from those bloody hands
Throw your mistemper'd weapons to the ground
...old Capulet and Montague,
"once more, on pain of death,
....all men depart"!!!

The pathetic end of the passionate lovers Ambikapathy and Amaravathy reminds us the similar tragic death of Romeo and Juliet by Shakespeare who wrote the play in the sixteenth century. The first one is a story told among the Tamils for centuries.

Comparison

In the story of Ambikapathy and Amaravathy, the lovers are rash and violent in love. The impatient Amaravathy erred in the arithmetic calculation and emerged from the balcony. At the

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sight of the dazzling beauty of Amaravathy, Ambikapathy is misled that he has finished the target of one hundred songs. He begins to sing one more song charged with emotions describing the physical features of his sweet-heart-Amaravathy. Both lovers' hasty decisions become fatal.

Similarly, in the story of Romeo and Juliet, Romeo drinks poison before Juliet wakes up from the tomb. After the death of Romeo, Juliet commits suicide in deep passionate love for Romeo. The hasty decision of Romeo results in the death of the lovers.

If Amaravathy had appeared after the declaration of the king' judgement, Ambikapathy would not have sung the song about the sensual pleasures. The king would not have passed the death-penalty.

Similarly, if Romeo had delayed for a few minutes, he could have escaped from Verona with Juliet and lived happily, the story would not be a tragedy.

Conclusion

The following quotes may be considered. Shakespeare seems to highlight the role of Fate in his play:

“Everyone has their fate and the more people try to avoid it, the more trouble they get into.”

“These violent delights have violent ends, and in their triumph Die; like fire and powder, which, as they kiss consume”---Romeo

‘For never was there a tale of more woe, than of Juliet and her Romeo’

On the other hand, there is not much reference to fate in the traditional story of Amaravathy and Ambigapathy. Interestingly the story is narrated more as a secular story that focuses on young love.

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The Girl Child: What *Is* Her Predicament in India? A Brief Analysis

Beulah Victor, R. Aruna Devi and V. Chitra

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Abstract

The Indian girl child comes into a world of turmoil and tribulation; a world of frustration and fear; a world of doubt and desire; and a world of surprises and suspense. Her life is a totally dependent one during the past generations and now her chance of coming into this world alive is itself - a huge question mark. She is an unwanted being born into this world of strife and sorrow, so she is either not given a chance to be born, or if by any threadbare chance she comes alive into this world she is killed or finds her life made as miserable as possible. Such is the predicament of a girl child in India. What are the legal rights of a girl child in India? What is the present scenario in India? What do statistics and census reveal? How is this issue significant for India and the future generations? What are the legal steps taken by the Indian government to prevent this? These are some of the questions discussed in this paper.

Key words: predicament, girl child, frustration and fear, legal steps, statistics and census

Introduction

The rights of children are the most ratified in the history of human rights. The United Nations Convention defines Child Rights as the minimum entitlements and freedoms that should be afforded to every citizen below the age of 18 regardless of race, national origin, colour, gender, language, religion, opinions, origin, wealth, birth status, disability, or other characteristics. These rights encompass freedom of children and their civil rights, family environment, necessary healthcare and welfare, education, leisure and cultural activities and special protection measures. The UNCRC outlines the fundamental human rights that should be afforded to children in four broad classifications that suitably cover all civil, political, social, economic and cultural rights of every child:

Right to Survival:

- Right to be born
- Right to minimum standards of food, shelter and clothing
- Right to live with dignity
- Right to health care, to safe drinking water, nutritious food, a clean and safe environment, and information to help them stay healthy

Right to Protection:

- Right to be protected from all sorts of violence
- Right to be protected from neglect
- Right to be protected from physical and sexual abuse
- Right to be protected from dangerous drugs

Right to Participation:

- Right to freedom of opinion
- Right to freedom of expression
- Right to freedom of association
- Right to information
- Right to participate in any decision making that involves him/her directly or indirectly

Right to Development:

- Right to education
- Right to learn
- Right to relax and play
- Right to all forms of development – emotional, mental and physical

Lack of Much Progress

Over the last 30 or so years, implementation of the Convention and its effect on child well-being has been varying from country to country and from one region of the world to the other. There has been outstanding progress at a global level in addressing the issues related to children and specifically girl children. These include progress in access to services, reaching

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their fullest potential through education, enactment of laws that uphold the principle of the best interests of the child, and child survival.

Move for Social Justice

Many well-known persons from across the world are striving for social justice and have often directed their efforts toward the most vulnerable in society - the children. For example, the charitable work of Princess Diana on behalf of children, the hard work of activists like Grace Abbott and the youngest Nobel laureate in history - Ms. Malala Yousafzai. These famous children's right activists have put in creditable efforts to improve the lives of the youngest citizens. It is worth mentioning the words of Malala Yousafzai here:

I speak not for myself but for those without voice... those who have fought for their rights... their right to live in peace, their right to be treated with dignity, their right to equality of opportunity, their right to be educated. – Ms. Malala Yousafzai.

Ms. Puja Trisal, General Manager of Smile Foundation has to say this:

Whose children we are talking about? Are they not our children? If yes, can we leave them to fend for themselves - defenseless, without care, devoid of any rights and privileges? Are not WE, the society (men and women) responsible for introducing them to the world? Then, why such apathy? Is it not a crime?

Children's Rights

Children's rights include the rights of the girl child who suffers more than the boy. Research, as well as our experience, have shown that when we help women and empower them, the whole society benefits. Their families are healthier, children go to school, income levels improve and communities become more prosperous. But unfortunately in India, far from being empowered, most women are denied even their basic rights like health, education, employment and a respectable status in society.

According to the 2009 UNDP Human Development Report, 88% of pregnant women (age 15-49) were noticed to be suffering from anaemia. India has a seriously and critically imbalanced sex ratio, the chief reason being female infanticides and sex-selective abortions. According to UNICEF's "State of the World's Children-2009" report, 47% of India's women aged 20–24 were married before the legal age of 18. Sex selection is a deep rooted social and communal problem in India. Families who discriminate against girl children prefer to abort the child before it is born. The boy child is preferred, since he will carry on the family name, provide for the elders and is not a burden on the family at the time of marriage.

Legal Rights of a Girl Child in India

It can be clearly seen that the legal rights of the girl child are extremely jeopardized in India. The primary right to survival is being denied to the girl child in India: to be born, to live in dignity, to be given food, shelter, clothing, education and the right to health care and safety – all these rights are denied to the girl child.

The value of a girl child in the family and society is equally important to that of a boy. Girls are not second class citizens. They should be welcomed into this world with joy, hope and happiness as a boy is. A woman has a vital role to play in the family and society. This has been often down-played by a male dominated society. The diagram given below explains the value of a girl child concisely.

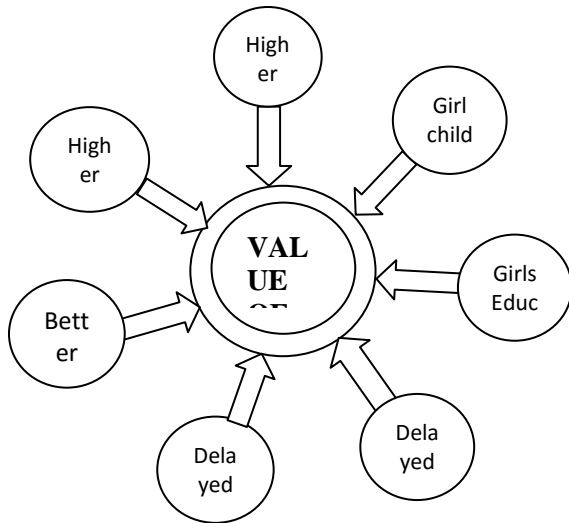


Fig1. Value of the Girl Child

However, the girl child in India is unwelcome in many states and specifically in villages. Families with low income prefer boys to girls. There has been a systematic way in which the girl child has been slowly and steadily annihilated. Therefore, the government of India has come out with specific legislation to help the girl child to be born, to grow with dignity and lead a fruitful life.

The Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act

In 1994 the Government of India in an attempt to stop female feuticide passed the Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act. In 2002 the act was amended.

Regulation of Genetic Counselling Centres, Genetic Laboratories and Genetic Clinics

Regulation of Genetic Counselling Centres, Genetic Laboratories and Genetic Clinics. On and from the commencement of this Act:

- No Genetic Counselling Centre, Genetic Laboratory or Genetic Clinic unless registered under this Act, shall conduct or associate with, or help in, conducting activities relating to prenatal diagnostic techniques;

- No Genetic Counselling Centre or Genetic Laboratory or Genetic Clinic shall employ or cause to be employed, or take services of any person, whether on honorary basis or on payment who does not possess qualifications as may be prescribed;
- No medical geneticist, gynaecologist, paediatrician, or registered medical practitioner or any other person shall conduct or cause to be conducted or aid in conducting by himself or through any other person, any pre-natal diagnostic techniques at a place other than a place registered under this Act Prohibition of sex-selection.

1. Prohibition of Sex-selection

No person, including a specialist or a team of specialists in the field of infertility, shall conduct or cause to be conducted or aid in conducting by himself or by any other person, sex selection on a woman or a man or on both or on any tissue, embryo, conceptus, fluid or gametes derived from either or both of them.

2. Prohibition on sale of ultrasound machines, etc., to persons, laboratories, clinics, etc. not registered under the Act

No person shall sell any ultrasound machine or imaging machine or scanner or any other equipment capable of detecting sex of foetus to any Genetic Counselling Centre, Genetic Laboratory, Genetic Clinic or any other person not registered under the Act.

Understanding the Regulation

In order to fully understand the provisions of this Act it is important to know two definitions as given in the act. Embryo refers to a developing human organism after fertilization till the fifty-sixth day. Foetus refers to a developing human organism from the fifty-seventh day after fertilization till birth. The act first outlines provisions about the regulation of genetic counselling clinics, genetic laboratories and genetic clinics. All these kinds of clinics have to be registered under this act, and all medical professionals employed must have the appropriate qualification to conduct pre-natal diagnostic techniques.

The Act prohibits the medical personnel from conducting or helping anyone conduct sex-selection. All medical equipment regarding pregnancies shall be sold only to registered clinics.

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All pre-natal diagnostic techniques are banned except for the detection of chromosomal abnormalities, genetic metabolic diseases, haemoglobinopathies, sex-linked genetic diseases, congenital anomalies, any other abnormalities or diseases as may be specified by the Central Supervisory Board, as long as there is a potential threat to the child as outlined in the act. No person is allowed to divulge the sex of a child in any form of communication, no clinic or person is allowed to conduct sex determination tests, and no person shall commit the act or sex selection or aid in doing so.

The Act calls for the formation of a Central Supervisory Board and outlines all matters concerning the Board. The purpose of the board is to advise the central government regarding sex selection techniques, to insure the implementation of the Act, to create public awareness about the act, to lay down a code of conduct for clinics, etc. Similarly State and Union Territory Supervisory Boards will also be created. They will aim at creating awareness, and review the actions of all authorities regarding pre-natal diagnostics.

Each State and Union Territory will also have an 'Appropriate Authority' appointed, who will be responsible for registration and maintenance of clinics in their jurisdiction. They must also enforce codes to be observed by clinics, investigate violations of this act, take legal action against violators, advise the supervisory boards on changes in technology, etc. They have the power to issue warrants, summon people with information, and ask for any document to be produced regarding the information. To aid the appropriate authority the government will also form an Advisory Committee.

The Act has a section that lists all offences and their penalties that can be committed under this Act. Under this Act is it also an offence to advertise techniques used for the purpose of sex-determination. People who disobey the provisions of this act are liable to serve prison time and a fine. But women who have been forced by their husband or family to undergo pre-natal diagnostic techniques will not be prosecuted under this act. Companies and people in the position of responsibility in companies can also be charged for violation of this act.

An Act is also there to provide for the prohibition of sex selection, before or after conception, and for regulation of prenatal diagnostic techniques for the purposes of detecting genetic abnormalities or metabolic disorders or chromosomal abnormalities or certain congenital malformations or sex-linked disorders and for the prevention of their misuse for sex determination leading to female foeticide.

Impact of the Convention of the Child Rights in India

A milestone in the international human rights legislation, the ‘Convention on the Rights of the Child’ has been instrumental in putting all the issues pertaining to children’s issues on the global as well as national agenda. In addition to this, it has extensively mobilized actions for the awareness of the rights and development of children worldwide.

Child rights and its traditional values are the pillars for national construction, a brighter tomorrow. The government of India has set up many legislations and policies to help the normal and effective growth of children, both boys and girls, in this country. Given below are lists of them.

National Policies for Child Development

- The National Policy for Children, 2013
- National Policy for Children, 1974
- National Policy on Education, 1986
- National Policy on Child Labour, 1987
- National Nutrition Policy, 1993
- National Health Policy, 2002
- National Charter for Children, 2003
- National Plan of Action, 2005
- Child Rights in the Five Year Plans

Child Targeted Schemes and Programmes

- Mid-day Meal Scheme
- Integrated Child Development Scheme

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- Integrated Child Protection Scheme
- Sarva Shiksha Abhiyan
- Operation Blackboard
- Integrated Programme for Street Children
- Kishori Shakti Yojana
- Wheat Based Nutrition Programme (WBNP)
- Nutrition Programme for Adolescent Girls (NPAG)
- Rajiv Gandhi National Crèche Scheme for the Children of Working Mothers
- Balika Samridhhi Yojana (BSY)
- Initiatives to combat trafficking of Women and Children
- Central Adoption Resource Agency (CARA)
- Shishu Greha Scheme
- CHILDLINE services
- Reproductive and Child Health Programme
- Scheme for Working Children in need of care and protection
- National Child Labour Project

National Mechanisms

- National Human Rights Commission
- National Commission for the Protection of Child Rights
- Ministry of Women and Child Development
- Ministry of Labour and Employment and Related Bodies
- Ministry of Social Justice and Empowerment
- Ministry of Human Resource Development
- Ministry of Health and Family Welfare

Child-Targeted Schemes & Programmes Specifically for Girls

The Balika Samridhhi Yojana started in 1997 is an important programme of the government to uplift the status of the girl child. The scheme aims at changing the negative attitude of families and communities towards the girl child, to increase enrolment and retention of girls in schools, to raise the marriage age of girls and to generate income opportunities and

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activities. A series of incentives are incorporated into the Yojana, such as a gift of Rs. 500/- to the mother on delivery of a baby girl and the condition of an annual scholarship for the girl child's education.

In 1999-2000 the scheme was changed to benefit the girl child. Hence now the girl child can receive:

- A post-birth grant amount of Rs. 500/
- Eligible for annual scholarships for education according to class

Class	Amount of Annual Scholarship
I-III	Rs. 300/- per annum for each class
IV	Rs. 500/- per annum
V	Rs. 600/- per annum
VI-VII	Rs. 700/- per annum for each class
VIII	Rs. 800/- per annum
IX-X	Rs. 1000/- per annum for each class

Part of the money given to the girl child at birth or in scholarships can be put aside for paying the premium on an insurance policy in the name of the girl child under the Bhagyashri Balika Kalyan Bima Yojna. Under this scheme the girl child can withdraw the scholarship amount and interest when she turns 18. If she marries or dies before she is eighteen the amount incurred as interest bearing on this account will be withdrawn.

Child Sex Ratio in India

India is considered to be one of the fastest growing economies in the world, but it is still wrestling with the diminishing Child Sex Ratio (CSR). Sex ratio has always been a matter of anxiety for India and a UN report on the same has raised more questions on the decreasing number of girls in the country. In its report, titled "Sex Ratios and Gender Biased Sex Selection: History, Debates and Future Directions", the UN has warned by saying that the gradually

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declining child sex ratio in India has reached emergency proportions and urgent action must be taken to lessen this crisis.

The report said, “The CSRs have fallen most precipitously during a period of unprecedented economic growth. It has emanated from northern and north-western India, regions which may be characterized as being in the wake of the Green Revolution and whose levels of prosperity therefore require more careful calibration.”

From 1951 and 2011, CSR declined from 983 to 918 women per 1000 men. According to India's 2011 Census, while the overall female-to-male ratio has improved marginally as compared to the last Census, fewer girls were born than boys. With the report it is clearly evident that the ‘shining’ India is still gender biased. The report said, “India's declining child sex ratio speaks of a culture in which gender inequality is deeply ingrained. Gender biased sex selection is a manifestation of the subordinate status of women in society, with far reaching socio-demographic consequences. Gender equality and gender justice is a direct casualty of this practice.”

Lakshmi Puri, Deputy Executive Director of UN Women said, "It is tragically ironic that the one who creates life is herself denied the right to be born." Some steps to improve falling female sex-ratio have been suggested by the Ministry of Health and Family Welfare. In its report it is said, “Some of the reasons commonly put forward to explain the consistently low levels of sex ratio are son preference, low value of girl child, neglect of girl child resulting in higher mortality at a younger age, female infanticide, female foeticide, higher childhood mortality and male bias in enumeration of population. Imbalance in the sex ratio may lead to further decline in the status of women, increase in violence against women, practices of polyandry etc.”

In 2011 male female sex ratio in India was 940, that means there were 940 females per 1000 males in the country. If reversed, it is 1063 males per 1000 females. Children under 6 years of age have a ratio of 944 females per 1000 males. India ranks number 21 for male per female sex ratio in the World. Some countries like UAE and Qatar has double number of males than females.

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In 2001 sex ratio in India was 933 females per 1000 males. During the last decade sex ratio in India has increased 0.75% and it is still not satisfactory.

Top five states with highest female sex ratio in India are:

1. Kerala has the highest sex ratio of 1084 female per 1000 male.
2. Puducherry (U/T) has a sex ratio of 1038 female per 1000 male.
3. Tamil Nadu has a sex ratio of 995 female per 1000 male.
4. Andhra Pradesh has a sex ratio of 992 female per 1000 male.
5. Chhattisgarh has a sex ratio of 991 female per 1000 male.

Bottom five states with lowest female sex ratio in India are:

4 of bottom five are 4 union territories and that includes the Indian Capital region:

1. Daman in Daman & Diu (U/T) has the lowest sex ratio of only 618 females per 1000 male.
2. Dadra & Nagar Haveli another Union Territory also has a very low sex ratio of 775 female per 1000 male.
3. Chandigarh has a sex ratio of 818 female per 1000 male.
4. NCT of Delhi has a sex ratio of 866 female per 1000 male.
5. Haryana has a sex ratio of 877 female per 1000 male.

How to Improve the Ratio

To develop India, the child sex ratio needs to be improved. Steps should be taken to empower women and sensitization about the issues discussed above is a must to bring about a change. As the UN report said,

She now requires many more years at home with higher investments in nutrition, health and education... Sons, on the other hand, embody a range of ritual and economic roles. If the current climate of economic volatility and masculine anomie makes them often fall short of expectations; nonetheless at least one is

essential for the future of the family. It is this conjuncture that is producing the falling Child Sex Ratio.

It seems that with the onset of development, the life chances of women have further decreased but for a better country these life chances should be improved.

Slogans

Slogans are being used all over India, to make the people aware of the importance of a precious girl child. Given below are some of the creative slogans that help us understand the value of a girl child:

“A baby girl...one of the most beautiful miracles in life, one of the greatest joys we can ever know, and one of the reasons why there is a little extra sunshine, laughter and happiness in your world today.”

“Little girls dance their way into your heart, whirling on the tips of angel wings, scattering gold dust and kisses in our paths”

“Little Girls are Heaven’s Flowers”

“Daughters are flowers that are forever in bloom.”

“Girls are giggles with freckles all over them”

The hand that rocks the cradle, the procreator, the mother of tomorrow; a woman shapes the destiny of civilization. Such is the tragic irony of fate, that a beautiful creation such as the girl child is today one of the gravest concerns facing humanity in many under-developed countries like India. A girl is not a toy by any means underneath her hair and make-up there is a sign that says: handle with care.

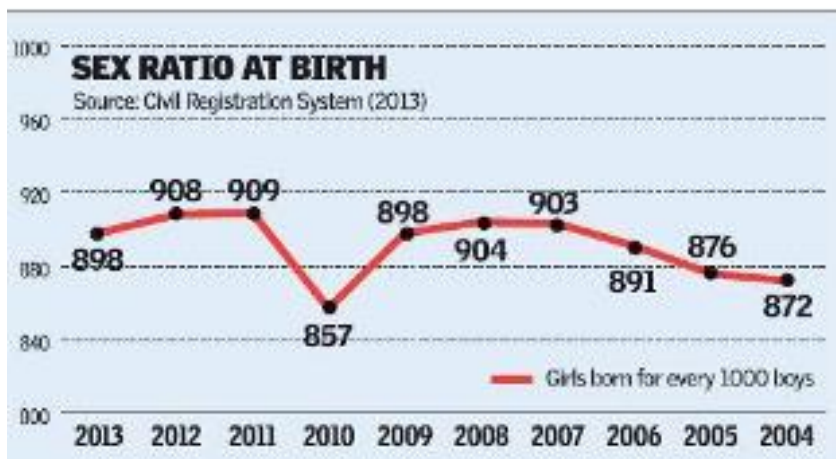


Fig.2 Child Sex ratio

Conclusion

It was not an overnight initiative that resulted in the adoption of the Child Rights. It took several years of movements and activism on shaping favourable, positive and constructive attitudes toward children, and also stirring actions to improve their well-being. The enormous efforts involved toward the implementation of the Convention and the national policies of India, the significant amount of resources committed to this cause, and the overall effectiveness of the systems put in place for the execution process have a bearing on the success of the girl child's well-being outcomes.

Though a noteworthy progress has been achieved, yet in developing countries like India, there is still a long way to go in realizing the rights of children and particularly, the girl child. Though all the relevant rules and policies are in place, there is a lack in enforcement initiatives. As barriers, there are several aspects that prohibit effective implementation of the laws. Due to relatively low success in achieving concrete child development outcomes in India, the condition of underprivileged kids and underprivileged girls is inconsiderate and needs urgent attention. There is a need to intensify efforts for children's welfare at all levels to implement the rules and provisions of the Convention and the regulations passed by the Indian government and contribute to create a world suitable for the girl child and children in general.

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Status of Children's Literature in Malayalam Literary History

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Abstract

Way back in 1867 Sri. Kerala Varma formed a Text Book Committee. In 1868, when he became its president, the very first endeavor he embarked upon was to scientifically design and develop books for children, based on their age and knowledge. This paper presents a short history of Children's Literature in Malayalam and discusses the current status of creative writing relating to children's literature in Malayalam. While other sections of literature were given in-depth coverage in standard books of literary history written by eminent scholars and writers, children's literature was given very nominal importance, no more than 5-10 pages. This clearly indicates how much importance was given to Children's Literature by those authors in Malayalam.

Key words: Malayalam literature, children's literature, themes of children literature.

Children's Literature - Sri. Kerala Varma in 1868

Today literary history recognizes and marks new trends and themes in literature day by day. However, there is one field in Malayalam Literature that barely receives any recognition or attention – the Children's Literature. Way back in 1867 Sri. Kerala Varma formed a Text Book Committee. In 1868, when he became its president, the very first endeavor he embarked upon was to scientifically design and develop books for children, based on their age and knowledge. Apart from Malayala Padavali, he prepared other books on subjects like Mathematics, History, Geography, Health Science, Economics, and Moral Studies, etc. Among the Moral Studies books, 'Sanmarga Samgraham', 'Sanmarga Pradeepam', and 'Mahacharitha Samgraham' are prominent ones.

Thereafter, a few books like 'Bala Bhooshanam' by Vaikath Pachu Moothathu (1868) and 'Aesop Stories' by T.C. Kalyani Amma (1897) also appeared exclusively for children. It is unquestionable that these authors were clearly aware of the importance of Children's

Literature. Initial publications in the history of Malayalam children's literature like 'Anchadi' by Kannipparambathu, 'Panchathanthram Kilippattu' by Kunjan Nambiar, 'Cherupaithangalkku Upakarartham' (1824, Kottayam), 'Padaarambham', Paadamala by Dr. Herman Gundert, etc., also had the unique object of children's literature.

Value-Oriented Literature

The fundamental aim of all these publications was to inculcate values like honesty, morality, justice, kindness, love and affection, care, compassion, etc. among the kids. Books like 'Balaramayanam' and 'Deepavali' were the results of the realization about the value of kids felt by poets like Kumaranasan and Ulloor S Parameswarayyar. This list grows as we include contributions like 'Kunnimanik'al by Vailoppillil Sreedharamenon, 'Balamritham' by P. Kunjiraman Nair, 'Olappeeppi' by G. Snakarakkurup, 'Oru Kula Munthiringa' by Akkitham Achuthan Namboothiri, 'Omanappaithal' by Pala Narayanan Nair, Poems by Kunjunni, 'Valappottkal' by O.N.V. Kurup, etc.

However, while comparing these very same authors' contribution to other sections of literature, their contribution to children's literature is found to be very minimal. Writers like Sippi Pallipuram, Muhamma Ramanan, G. Sankarakurup, Sumangala, Mali, Uroob, Kunjunni, and Narendranath made noteworthy contributions to this section. G. Sankarakurup is a notable author in children's drama writing. Besides them, writers like Thikkodiyam, Kainikkara Kumarapillai, Thayattu Shankaran, and Akkitham Achuthan Namboothiri have also contributed considerably.

Science Literature

Science Literature is the only one section that has been relatively well developed in the Children's Literature. Some authors have really provided necessary information in areas like History, Biography, Science, Mathematics, Language, Grammar, Thesaurus, etc. Authors like K. Paramu Pillai, Nandyarveetil Parameswaran Pillai, C.P. Govinda Pillai, R. Narayana Panikker, Joseph Immatty Mathew, Moorkothu Kumaran, O.M. Cheriyan, S. Sivadas, Velayudan Panikkassery, and Pala K.M. Mathew have enriched this area. Balakairali Vinjanakosahm published by Kerala Bala Sahithya Institute is a unique publication in this regard.

Children's Literature in the History of Literature

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In the history of Malayalam Literature, the very first reference of children's literature is seen in N. Krishna Pillai's 'Kairaliyude Katha' (1958). While thinking about the absence of children's literature in the history of literature, his comment appears notable. He said, "when thinking of absence of something, the first point comes to mind is the absence of children's literature. What, don't we have children's literature? Yes, we have. One list of 125 books published by Balan Publications, and another list of 400 books rest on my table, while I am writing this. Some of them are truly praiseworthy. But, we haven't scientifically devised our efforts based on the educational principles derived out of children's nature. Based on the subtle knowledge of kid's tastes and a clear understanding of comprehending capacity, imagination level, and creativeness expressed by kids at different ages, comprehensive plans need to be prepared by educationists and authors, if we are to produce sufficient books for the requirements of lakhs and lakhs children." Though he was bothered about such a scenario, it is difficult to digest the fact that he has included nothing new about Children's Literature when he published the revised edition of 'Kairaliyude Katha' in 1975.

Some indications about the actual status of children's literature are seen in books like 'Malayala Sahithya Charithram – Kalagattanalilloode' by Erumeli Parameswaran Pillai (1996), 'Adhunika Malayala Sahithya Charithram – Prasthanangalilloode' Gen. Edi. by Dr. K. M. George (1998), and 'Sampoornna Malayala Sahithyacharithram' by Prof. Panmana Ramachandran Nair (2008). Among them, this issue was properly handled only in Dr. K. M. George's work. It is also to be noted that there is no specific reference about Children's Poetry in Dr. M. Leelavathi's 'Kavitha Sahithya Charithram'.

While other sections of literature were given in-depth coverage in those previously referred to books of literary history, children's literature was given very nominal importance, no more than 5-10 pages. This clearly indicates how much importance was given to Children's Literature by those authors.

Seminars on Children's Literature

It is doubtful whether any seminars or symposia or debates or workshops were organized on this theme. The Kerala Balasahithya Institute published two books, one in Malayalam titled 'Enthanu Kuttikalude Sahithyam' and the second one in English titled 'What is Children's Literature,' after compiling the papers presented in Seminars organized in Thiruvananthapuram in the year 1981, in Pala in 1982 and again in Thiruvananthapuram

in 1993. ‘Balasahithaym: Thathavum Charithravum’ which was published in 1995 as a book, is a paper presented in the seminar at Thiruvananthapuram in 1993. As these were only papers presented in seminars on diverse subjects, these publications do not throw much light on the history of Children’s Literature. Added to this limitation, we have to agree with the fact that Children’s Literature does not have a book-length literary history of its own.

Some information about the history of Children’s Literature is available in K.V. Ramanathan’s ‘Balasahithyam – Ulbhavavum Valarchyum Malayalthail’, which was published by Kerala Sahithya Academy in 1997. However, this book merely gives brief introduction of each work. Anyhow, works like ‘Balasahithaythinte Udayavikasangal’ by Gopi Puthukkod (2010) and ‘Balasahithyam Malayalathil’ by Prabhakaran Pazhassi (2013) provide relatively sound information in this regard and partially reduces the ignorance in this area.

Lack of Research

No notable seminar or symposium was organized on this topic after 1993. Similar picture is visible in the area of research also. The total number of research theses related to this topic available in all the universities of Kerala would be less than ten. This is also indicative of how our academicians and writers take this subject.

Accordingly, though our Children’s Literature has a history of one and a half century, there are very few Children’s libraries. There is neither Children’s’ Literature book index; nor Children’s’ Literature directory, nor a complete history of Children’s’ Literature is available. Similarly we hardly have any children’s cinema or scientifically designed children’s encyclopedia. We neither do have style books nor have any permanent arrangements for training of genius kids. Amidst these limitations, our Children’s Literature is expected to grow and develop.

Presenting the following suggestions for the hopeful growth of Children’s Literature, I conclude this paper.

Suggestions:

1. Similar to other streams of literature, new trends need to be developed in Children’s Literature. For this, seminars, symposia, etc., should be organized in this area.

2. While writing itself becomes a problem of concern for life, its value will be subjected to questioning. Hence, it is necessary to acknowledge the needs of children.
3. Writing literature according to the aptitudes of children is not widely practiced. Such works must be nurtured in relation to the growth of science and technology.
4. Works meant for knowledge and information dissemination should be prepared in such a way children enjoy reading literature meant for them. The books should carry the information in a simple way to kids.
5. It is necessary to avoid treating Children's Literature as inferior literature.
6. It is also required to encourage research in this area and bring about new discoveries and promote significance of Children's Literature.
7. Income and fame are two basic factors in any area. In order to attract new writers, more emphasis should be given to these factors when dealing with Children's Literature.

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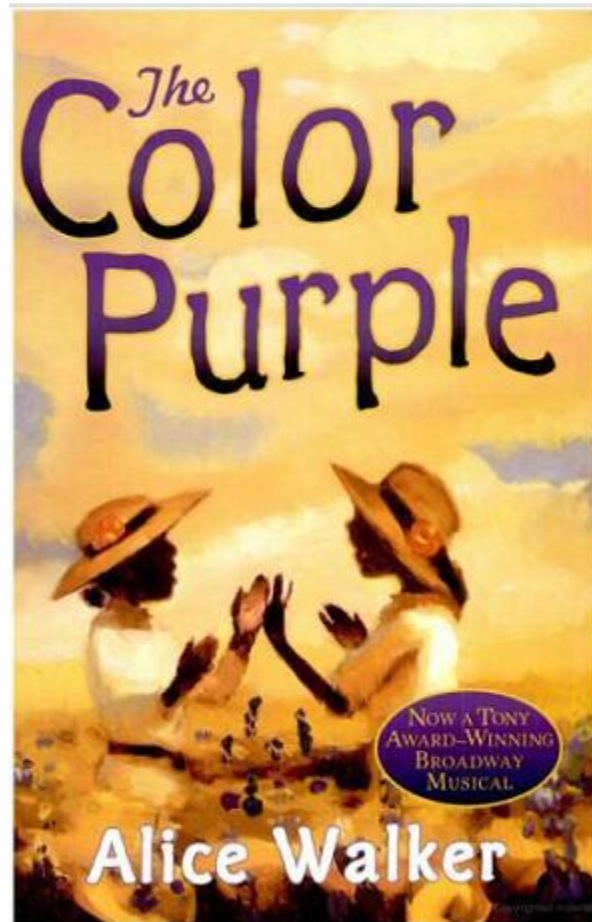
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Women as Victims:
An Analysis of Alice Walker's *The Color Purple*

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Abstract

This paper deals with the theme of women's quest for self, new identity and freedom to assert their femininity in and out of their married lives. African American woman writers are attempting to define their self-identity and trying to sustain their self in a hostile land. The author has brought in the other side of the African American women's real life in her fiction. The characters' uniqueness is their determination to appreciate themselves and celebrate their womanhood. The new African American woman believes in herself and wants to survive with

dignity. This paper also speaks about the marginality, not only at the universal level, but also inside the same community, race and class.

Key Words: African American women, Feminism, Marginality, Suppression, Alienation

Introduction

African American literature is the body of literature produced in the United States by writers of African American descent. The genre traces its origins back to the works of the late eighteenth century. The oral tradition as a Movement reached its height with the slave narration and the Harlem renaissance; and it is continuing till today. Writers like Toni Morrison, Maya Angelou and Walter Mosley are ranked among the top writers in the United States. African-American literature depicts the culture, racism, slavery and equality. At the beginning African-American writings focused on the slavery and racism, but in today's world it narrates their culture, tradition and way of life among the African Americans. African-American literature has become the integral part of American literature.

African-American literature differs in many aspects from Post-colonial literature. It is written by the black community which lives in one of the most powerful nations in the world. Their view is grounded on the experience of Black people who reside in America. Though African-Americans have been declared to be American citizens long ago in the history of the United States, they were not accepted as one among them by many white people in America.

African-American literature, while existing fully within the American culture, also retains its own entity. As a result, new styles of story-telling and unique voices are created in isolation. Artistic examples like jazz and hip hop are developed in isolation and become popular across the United States and the world. After the end of slavery and the American Civil War, many writers continue to write fiction and non-fiction works regarding the status of African Americans in the country. Naturally many African American writers did not agree with the view point that all Black literature should try to promote themselves, rather it should present the true colours of Black people's community and life.

The Color Purple

A more recent occurrence of this Black-on-Black criticism came up in charges made by some critics that Alice Walker's novel *The Color Purple* unfairly attacked Black men. By revealing their ideas African American writers get the attention toward the issues of class. But as the century progressed, concerns about class were eclipsed by sorrow and anger over racism, though authors like Brooks, Perry, Morrison and Alice Walker have made attempts to get outside the stereotype and most prominently, Walker has attempted to depict the gender issues in her writing. In their writings they introduced new themes like motherhood, mother-daughter relationship, women's friendship and the relationship between men and women among African Americans.

African American Women's Writing

African American women's writing on the other hand presents a completely different picture. The focus upon the Black women here shifts from the slavery to an individual, struggling towards freedom and selfhood. Considering writings of women authors like Toni Morrison in whose novel, *Sula* the central character tests the conventional definition of good and evil in relation to women by insisting that she primarily is living for herself and not to be a mother or be the lover of men, while Morrison worked with the idea that black women have always served both as laboring and serving women in families and in society. Unlike many white women writers of this period, African American women related their personal issues and those of their communities, to global political issues. They insisted through their writings that personal and political issues could not be separated into exclusive categories. During the seventeenth century, African men and women were sold as slaves, depriving them of their basic human rights in order to serve in the plantations, in the Southern states of America, which further exploited the Black women sexually.

Alice Malsenior Walker

Alice Malsenior Walker was born in the rural community of Eatonton, Georgia on February 9, 1944. She was the youngest of eight children, five boys and three girls. When she was eight years old, Walker was blinded in one eye when her brother accidentally shot her with a BB gun, which, partially corrected when she was fourteen, which left a profound influence on

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her and her writing. She began her college education at Spelman in 1961 but transferred to Sarah Lawrence in 1963. After graduating in 1965, she went to Mississippi as a civil rights activist. She found that writing demanded peace and quiet, but these were difficult commodities to come by when ten people lived in four rooms, so she spent a great deal of time working outdoors sitting under a tree.

Although Walker grew up in the traditionally so-called deprived environment, she was sustained by her community and by the knowledge that she could choose her own identity. Walker's mother gave her support to her writings and gave her the contexts for her stories, from her fund of spiritual, social and moral stories. Alice Walker's writings include poems, short stories, essays and novels. All her works focused on African-American women, against societies that are racist, sexist and often violent. Her writings also revealed the African-American heritage and culture. *The Color Purple* was her third novel published in 1982 and this work won both a Pulitzer Prize and the American Book Award the following year. Walker started to work on the theme that was faced by most of the Black women in their life within their community. Her stories do not focus on the racial violence that happens among strangers, but the violence they experience among their friends and family members. Though Walker got good reviews for her portrayal of men characters in her writings, she was admired for her strong and powerful portraits of her women characters also.

An Epistolary Novel – Voiceless Women's Voice

The Color Purple is an epistolary novel about Celie, a woman so down and out where she can tell her troubles only to God in the form of letters. Celie learns to lift herself from her situation with the help of another woman character in the novel. Celie pulls herself out from the sexual exploitation and brutality of men in her society. Here Celie's husband hides Nettie's letters from Celie for twenty years. In this novel Walker brings out the voiceless women's voice, the turmoil and struggles of women characters in this society to limelight.

Alice Walker exposes the dominant groups and characters, showing the ill-treatment of women occurring within the black community. When love exists in one's life in a family, community, nation or world, life is safe, happy and fulfilling. Love, hatred, ill-treatment are

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shown in different dimensions. Celie is an innocent girl in the novel, who suffers a lot in her life. She expects a little love from whomsoever she meets, which only at the end of the novel she receives. Celie's character is the combination of both extremes of life, happiness and sorrow. She wants and expects some harmony in her life, because she is soft and gentle. Though her husband never treats her, or thinks of her as a human being, she does all the house chores and duties toward him properly. She is the protagonist and narrator of the novel. She wants to look after her sick mother and her little sister Nettie. When she was molested by her stepfather and harassed by men for she knows not the real world. When she could not give voice to her pain, the only solace for her was God almighty, whom she gets hold off, by writing letters to Him.

Celie

In the beginning of the novel the line opens with the note in which Celie is asking God to give her a sign to understand what is happening around her in the world: "I am fourteen year old, I have been a good girl. Maybe you can give me a sign letting me know what is happening to me....". (The Color Purple 3) These lines explain the trauma of Celie at that young age. After her mother's death she has been taken out of school to look after the children and the house, where her stepfather's abuse of her continues and she gives birth to two children of his. After her marriage to Albert, she could not give voice to her new pain. When Nettie comes out of her home and seeks help from Celie, Celie could not help; instead Nettie leaves the house saying she will come back. Celie wants to survive in this world. So, she never voices anything out about her physical pain and harassment she undergoes in her life. After meeting Shug Avery, Celie understands about herself and her identity in this world.

Experiencing Loneliness, Pain and Rejection

"I remember one time you said your life made you feel so ashamed you couldn't even talk it to God, you had to write it, bad as you thought your writing was. Well, now I know what you mean." (The Color Purple 113) Experiencing loneliness, pain and rejection from her family and from outside, Celie becomes spiritual and finds refuge in God. But continuous harassment she is used to, has made her weak physically and mentally, which leads her to stop writing letters to God. But the contrast of Celie's character Sofia, is a bold and strong woman character in the novel. Towards the end of the novel Celie understands herself and love. She understands the

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completeness of life. She also understands that power, position, education money or beauty will never make one valuable in this world. All her suffering and her questions were answered at last. Her achievement is priceless, which she attains with the help of many powerful persons. When she gets the letter from Shug that she is going to come back home, Celie is happy and contented, ready to face the world in a different way. Celie crosses three stages in her life; first she suffers abuse and cannot understand anything that is happening to her; second she understands that if she loved something, she has to set it free; and third Nettie's moving tributes towards the fabulous African culture give her something to be proud about.

At the end her love is understood by everyone, especially by her husband. Her dreams come true, she sets herself free from all the troubles and comes out with great strength and power. The character of Celie is identified in depth as she stands as a voiceless symbol among the voiced people. When compared with other characters like Sofia and Shug, only Celie is voiceless until she receives some happiness in her life.

Acknowledgement of the Truth of Relationship with Men

Alice Walker focuses mostly on black women who reside in a larger world and struggle to achieve independence and identity beyond male domination. Her characters' strength resides in their acknowledgement of the truth of their relationship with men who regard them as less significant than themselves, merely because they are women. Walker throws the limelight not upon slavery, but on male chauvinism, oppression and other things pertaining to African American women's lives in this novel. Walker also portrays women characters who crave the freedom from brutality and complex systems of oppression, which shape their lives and their interpersonal relationships. The complete perfection in the novel is that it does not provide an imaginary world, rather it brings out the real color of the black women and their life style in the oppressed community, which further oppresses them! Walker brings out the voice of the voiceless through the protagonist Celie within the Black society.

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The Effect of Culture-Specific Syllabus on English Language Learners in Engineering Colleges

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Abstract

Developing English language skills is one of the major challenges of the engineering students in the state of Telangana. The state produces lakhs of engineers every year but not even 10% of them are found to be employable, especially due to lack of effective communication skills, according to leading industrialists. This speaks a lot about the sad and tragic situation. One of the major targets of the engineering English syllabus is to make the students well-equipped with all the four skills of language - listening, speaking, reading and writing. But the big question is: are the students really getting equipped with all the four language skills? This paper attempts to study the effect of culture-specific syllabus in improving the English language skills of the engineering students in the state of Telangana. This study is based on the responses of the sample of engineering students to a structured questionnaire on the culture-specific syllabus.

Keywords: culture-specific syllabus, language skills, structured questionnaire, engineering students

Introduction

The key component of culture is language. It is the prime source for the transmission of culture. Children who learn their mother tongue or native language will be learning their own culture also simultaneously. Hence, it can be said that there is a direct connection between learning a language and its culture. (Guest, M. 2002). Culture acts as a catalyst in learning a language. But, how can a learner who wants to learn a different language other than his/her own mother tongue develop an understanding about the culture of that language? Is it not possible to learn the English language without the knowledge of the English culture? Is it possible to create

awareness of the English culture in the non-native-English countries? (Richards, J.C. 2001). In the state of Telangana there are many regions where people are not aware of the English culture. Is there no possibility of learning English for those people who come from the remote regions of Telangana? These are some of the critical questions the present paper tries to examine in the context of learning English as a second language through local culture.

Cultural Influences on Learning and Teaching

Linda Harklau in her article “Representing culture in the ESL writing classroom” states that teaching of cultural values in second language teaching is unavoidable as “Language is inextricably bound up with culture. Cultural values are both reflected by and carried through language. It is perhaps inevitable then, that representation of culture implicitly and explicitly enters into second language teaching.”

The lack of knowledge of English contributes to the low scholastic achievement of students from non-English speaking backgrounds. It becomes all the tougher for a learner if he/she has to entirely study through the medium of English.

The social conditions, as well as economic deprivation do interfere with the second language learning. There are other aspects like education of parents, lack of books at home, cultural factors which influence the second language learning.

Pennycook, A. (1994) points out that the attitudes and motivation of learners to a different culture affect the teaching-learning process. Generally, the attitudes and expectations of one cultural group differ from another cultural group. This is one of the major concerns in developing the English language skills among the engineering students of the state of Telangana.

Aim of the Study

The present study aims at finding out whether culturally relevant materials facilitate better performance in English among the engineering students of the state of Telangana.

Methodology

This is an empirical study where opinions of 300 first year engineering students, randomly selected from different Engineering colleges affiliated to JNTU in the state of Telangana are elicited through a structured questionnaire. The questions in the questionnaire are aimed at finding out the attitudes of the students towards a culture-specific English syllabus.

Data Analyses

The following are the analyses of the data obtained through the structured questionnaire:

1. Do you use English outside the classroom? Yes / no

This question was asked to find out the information from the sample learners whether they really use the English language outside the classroom. Of the 300 sample learners 61.3% said that they use English outside the classroom and 38.7% said that they do not use English outside the classroom. These responses show that the English language is necessarily not part of their regular conversations outside the classroom.

2. Why do you need English? You can check off more than one option.
 - a. For pursuing higher studies
 - b. To secure a job
 - c. To have a good social status
 - d. To be internationally intelligible
 - e. Any other, please mention:

The sample learners were asked this question to understand the kind of motivation they have in learning the English language. The responses of the sample learners clearly indicate that they are driven by instrumental motivation. 47.6% of the sample learners wanted to learn English to pursue higher studies, 44% wanted to learn English to secure a good job, 55% of the learners required English to have a good social status. Only 17% stated that they need the language to expand their knowledge. Since English is the international language, vast amount of information is available in print and electronic media. Students can make use of their knowledge in English to expand their knowledge in different areas. This kind of integrated motivation is lacking among the student community. Most of the time, they are driven by instrumental motivation.

3. Do your parents encourage you to learn English?
 - a. Yes, they do encourage
 - b. To some extent
 - c. Neither encourage nor discourage
 - d. No, they don't encourage

This question was asked to know whether the sample learners' parents really encourage them to learn English or they have any apprehensions about this language. Out of the 300 learners who participated in data collection, 91.3% said that they have the support and encouragement from their parents, whereas 4.6% said that they get support only to some extent. 5% of the sample learners were neither encouraged nor discouraged by their parents to learn English. These responses gave us the understanding that the illiterate or semi-literate parents also want their children to develop the English language skills for better placements. Though English education is available at prohibitive costs, most of the parents are willing to spend for the better prospects for their children.

4. Do you watch any native English channels on TV? Yes/no

This question was asked to know whether they follow the English culture when they watch any native English channels on TV. A majority of the sample learners stated that they watch only Telugu channels since they cannot follow the language of the English programmes in the native English channels. This clearly shows that the sample learners are not interested in knowing about the language or its culture.

5. How much are you aware of the English culture?
 - a. Very much
 - b. To some extent
 - c. Not much

A majority of the students expressed that they are not aware of the English culture. It can be noted from the previous question that a majority of the sample learners did not show any

interest in watching native English channels. This clearly shows that the sample learners are not interested in knowing about the English culture. Other than watching movies or TV, no non-native speaker of English can develop an understanding of English culture and traditions, provided they have any native English speakers as close friends or neighbours. There is very less possibility of having native English speakers as neighbours in the state of Telangana, especially in the remote regions. Hence, there is no scope of knowing about the English culture. Another possibility might be developing understanding through the English literature. But most of the students who come from rural regions do not go deep into the cultural aspects as they find it alien to them.

6. Do you think awareness of the English culture is necessary to learn the English language? Yes / no / to some extent

This question was asked to elicit the responses of the students with regard to the English culture. A majority of the students felt that it is not necessary to know about the English culture in order to learn the English language. Language can be learnt in a different social context too.

7. Do you like the English culture?
- a. Very much
 - b. To some extent
 - c. Not very much
 - d. Don't like

This question was asked to analyse the sample learners' attitude towards the English culture. The responses show that not many sample learners are enthusiastic about the English culture. Only 28.3% of the sample learners expressed that they have a high regard for the English culture, 47.6% of the sample learners said that they like the English culture only to some extent. 16.6% of the sample learners said they don't like the English culture very much. 4.6% of the sample learners said that they don't like the English culture at all.

These responses indicate that positive attitude towards a particular culture is also very important in learning the language. If the learners do not have a good impression of the culture of that language, it acts like a mental block in developing that language.

8. Do you participate actively in speaking activities like, JAM (Just A Minute), Group Discussion, Debate etc., in your English classroom?
 - a. Very often
 - b. Some times
 - c. Rarely

This question was asked to know whether the sample learners are fluent speakers of English or they have any inhibitions toward speaking in English. JAM, Group Discussion, Debate etc., are activities prescribed as part of the English language communication skills lab syllabus of JNTU. Of the 300 sample learners 57.6% expressed that they participate in these activities ‘very often’, 44% said that they participate ‘sometimes’, even that when they are forced by their teacher to speak or because it was part of the lab syllabus, and 12.3% said that they never participated in any activities like JAM, Debate or Group Discussion.

It can be analysed from these responses that more than 50% of the students are not in a position to speak because of fear or lack of English knowledge. May be culture-related topics would increase the participation levels of these students.

9. Do you like your culture?
 - a. Very much
 - b. To some extent
 - c. Not very much
 - d. Don't like

This question was asked to know how much the sample learners like their own culture. The question was asked because the topic of the research was to include culture-specific syllabus at the engineering level.

The responses showed that a majority of the sample learners, that is, 79.6% like their own culture, which means that they have a positive attitude towards their own culture, 19.6% of the sample learners like their culture only to some extent, 0.6% of the learners are not keen about culture and surprisingly 0.3% said that they do not like their culture at all. Since a majority of the sample learners have a great regard for their own culture, speaking activities related to their culture might help them in improving their English language skills. It can be viewed from these responses that culture-specific syllabus will help students in improving their English language skills.

10. Which of the following topics, related to your culture, would you like to be included in your English textbook?
- a. Folk literature of your state
 - b. Famous personalities from your state
 - c. Festivals which are unique to your state
 - d. Any other, please mention:

This question was asked to know the choice of topics that the learners would like to be included in their English textbook. 25.6% of the sample learners expressed folk literature of the state to be included in the English syllabus, 56.6% of the learners wanted the famous personalities of the state to be part of the English syllabus, while 39.6% of the learners opted for the festivals which are unique to the state, whereas 15% of the sample learners wanted ethics, values, spirituality aspects to be included in the English syllabus.

These responses clearly indicate that the sample learners are more inclined towards including the topics related to their culture in the English textbook since they can relate the contents of their culture and they can express freely during speaking activities as the known content would be the topic of the discussion.

Findings

The following are the findings of the study:

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- ➔ A majority of the sample learners do not use English outside the classroom. It is more or less artificial learning process.
- ➔ A majority of the sample learners are driven by instrumental motivation. They want to study the English language mainly for seeking a good job or for pursuing higher studies but not for expanding their knowledge.
- ➔ A majority of the sample learners stated that they have their parents support and encouragement towards learning English. With the growing importance of the English language many parents are coming forward and supporting their children to study in English medium, though it is difficult for them to bear the fee burden.
- ➔ A majority of the sample learners stated that they do not watch native English channels on TV since they do not follow the language. This shows the reluctance of the sample learners towards making an attempt to learn English.
- ➔ A majority of the sample learners expressed that they are not aware of the English culture.
- ➔ The sample learners were of the opinion that it is not necessary to know about the English culture in order to learn the English language. They felt that the language can be learnt in different social settings also.
- ➔ A majority of the sample learners expressed that they have no liking towards the English culture. This can be viewed as a mental block in developing the English language.
- ➔ Most of the sample learners have not shown active participation levels in speaking activities. Poor confidence levels or lack of English language skills might be the reason for low participation levels.
- ➔ A majority of the sample learners expressed liking towards their culture. Teachers can develop culture-specific activities to improve the English language skills of the students.
- ➔ A majority of the sample learners expressed that famous personalities of the state, or the major festivals of the state, or the folk literature of the state can be included in the English syllabus. This gives them a chance to make an attempt in improving the English language skills since they can relate the content of the text.

Conclusion

It can be concluded from the study that culture-specific syllabus in English would be helpful for students to improve their English language skills. Since many students confessed that they do not watch native English channels or follow the English culture, it is time to think about the culture-specific syllabus. It is debatable which kind of festivals, or folk literature should be included in the syllabus, given the multicultural context of the state of Telangana. But contents related to one's own culture would definitely have a positive impact on the learning of English.

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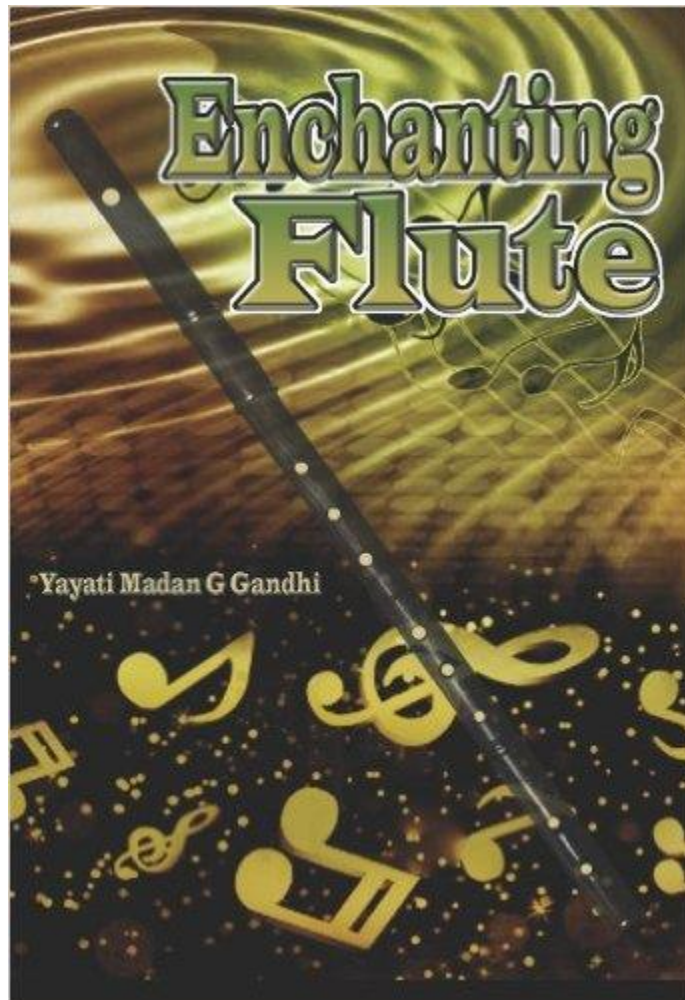
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**The Power of Metaphor in Madan Gopal Gandhi's
The Enchanting Flute:
A Conceptual Cognitive Approach**

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Abstract

The present paper focuses on a detailed analysis of the power of metaphor in Gandhi's collection of poems, *The Enchanted Flute*. Metaphor as the inherent dimension of language gains

its functional role through the conceptual studies of language by Johnson and Lakoff. The present paper analyzes Gandhi's use of metaphor in his highly imagistic poetry collection. However, there is also an eye on the political significance of his metaphoric language in this seemingly romantic collection. It is argued the power of the poet's language arises out of the unsaid or untouched aspects in his metaphors. While the poet draws upon his conventional context to metaphorize his thoughts and emotions, he challenges them by taking them to their limits. This detailed analysis aims at unraveling such tensions and limitations.

Key words: Madan Gopal Gandhi, *The Enchanting Flute*, metaphor and thoughts and emotions, language use.



Madan Gopal Gandhi

Theoretical Background

Initially regarded as a poetic device for poetic imagination, metaphor used to be treated as a characteristic of language, rather than of action or thought. The conceptual cognitive linguistics of George Lakoff and Mark Johnson brought about a revolution in the so-called rift created between poetic and everyday language. These two thinkers contend that metaphor is not merely a poetic tool, nor a linguistic feature. They give it a conceptual basis and accord it a key role in linguistic communications in so far as they take human thought processes as basically metaphorical. Essentially, metaphor is nothing other than understanding one domain in terms of another domain. In their studies, they take the concrete domain, or source domain, as the means by which the abstract domain, or target domain, can be understood. Thereby, they believe “*no metaphor can ever be comprehended or even adequately represented independently of its experiential basis*” (1980, p. 20).

In Kovecses's words, there is a systematic correspondence between the source and the target; such conceptual correspondences are called mappings (2010, p. 7). The process of mapping is monitored by cultural background and conventions of society; hence mappings are only partial. According to the findings of Lakoff and Jackson, all people's speech can be nothing other than metaphoric. What distinguishes a poet's diction from everyday language is the degree s/he deviates from, challenges, extends, questions, or even modifies the conventionalized metaphors in a linguistic community. Thus poetic creativity relies on the poet's innovations applied to the metaphors well established and even clichéd in the cultural context. One of the objectives of the present article is to analyze Gandhi's unconventionalization of metaphors in his poetry.

Ideology-Political Dimensions

The partiality of mappings or correspondences denotes the ideological and/or political dimensions of metaphoric expressions. Van Dijk defines ideology as "*the basis of the social representations shared by members of a group*". This means that ideologies allow people, as group members, to organize the multitude of social beliefs about what is the case, good or bad, right or wrong, *for them* to act accordingly" (1998, p. 8; cited in Goatly, 2007, p. 1). Van Dijk puts emphasis on both the social and cognitive aspects of ideology. Knowles and Moon put emphasis on metaphor for its functions such as "explaining, clarifying, describing, expressing, evaluating, entertaining" (2006, p. 3); this enumeration in fact denotes the ideological impact of metaphor. In this light, using conventionalized metaphors or unconventionalizing them accord the poet a particular stand. This is the point to which Charteris-Black aptly refers, writing: "A metaphor . . . has the underlying purpose of influencing opinions and judgments by persuasion; this purpose is often covert and reflects speaker's intentions within particular contexts of use" (2004, p. 21).

Pragmatic Dimension of Metaphor

Metaphor's pragmatic dimension nullifies the traditional belief that used to regard metaphor and thereby poetry as being less serious than everyday language. The persuasive basis that Charteris-Black assigns to metaphor renders it a means of maneuvering the user's power

over the addressee. The argumentative feature of metaphor determines which aspects of source domain are highlighted and which dimensions are ignored. Therefore, in each metaphorization there lies a hidden, an unheard of, or an unsaid side which accords the comparative attempt an asymmetrical relation between the manifest and the latent. The main argument of the present paper develops out of an analysis of this aspect of Gandhi's metaphorizing attempts in *The Enchanting Flute*. The analysis aims at revealing the ideological stance of the poet. Ideology is here taken as "a way of interpreting the world and for contemplating strategies of action" (Mittelman 2004, p. 3). Envisaged such, metaphor crystallizes the poet's interpretation of the world.

The Enchanting Flute Abounds in Auditory Images

The Enchanting Flute is a collection of apparently pastoral poems with an Edensque portrait of the world. The world it represents is one in which there reign mostly harmony, mutual respect and balance between man and nature. The title itself is metaphoric and quite revealing: it is a flute which chants and thereby enchants. Chanting has completely positive connotations and reflects the happiness and jolly of the chanter. Thus auditory imagery abounds in the collection.

A glance over the whole book testifies to this claim that the poet relies heavily on this specific imagery more than the others. This insistence on auditory image could be interpreted as the absence, or impotence, of other major imageries like gustatory, tactile, olfactory, and visual. The raison d'être of this absence could be detected in the world in which the poet tries to enchant the audience by his poetry. Gandhi's world is a world ridden by high-tech facilities and fast technology; a world stricken by symptoms of (post)modernity. An India torn between demands of tradition and forces of Western modern life is where the poet finds himself located and at grapple with. Among all senses which have not been left impervious to the thwarts of enchantments of the age of cyberspace and cyber technology, auditory still holds its significant role. This point is highlighted in the quartet the poet inserts on the title page:

The rope that hangs down from the sky
Coils down like a snake
held by an invisible hand.

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Suddenly it turns into a musical band.

A Sacred Significance

This metaphor accords poetry a sacred significance and an ambivalence that underlies the whole collection. The clash between good and evil, holy and unholy, visible and invisible rules over all poems included here. The speaker in different poems experiences different moods; once he is a powerful figure with the promise of a sea change in his hands; at other times, he becomes a timid man who is disturbed by shades and vague figures that intrude upon his loneliness. Sometimes, he is a lover; some other time, he turns against all human bonds and emotions. All these find their full expressions in the metaphoric concepts he draws upon in his poems. Such fluctuations and ambivalence motivate us to seek after the silenced, ignored, or marginalized through the voiced, said, and centralized.

A Variety of Themes – Emphasis on Nature

The Enchanting Flute covers a wide variety of themes such as nature, peace, art, music, poetry, love, etc. Each of these themes is treated differently in the poems. The collection starts with “Invocation” in which the poet invokes nature and all natural elements to help him out. Such a start for this collection accords it an epic tone. While in epic, the poet by convention appeals to gods and goddesses to help him all through his poetic enterprise, here Gandhi goes to nature. His predilections for nature over religious, or supernatural, beings could be interpreted as the paralysis of such entities in modern man’s life.

On the one hand, invoking nature goes in the line of the pastoral type of the collection and on the other hand it signifies the absence of the supposedly powerful in man’s destiny. Invoking nature in the face of any other power could be interpreted as the absence of, and therefore the poet’s yearn for, nature in the face of the abundance and, at times, over dominance of the supernatural. Unlike T. S. Eliot who averts from April accusing it of lying,

Gandhi invokes April and the spring. Then he moves on to other natural elements like rivers, trees, birds, rain, etc. The poet’s invocation of nature could imply the absence of nature in

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his practical life. This point is confirmed when in the last stanza, he chants: “O angel dear come/ O morning star come/Mother calls you home” (Gandhi 2013, p. 1). Calling home signifies nothing other than its displacement by other forces which could be cyber beings. Taking invocation as the poet’s personifying attempt, one could regard it as a metaphor by means of which Gandhi highlights the absence of nature and bemoans the imposing presence of anti-nature.

The same theme of nature runs through the other poem in the collection. In “Whispering Nature”, the poet deals with nature, describing it as “whispering nature/danced in robes divine” (p. 30). The peaceful and Edenque view of the sea at sunset implies the poet’s yearning for the lost nature in the age of technology. In the poem, the speaker can hear the wind moving soothingly, the nature whispering, and the sea on which they sail softly. Yet in his modern life, all natural sounds disappear in the hums and rums of the mechanized life in which they have imprisoned themselves away from nature.

Also a Contradictory Treatment of the Theme of Nature

The speaker’s thematic oscillation is apparent in his contradictory treatment of the theme of nature in his other poem, “Action-Frame”. In this poem, Gandhi philosophizes on form and function. Nature disappears in this poem and what remains are crude notions of existence. The poem imprisons the soul’s action within the confines of structure and function. Such a shift from his romantic obsessions with nature and emotional dimension of man to his rational identity could imply his frustrations with his world of feelings.

On Peace

Peace is another theme that lies at the core of “A Tender Child” in which the poet metaphorizes May as a naked girl, joyful and naughty. The Edensque portrait of the poem represents her in the bosom of nature enjoying herself in peace: “She sleeps/ on luscious green/ caressed by lullabies” (p. 2). The same peace runs through the other poem, “Creation’s Song” which portrays complete harmony in nature. “Crimson bathes the horizon/the fog disappears/sleepy hills awake/to greet the golden sun” (p. 4). The poet’s insistence on this peace could represent the absence of peace in his life. This point is explicitly referred to in “Rain song”

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in which the speaker expresses his longing for the peace he once cherished and now lacks; hearing the song of rain, the speaker complains: “Feel its rhythm/dream of childhood days/when nature and I were one” (p. 6). The unity between the speaker and nature metaphorizes mother-child unity which, according to Lacanian psychoanalysis, is disrupted as soon as the child learns language and is socialized. Language for Lacan stands for culture, all its cognates and social forces. The interference of society, disturbing mother-child unity, brings a primordial lack in the individual’s unconscious which remains insatiable till his death. Thus this metaphor voices the lost unity and the imposing force of society that disturbs the unity and brings man to a primal lack. Thematically, the poem sounds romantic; yet politically it puts the poet against society. The fact that in all poems of the collection, the speaker is a lone figure who mingles only with nature and not with human beings could be taken as the seclusion in which he has adopted against human society.

The absence of peace and the poet’s yearn for its return is well expressed in “Peace”. Here, the speaker prays for peace not only for the land but also for nature. This pray signifies the absence and thereby the desire for peace. Such an implication denotes lack of peace in the whole world (p. 23). In “My Goddess” the speaker hails to his goddess which is neither a religious being, nor a mythical entity; there is no mention of the true nature of this invoked being, just wrapped in descriptions like “My dream/my inspiration/ my mother, my goddess” (p. 12). The addressed entity does not have any identity; hence it implies a crisis in the man’s belief. On the one hand, this lack of identity broadens the speaker’s scope of vision, uprooting him from all the nets he is trying to get rid of. On the other hand, this lack presents the loneliness of the speaker in a world which does not offer him any aid. The vagueness of the addressee could also signify the speaker’s attempt to delink himself from any hailing discourse in his milieu. The speaker is a bard who dedicates his song as his prayer to this goddess “to soothe and sustain” (p. 12). Such dedication implies he does not have peace and tranquility in actual life.

Loss of Youth and Beauties of Life

Loss of youth and beauties of life are the other two themes which are treated metaphorically in some poems of the collection. “A Sneering Stump” bespeaks of the poet’s loss

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of youth and strength. He is an aged man who remembers his passion for life and now he is bereft of that impulse: “Gone the bloom/ only a stump sneers” (p. 8). The sneering of the stump implies his futile belief in the eternity of his Eden. Thus the paradise of which he speaks in the previous stanzas is nothing other than a faked one: “In good old time/when I was youthful strong/life looked a gift divine/love an eternal song” (p. 8). The poem ends with “melody gone/but not the refrain” (p. 8). The refrain of which he speaks signifies repetition of life, the past, the memory. What has now remained of that paradise is just a faded memory which lacks that splendor and rhythm. The memory is now sneering back at him and his frustrations.

Paled-away Memory

The notion of paled-away memory is repeated in another poem in which a lover remembers his long lost beloved. “A Sweet Remembrance” is on the speaker’s memory of a beloved. The lover has forgotten the details of her figure, yet he still remembers her charms. The very act of remembering the lost ones is itself the speaker’s attempt to re-enliven his enchanting past; but the futility of the attempt to recapture the loss implies the gloomy and desperate mood of the speaker. The same state of mind could be detected in the speaker’s nostalgia about his homeland and his desire to revive his identity. This theme comprises “The Enchanted Field” which is on the speaker’s homeland where he has forged his identity. He attempts to recover his lost self from the debris of his memory. He believes he has roots in the depths of the land so that wherever he goes, he remains always attached to the land (p. 22).

Loss of Inspiration

Loss of beauties and joys of life extends right into the following poem entitled “Loss of Inspiration”. In this poem, Gandhi refers to Sophocles, the first classical tragedy writer. This allusion gives a historical depth to his poem which is on tragedies of man and humanity. In this poem, Sophocles laments, sleeping “in the sea/on an enormous mystery” (p. 9). He bemoans loss of love and beauty, “loss of inspiration/ its flight to spirit-infested woods/disappearance of nymph-swept oceans/ and of all the romance” (p. 9). The description, “disappearance of nymph-swept oceans”, can stand for the destroyed and demystified nature under the pressures of technology.

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Other Poems

Finding himself entrapped in such a predicament, the speaker in *Quietude of Being* expresses his yearn “for love/to sustain me/ through dissolution/in the night of apocalypse” (p. 10). He finds peace only in love and thus avers from all social discourses with their fake security. Thus he finds himself a solitary boat, supported by no force, drifting “on slippery current/longing for rest/a quietude of being” (p. 10). The slippery current that sends the speaker afloat like a log metaphorizes the instable and shaky discourses of the society that seek his allegiance without giving him any sense of security and fixity. This anticipates the “night of apocalypse”, which brings him to annihilation. Implicitly, “the night of apocalypse” stands as a metaphor for the final annihilation of the world. The speaker’s belief in the power of love, and the impotence of all other discourses including the religious discourse with its redeeming promises, does away with the claims of such discourses and restores man to his genuine love bonds.

Plumes expresses the poet’s attempt to seize the day. Aware of the transience of life, “before we are swept away/ by the current” (p. 11), he asks the addressee, a friend or the beloved, to join him in sporting life, hence “Let us have some fun/before we are run out/ and in fatigue snooze/in the shade” (p. 11). The use of passive form “we are run out” is discursively significant here as it deprives the subject “we” of its acting or doing position and degrades it to an “acted-on” or “done-on” object. The deceitful position of “we” as the subject, while it is only an object denotes the illusion of life that man is entrapped in. Politically, this grammatical point stands for the illusory vision social discourses accord man. As time passes one comes to know about the fake discursive hail, hence frustration. Besides, the urge of the speaker to sport life implies his modernity-stricken anxiety. Seizing the day highlights the speaker’s longing for joy and simultaneously hides his deep-rooted anxiety which he faces in his age. He is a man of rationality, a man who has lost his faith in his genuine human love, a man whose human bonds are defined by economy-based loss and gain. For such a man, religion has revealed its fake visions and thus proved impotent in procuring his belief in an afterlife. Feeling anxious and frustrated, the speaker desperately seeks sporting life as a way to escape, ignore, or forget (all in vain) his doomed destiny.

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Magic Realms is on the magic power of love and the loneliness of the speaker in his age. The speaker is disturbed by a mysterious and unexpected presence. He feels interrupted by the intruder; thus like a bird he takes flight: “I jump to my cushion,/tidy up my jumbled thoughts,/flex my fluffy feathers/ preparing to take wings” (p. 13). Metaphorizing himself as a bird implies the inescapability of his predicament in his practical life. The more one is entrapped in his world, the more he tries to fly by nets metaphorically. Just as the transformation into a bird is impossible, to be realized only in dreams or in poetry, finding true love is also an impossibility; hence love is to be found only in magic realms, not in society nor even in human hearts. It is the absence of love, of which the poet does not speak explicitly but implicitly refers to in his metaphors, that the speaker aims at: “Charged, I soar/to mysterious realms above the constellation/where in pitch black dark/ love lights a sextillion lamps/ on the inverted tree of the sky” (p. 13). Only in the magic realms can one see “the inverted tree of the sky”. The image this metaphor brings to the mind of the sky like an inverted tree sounds quite cartoonish, hence the poet’s retreat into the realm of childhood dreams. At the beginning of the poem, the speaker is disturbed in his dark abode and thus takes wings into the dark realm of the magic. The first dark place signifies his loneliness in the actual world, while the second darkness shows his loneliness in the magic world to which only he has access.

I may reach emanates from his lonely world. The speaker is caught up in whirls of the rushing world with no way out. He metaphorizes himself to a cry, “I am a cry/ rising ceaselessly into an uproar” (p. 14). Yet in his lonely lands, there is nobody to hear his uproar. Unlike the previous poems, the speaker is in conflict with nature, “With no shore, no shore/I roar, I roar/ at the winds and the sea” (p. 14). Clung to tail of a fish, he enters “a pitch-black cavern/trodden not by anyone/ .../hope and hope I may reach” (p.14). The hope he nourishes for reaching is a vague hope; the speaker is not clear where or who his voice may reach. The destination is not important; the acknowledgment of his being by the other, the other’s affirmation of his identity as a being is aimed at here. Thus all he is looking for is reassertion of his own self through the other.

Art, Music and Poetry

In some of the poems of the collection, Gandhi goes to art, music and poetry, as redeeming channels and sows seeds of hope in them. The poet's emphasis on art for helping man to survive metaphorically implies the impotence of other discourses of modern man's culture in this respect. "Music" gives the speaker's view of music and its redeeming and relieving function. Music is a response to man's deep need (p. 18). Similarly, in "Enchanted Flame" the poet implies the spiritual essence of his visions and words. A treatise on poetry, the poem metaphorizes poetry as "the enchanted flame" (p. 19). Divining the deep, it "chants and haunts/with eerie desire/to know and be /the enchanted flame./A new breed moved by a yearning heart/blows through hollow reeds/ singing ecstasy of pain" (p. 19). The redeeming role of poetry lies in "signing ecstasy of pain".

Art's Eternity is on the eternity of art; it metaphorically exemplifies how an insignificant event like a woman's robe left on the beach and taken by the wind looks like "the bird of love" (p. 27). In the third stanza the speaker explains the nature of art, calling it "a mix of myth and reality"; it is eternally sung by minstrels in all languages at all times (p. 27). In the second stanza, the speaker metaphorizes the way art feeds on the familiar, the outmoded, or the by-gone. The stanza starts with "Leans over the legendary dome" (p. 27). The sentence lacks any subject, yet following the first stanza, it could be decided the subject is "She". She is "a perfection in flesh and bone/wears a shock frozen fish-stone/silhouetted on a ruined zone" (p. 27). The "legendary dome" like "a ruined zone" comprises the background of art and through art these are turned into eternal entities.

A Singing Brush is on a poem which is described here as an "anti-poem" (p. 28). The speaker draws on the mythical figure of Pegasus who comes to unveil his would-be bride. Such an allusion implies the complementary relation between poem and anti-poem. It is not only complementary but also unavoidable. Reading in the line of the argument of the paper, one can generalize this to poetic metaphor and its anti-form, the conventional. The poem here implies the poetic metaphor arises out of and simultaneously against its anti-form, the conventionalized one. This relation shows how intricately they are interdependent on one another and how one could be different from the other. The last stanza, "Prepares for the tryst paints/her harmonic mounts /with

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a singing brush” concretizes poetry through painting, implying poetry is painting in words, hence “singing brush”. This metaphor refers to the imagistic power of words by means of which the poet can picture his ideas. Thus the speaker brings onstage the myth of Pegasus and his bride to give his idea on the emergence of poetry a pictorial angle.

My Bird is an extension of the theme of the previous poem. Here the speaker metaphorizes his imagination to a bird that soars to unknown seas and skies, “star-worlds and galaxies” (p. 29). The flight of the bird denotes the wild run of imagination which challenges the mysterious and the untrodden realms. Yet this imagination moves “on the trail of song” (p. 29). This metaphor implies the magic power of poetry, “The song, the sweetest bright/weaves a spell/ deep and long” (p. 29). The spell of the song is compatible with the unknown realms into which the poet’s imagination led by poetry enters.

Night Descends brings the speaker to a state of respite after all struggles against life and its illusions. The seer poet comes to see naked truth “staring out of every particle of sand” (p. 20). Now that he has come to see naked right into the eye, he has no quest; thus “No yearning no questing/no mad pursuit/all cawing gone mute” (p. 20). Reaching this stage, he gets ready for the covering night. Death here is metaphorized as night which descends on him, putting him to rest and silence. Anticipating his death, the seer knows before being engulfed by night, he has to “light the flame” (p. 20). The conceptual metaphor that dominates this poem is LIFE IS A DAY.

Swan-song

The speaker lights his flame in *Swan-song* in which he resists being silenced, put to death: “why snatch me away/ why nail me to the shroud” (p. 21). He longs for a cry: “Tonight I shall cry aloud”. In his cry, he asks for stopping “these tolling rites”; the poet is against the social rites which bound man to formalities: ““Before this shell bursts out/let me sing my swan-song”” (p. 21).

Fluted Moments

The metaphor of the poet as a weaver lies at the core of *Fluted Moments*. Yet here he is not a trickster; rather he is a masculine figure with powers of eternal fertility. He is the man who comes from the world of dreams, “I river into the future/on my little rift, dreamy/soar on wings of fancy/breaking my mortal chains” (p. 40). He regards himself as the rightful heir of the earth: “Sunbathed/ my stretch of earth/bequeathed to me since my birth” (p. 40). He is no longer a stringless harp; rather music is there intertwined with his masculine power: “With winged lyres on musical waves/I go from generation to generation/with one-stringed harp in my loins” (p. 40). Despite all this, he is not a romanticized figure, as he is also suffering, “My dreams are in pain/disguised in the isles of gloom/melancholy weaves my memory loom” (p. 40). In the last stanza, the poet speaker is not to give up his hopes, “I walk all over the earth with my sack/watering the desert waste/making a million springs bloom” (p. 40). This stanza metaphorizes the poet speaker to an earth-wandering cloud with a sack full of rain and seeds of hope. He is there to water the desert waste. The reference of the Indian poet to the waste reminds one of Eliot’s “The Wasteland” with all of its negative cognates. Describing his world as “the desert waste” draws affinities between Gandhi and Eliot for both of whom this life has become as infertile as a desert. While Eliot’s modern man loses himself in the wasteland vision he has been exposed to, Gandhi’s takes wings from this earthly world and returns like a redeemer to sow seeds of hope in the desert.

He in Meditation

The speaker in *He in Meditation* takes up three different but significant roles. In the first stanza, he is in the womb, “I am love-blossoming” (p.42). On the earth, he becomes “a golden offspring”. In darkness “burgeoning” he is “A stubborn light/. . ./I am He in meditation” (p. 42). In the last stanza, he is a musician, “playing on my one-stringed harp/I go about warbling like a lark” (p. 42). The trace of the artist speaker from the womb till his adulthood metaphorizes the inherent power of art. In all phases of his life, he is the promising entity once wrapped in love, other times, in meditation. The metaphor that helps the speaker identify with the supreme presence of He in meditation sanctifies the artist as a holy being. Thus he is the figure in whom

love and thought converge and unify. The whole poem can be taken as a treatise on the differentisms that draw demarcating lines between sense and sensibility.

Bone-Flute

In ***Bone-Flute***, the speaker is a musician who romantically takes up the journey at the end of which he finds his love “smiling there/tranquil, calm/radiating ineffable charm” (p. 45). With his music, he can revive the dead; his flesh burning, he experiences illumination. He becomes the sun in which he seeks his love: “In astral robes, /sun-eyed gaze/in Delphic trance/enter the sunny mansion” (p. 45). In the sunny mansion, he can see his love. The whole poem stands for the desperate situation out of which he seeks an outlet through his powers of imagination. The fact that he identifies himself with the sun so that he gets a “sun-eyed gaze and enters a “sunny mansion” where he can find his love all represent his lack and thereby his desire for the sun, the light. An inhabitant of the land of darkness, the speaker imagines himself in the world of the sun where everything is as he wishes; this metaphorizes his repressed desires and the suffering he undergoes due to the frustration of his desires.

Apparently Contradictory Stances

The collection’s thematic diversity emerges out of Gandhi’s contradictory stances especially with respect to the poet, the artist, in the society. He avoids romanticizing his vision of the artist so his speaker, a musician or a poet, lapses into a state of impotence and silence, stricken by anxiety and dread. “Let Her Sleep” is on the disturbing presence of dark stillness and silence. The poem starts with the ring of the doorbell singing “don’t disturb, don’t disturb/let her sleep, let her sleep” (p. 24). In the second stanza, it is the dark stillness that sings the same; the third stanza talks of the “snoring silence” singing the same. Giving an imposing voice to elements of silence and quietude like silence and stillness signifies their contrastive function.

Fluted Rill

Fluted Rill centers on the speaker’s state of confusion. His thoughts are metaphorized as a sea on which he is floating: “My raft/wheels on stagnant waters/silhouetted shadows darken the deep” (p. 32). He is going along “a fluted rill/on trackless course of winds/drip-dropping sweet

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sad melody/over the sunset sea” (p. 32). The same theme of suspension and desperation is well expressed in “The Salver” which metaphorizes the hopeless state of modern man walking in darkness. “In the translucent lake/on tranquil waves afloat:/ the salver of earthen lamps” (p. 44). Men are metaphorized as “the salver of earthen lamps”; in the second stanza they turn into “windswept tides” that walk side by side “in moonlit ocean” (p. 44). The last stanza expresses a hope: “Hope/ one day we meet,/ our light, the sun. /Amen!” (p. 44). The only hope that links them all together is the hope of meeting the sun, their light. This hope implies the desperate situation in which they find themselves stuck.

Salt

Salt is on the merge which occurs between the speaker and the ocean. Salt is the taste of the sea which enters him. He is in complete harmony with nature. “I bask in my part of the sun/. . . /I reach for the moon/to heal myself” (p. 35). In “Moonstone”, he reaches for the moon to heal himself. The fact that he is seeking a remedy for his pains shows he is suffering and is in need of cure. For this, he relies on some superstitious beliefs. The poem starts with “I dream when awake” (p. 34). This means the speaker cannot sleep. So his dream is just a daydream. Daydreams, like fantasies, crystallize one’s frustrated wishes and repressed desires. Suffering from amnesia, the speaker helplessly retreats to the world of superstitions and thus “capsule my vision/in a moonstone/to charm me into sleep” (p. 34). Modernity-ridden anxiety is the main reason for his sleeplessness. Superstitions arise out of two basic conditions: either the man is too much ignorant, like the primitives, that he has to fabricate false beliefs; or he is too much helpless that he cannot resolve his problems in their logical way. The latter case applies to the speaker here. In an age of technology and scientific progress, he is stricken with amnesia and no medication can help him out. Amnesia like neurosis is a modern disorder that has inflicted modern man. Taking the moonstone as “a talisman/. . . /to ward off evil spirits” gives the speaker a primitive dimension. Moreover, the fact that he could not find any solution to get rid of the pangs of modern life, calling them “evil spirits”, stands for the speaker’s critical sight of his age. In the third stanza, he calls his moonstone “my lucky charm/my heart’s mid cord/my stringless harp” (p. 34). Here he is already aware that his moonstone is futile, hence his “stringless harp”.

High-Strung

The same sense of anxiety runs through the other poem, ***High-Strung***. The speaker takes a realistic view and acknowledges: “No more the relaxed delight:/tension teasing every vein/life full of careless pain” (p. 36). He bemoans the “Somnolent sadness in the gaze/intractable the musical maze/high-strung the guitar string/like the cry of the crescent moon” (p. 36). The crescent moon reminds one of the moonstone; it seems as if the moon has got in half after the dreaming man has got part of it as his talisman, hence “The cry” of the moon.

Midnight Hour

In ***Midnight Hour*** the speaker expresses his dread when he is visited by some unknown entity at midnight: “Every night I hear/a gentle knock at my door/someone calling in soft tones/Fear creeps into my bones” (p. 37). In the second stanza, the “gentle knock” changes “a firm knock”. In the third stanza, “With all strength/I see someone raise the latch/and unbar the creaking door” (p. 37). The poem implicitly presents the loneliness of the speaker.

The corporeal disturbance of “Midnight Hour” gets a metaphorical vision in “Shipwreck”. In this poem, the speaker starts asking “Who comes/flitty-footed in the dark/soundlessly like a thief/from the hole in my head?” (p. 38). While, in “Midnight Hour” the speaker stands the silence of the night, hearing only the church bell in the chill in fear of the unwanted visitor, in “Shipwreck”, he hears the turbulence in his head: “A thousand thoughts contend and clash/a million waves splash/my mind’s lake./I hear a shriek/piercing through the corpus callosum” (p. 38). While the visitor remains unseen and unknown in “Midnight Hour”, here the speaker describes the visitor as “A shipwreck” who “splinters the mirror,/ocean-eyed” (p. 38). In both cases the visitor could be a metaphor for some idea, being, or entity that is simultaneously desired and dreaded. It is desired because, in the first poem, the speaker waits for the intruder at midnight, albeit with fear. In the second poem, the intruder, albeit a shipwreck, is ocean-eyed who enters through the hole in the speaker’s head. While the speaker himself lacks an eye, or having the sense of seeing, the shipwreck is “ocean-eyed”, hence desired by the speaker.

My Sin

The speaker of *My Sin* could be the thief of “Shipwreck” or the unwanted intruder in “Midnight Hour”. He appears when “The walls are mute/the doors dumb/the clock strikes twelve” (p. 39). Fainting on the threshold, he hears a “tune/in low tones” and “weave a circle thrice/with my pencil-knife” (p. 39). His weapon is his pencil-knife which could stand for the poet’s weapon, the pencil, and a thief’s, the knife. Changing pen-knife into a pencil-knife is Gandhi’s creative play on the word which imbrues the discourse of men of letters as well. Yet the thief-poet weaves a circle, instead of carving it. Weaving beings on stage the discourse of making and interferes the myth of Penelope and her weaving and unweaving tricks. The speaker’s sin is playing this trick thrice; three and thrice stand for eternity; here it means the trick is done eternally. This point is further backed up in the third stanza in which the speaker confesses, “I carry the charred remains/ in timeless urn;/Even Ganga shall not wash clean/the stains of my sin” (p. 39). Metaphorizing the poet to a thief, or a trickster, Gandhi not only indicates the nonconformity of the figure of the poet, but also his unwanted presence among the others in the society, hence a sinner, a perverse.

A Mission

The real situation of the musician is explicitly described in *A Mission* in which the speaker bemoans lack of inspiration and hope in the world around. He complains, “No fountain on my sojourn/to relax my weary limbs/no muse rose to sing.” (p. 46). He sees himself alone with no one there to help him out: “no Ariel came with a band/to lend a helping hand” (p. 46). The allusion to the mythical Ariel as an aid implies helping one another has become a story in legends; in practical life, nobody is helped as nobody helps the others. When he says “No Artemis in my garden danced,/ no fairy flapped its wings” (p. 46), he is actually referring to the joyless and drab sort of life they are doomed to in the modern era. Despite all these, the artist finds the inspiration in his bones: “yet drunk with inspiration/I feel a mission /in my bones” (p. 46). The mission to which he refers is the same one as reviving the dead and giving hope to the desperate.

Beyond Pain

Beyond Pain portrays the speaker as the one who has got immune to all pains of the world, hence a powerful figure. In the first stanza, he is a lone figure, enduring his sufferings all by himself: “I die each hour/my cry no one hears” (p. 47). He believes he has fallen under a spell which has deprived him of his real life and joys. Implicitly the spell is the one inflicted on modern men by modernity: “I wake from the spell/to confront the void” (p. 47). Having suffered a lot, he now finds himself immune to all pains: “Caught in the burning maze/ to all pains I have grown immune” (p. 47). This state of immunity implies the many sufferings he has been through in his life.

Hollow of Silence

In *Hollow of Silence*, the speaker is the musician who is forced to silence. In the first stanza, he is the marching fleet “windswept” and “tide-blown . . ./caught in a cyclone” (p. 49). But he is not hit by any natural disaster: “No cognition of cataclysms/tornados and squalls/no footfalls of tempest’s beat/nor of the typhoon’s tweet” (p. 49). In this poem, the speaker has lost his source of inspiration. He has lost all sense of life: “My moon gone/snapped life’s rhythm” (p. 49). His flute is in chains; his voice is mute, and “stuck in the hollow of silence” (p. 49). His silence is not related to nature or natural disasters, but the poem implicitly targets the society for having doomed him and his art to silence.

Predicament

Predicament aptly addresses the poet-speaker’s plight, presenting him a doomed man. He is “caught in a cycle. . ./without a choice, helpless” (p. 50). Therefore, he views his death and life not as compromise but something already determined without his own choice. He calls himself “the first bard /of flowing waters”; thus he resorts to metaphor to paint his predicament “in the image of fish and pond” (p. 50). The image of fish and pond both metaphorize his limited conditions in which he can have the least creativity and freedom. The fact that he can express his plight in these images can stand for the many limitations he has in expressing himself sincerely. He is actually resorting to metaphors.

A Fish in the Pond

In the following poem, the poet-speaker becomes the fish in the pond, “I am an elusive fish of the pond/make no ripples as I swim” (p. 51). Making no ripples metaphorize his insignificance of which he is aware. By contrast, “amber currents splash/ moonlit waters” (p. 51). The small fish is transfixed “humming a tune” (p. 51). While in the previous poem, the speaker sees his fate determined by some other hand, here the fish is shown “playing on the checkerboard/with stars for dice;/ with dark forebodings filled,/ I see in the hour-glass my reflection” (p. 51). Seeing his reflection in the hour-glass, which metaphorizes time, stands for his active role in making his own fate, although he is aware of his state as a doomed figure.

A Conch

A *Conch* is on the music itself which has lost its harmony and tune. The speaker describes himself as “the heartthrob/gone amuck/sprung rhythm/ discordant,/ harmony ruptured” (p. 52). He has become “An eerie sound/ in an empty shell,/ a conch tucked to a cyclone/ blown by shrill winds” (p. 52). All these harsh views of the sound are due to the lost balance he is facing in his milieu. The disastrous natural elements here metaphorize the forces of society to which the speaker finds himself exposed. Despite all these, he prefers being a cacophonous sound than turning into a void: “In the barren reaches of my soul/many cacophonous sounds rise/never hoping to reach the crescendo/in the numbing void” (p. 52). In “The Crow Within”, the speaker expresses his tiredness of having to listen to disharmonious and unturned voices within him: “I am tired of deafening noises,/squirms and shrieks;/ the ceaseless cawing of the crow within,/ tired of this thumping and jumping” (p. 53). In the second stanza, he longs for “the melody/a cooing soft tune-/. . ./to stir my inmost spring” (p. 53).

Resurrection of the Artist-Speaker

The collection ends with the resurrection of the artist-speaker from the inflicted “Hypnotic Sleep”. In the poem, the speaker is well aware that he is a wreck, a “castaway in wilderness/ yet a creator of symphonies” (p. 54). In spite of his predicaments, he has the power to “wave in gay abandon” with “every blade of grass” (p. 54). He is able to “rouse the celestial harmony/ hidden in the forest of stars” (p. 54). He is well aware of the power of his music; it can

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bring the whole universe into dance, “conjuring the visions of high romance/swaying in ecstasy’s perfume” (p. 54). In the last stanza, the speaker talks of “an incantatory spell” chanted by someone who is squatting on the tombstone. The spell cracks open the field of rhythms and thereby “I rise from my hypnotic sleep” (p. 54).

Conclusion

Ideology underlies man’s social and cognitive life; it lurks under his discourse and determines his multivalent roles. Lakoff and Johnson prove man’s language could be nothing other than metaphoric. Thus the metaphoric expressions are highly ideology-ridden. The present paper has been an attempt to show how the poet, Gandhi, at times takes issue with some conventional metaphors to pinpoint his own interpretation of the way the world should be. At other times, he draws upon conventional metaphors to imply more forcefully the longed-for, but marginalized, state of affairs. The detailed analysis of the poems of his volume, *The Enchanting Flute*, bears the Indian poet’s ideological stance against the imposed norms of the society which is falling apart under the pressures of modernity. As analyzed, he finds himself impotent against the destructive forces of the society, hence frustration and his illusive retreat into the images of an idyllic world. At other times, he sees himself powerful enough to oppose the goings-on of his context by relying on the power of love and strengthening human bonds. In all these cases, metaphors are of great significance to the poet who finds no other way not only to express himself but also to conceptualize his very being as a man as well as a poet.

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A Study of the Worries of Master Students (M.Ed.) Towards Researches in Private Sector Universities, KPK, Pakistan

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Abstract

This study was an attempt to assess the attitudes of 100 randomly selected postgraduate students of teacher education programs from private universities in Pakistan. Students often rate courses in research methods negatively and regard them as difficult. Data were collected from the sample respondents through a questionnaire. Results indicated that very few students having positive attitudes towards research. Research is said to be the significant factor for technological advancement, social development and institutional fame. For quality research positive attitude towards research is a prerequisite which itself is influenced by different factors including the cost of research, institutional research facilities and time. The presents study is an effort to determine whether or not the institutional fees have any effect upon the students' attitude towards research. The study sought to determine the university graduate students' attitudes towards the learning of the research methods course, since attitudes influence students' performance at a discipline. The research findings indicated that very few students had positive attitudes towards the learning of research methods and seemed more interested to study the discipline. The methods of instruction used seemed to influence the attitudes of the students. Researchers have to cope with the available resources as no help or guidance is provided to them. No researcher is born with fundamental research skills but they learn those skills from others usually from their supervisors or seniors who have gone through the same procedures while they conducted their own research study but what happens is that no one readily guides them. The study recommends that the instructional process should be managed in appropriate ways, for example which provoke critical thinking in students, so as to create positive attitudes towards the quantitative research course to teach them research writing and research publications.

Keywords: Attitudes, Research, Anxiety, Master Student, universities.

Introduction

In the fast moving world research has become important intellectual equipment for the human beings to change their life style according to the needs and necessities of the society. Research opens new frontiers in all the fields like medicine, agriculture, space, business, and also in Education. One of the important objectives of teacher education is to create awareness and understanding of importance of research in the classroom. Thus, Action research became a part of the syllabus where in, the students are expected to prepare action plans and implement the same during their practice teaching sessions. The main aim of the Master in Education course is to provide capabilities of serving community in general and developing research attitude and skills among the students in specific. These students in future have to promote interest towards research among the students when they take up their jobs as teacher educators.

Research is principally a way to counter the queries aroused by curiosity. Research is a system of investigation to augment knowledge and understanding. In some graduate and under graduate courses research methodology is a study subject; still students are unacquainted with the significance of research and the intentions of including it as a subject in curriculum. Most of the students like to do research work but majority of them tend to avoid it as research methodology has been found a complicated subject to grip over. To choose an entirely new topic and work on it within available resources and without proper supervision is not an easy task and in such a situation the research seems to be the most difficult subject which cannot be qualified easily. People usually found it difficult mainly on the basis of difficulties they encounter while conducting research.

Research is the systematic process of collecting and analyzing information to increase our understanding of the phenomenon under study. It is the function of the researcher to contribute to the understanding of the phenomenon and to communicate that understanding to others. It provides rewarding learning experiences for students, and producing graduates capable of high personal and professional achievement. Educational research is often undertaken for the sake of Degree and not with a goal to make a significant discovery. It is also commented that research has become imitative, repetitive; only oriented towards western culture and philosophy; instrument oriented rather than goal oriented; statistics dependent in place of mastery of knowledge domain; and lastly is not out of interest,

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aptitude of the students. Other factors that affect the quality of research conducted by the students are facilities available, mentors, departmental activities, attitude of both staff and students towards research, confidence etc. Attitude towards research of the staff enhances enthusiasm and credibility among the students. One's attitude influences mentally how a person mentally approaches research including all the work and human interactions related to that research. A positive attitude enables a person to solve the problem quickly whereas, a negative attitude hampers the efforts in research both technical proficiency and in terms of interpersonal relationships that research entails. Introduction Research plays a significant role in our daily life. All inventions have been possible with the help of research. With the help of research human being were able to find the cure for flue, polio and many other horrible diseases. Not only in medicine, had it also helped a lot in technology. Talking to long distance relatives is the outcome of research in technology (Gross, 2001). Research is the process of collecting and analyzing information to increase our understanding of the phenomenon under study (Swindoll, 2012). Attitude is positive or negative affect towards a particular subject. Bi dimensional definition of attitude includes beliefs as well regarding subject. Comprehensive definition of attitude includes emotions, beliefs, behaviors and their interaction (Zan & Martino, 2007). The attitude towards research basically means a detailed study of thinking, feeling and the person's behavior towards research.

According to Papanastasiou (2005), it is important to identify the attitudes towards research so that a positive attitude can be developed among students and hence their learning can be facilitated in turn. They do not understand the concepts of research and its importance in their professional life. The reason according to Butt and Shams (2013) might be that experimentation during their previous pre-medical study might have developed a positive attitude towards the research among prospective teachers. Papanastasiou (2005) found negative attitude towards research among undergraduate students. Siemens, Punnen, Wong and Kanji (2010) found that involvement in research was significantly enhanced in the fourth year medical students compared to the second year medical students. (Zan & Martino, 2007) also found that the performance of postgraduate students towards the research was better compared to the undergraduate students. The reason may be that undergraduate students think research as a tough and difficult course and want to avoid this course. Conversely, it is possible that they assumed research in negative manner because they had to face several obstacles and could not understand the concepts of the research.

Literature Review

Siemens, Punnen, Wong, & Kanji (2010) conducted a study on the medical students to explore their attitudes towards the research and found that though the majority of the students felt that the research would be beneficial in their career, fewer than half of the students were significantly involved in any research activity during their medical school. Students who realize the need of spending more time on research activities are even fewer. About one fourth of the student reported no interest in any such activity. Sabzwari, Kauserand Khuwaja, (2009) conducted a study on junior faculty in the medical profession in Pakistan and found that though the majority of them perceive research a difficult endeavor but they have positive attitude towards the research.

Patak and Naim (2012) found that the attitude of students of English as Second Language and English as Foreign Language towards visiting library was very poor. They lack basic research skills ranging from searching and evaluating literature sources to paraphrasing and giving citations.

Butt and Shams (2013) observed negative attitude towards the research among prospective teachers. However, Butt and Shams (2013) found that students enrolled in self -support evening programs have significantly better attitude towards the research than those enrolled in morning programs. The reason might be that evening students come to this field with more enthusiasm. Similarly, the prospective students with pre -medical background were found to have significantly better attitude towards the research than those who have arts and computer science as their previously studied subjects at higher secondary level.

In the study of Williams & Coles (2003), teachers of age group 20-30 years were founds to have significantly better attitude than the teachers with other age groups. Reason behind positive attitudes of 30 +age group respondents could be that this is the crucial stage of their career and hence they give high priority to the research.

Williams & Coles (2003) found that attitude towards the research varies significantly in relation to research experience. Teachers who are currently working on a research project or who conducted action research at some period of time had more positive attitude towards research.

Moreover, they found that the teachers at senior management positions have significantly better attitude towards the research than the others.

Butt & Shams (2013) explored research attitude of students of public and private sector universities in Pakistan and found that there is no significant difference in the students' research attitude. In the same way Iqbal (2010) also examined the research attitudes of students. He found significant differences in attitudes of prospective teachers from different teacher education degree programs. Several factors influence the students' attitude towards research. These factors include the gender of students as Saleem, Saeed, & Waheed (2014) identified that the research preferences of male and female students differ in the problem selection for research and selection of research supervisor. The attitude towards research basically means a detailed study of thinking, feeling and the person's behavior towards research. It also specifies how a person is acting in the research field and what importance is given by him to the different aspects of research.

In a study of the relationship between attitudes towards statistics and constructivist strategies used in the course, Mvududu (2003) found University of Zimbabwe students to be more susceptible to be controlled in the learning environment by those in authority than American students, making them more prone to be influenced by negative teaching methods. Further, in a study involving Zimbabwean "0" level students, Nyaumwe (2006) found the methods used in a significant number of schools to be based on teacher centred instructional approaches, particularly due to the difficulty for teachers to give up old habits and prejudices.

In addition to the above, from a research on Zimbabwean secondary school students performance in Mathematics, Wadesango and Dhliwayo (2012), revealed that many teachers did not use teaching aids frequently in their Mathematics lessons and they did not vary their teaching methods to include some learner centred methods. This has led many learners to fear mathematics and that many of them have negative attitudes towards the subject (Wadesango and Dhliwayo, 2012). It is significant to note that from the above researches, which cover a decade, teaching methods have, among others, been found to contribute towards students negative attitudes towards numeric subjects.

Females are usually supposed to look after domestic responsibilities so they consider research subject as a degree requirement. Another reason of the positive attitudes of males towards the research may be that they are more inclined towards mathematics, statistics and economics than the females (Lindsay, Breen, & Jenkins, 2010).

Attitudes are believed to influence performance (Mahmud, 2009). Thus, determining the students' attitudes towards quantitative research methods is essential as it would enable educators to develop and use suitable methodologies during the teaching and learning of this discipline in order to develop positive attitudes in the students which in turn would improve their performance in the discipline.

Methodology of the Study

Descriptive survey method was followed for this study. Purposive sampling technique was employed to select the sample. The sample comprised of all the Master in Education students of Abasyn University which included 60 male and 40 female students. Overall 100 students were considered as the sample of the study. The research tool was a questionnaire.

Objective of the Study

1. To investigate Master in Education Student's attitude towards research.
2. To study the difference in interest level among Master in Education students.

Research Questions

1. What are the barriers to master students in research?
2. What recommendations the study would provide?

Population & Sample

The population of the study was all private sector universities in Khyberpahtunkhwa and all students of master of education. The sample was 100 master (M.Ed.) students of the private sectors universities.

Analysis and Interpretation

Data Analysis

Sr No	Statement	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Mean Score
1	Research makes me anxious.	50 250	30 120	10 30	5 10	5 5	4.15
2	Research should be taught to all students.	30 150	20 80	15 45	15 30	20 20	3.25
3	Research is interesting.	10 50	10 40	10 30	30 60	40 40	2.2
4	I feel insecure concerning the analysis of research data.	20 100	20 80	20 60	20 40	20 20	3
5	Research is useful for my career.	40 200	20 80	10 30	15 30	15 15	3.55
6	I find it difficult to understand the concepts of research.	50 250	30 120	5 15	5 10	10 10	4.05
7	I have trouble with arithmetic.	40 200	30 120	10 30	10 20	10 10	3.8
8	Research is stressful.	55 275	35 140	3 9	2 4	5 5	4.33
9	Research makes me nervous.	50 250	40 160	5 15	3 6	2 2	4.33
10	Research is irrelevant to my life.	20 100	20 80	10 30	25 50	25 25	2.85
11	Research is complicated.	60 300	35 140	0 0	5 10	5 5	4.55
12	Research should be indispensable in my professional Training.	5 25	10 40	15 45	30 60	40 40	2.1
13	Research is difficult.	70 350	30 120	0 0	0 0	0 0	4.7
14	Research is a complex subject.	65 325	25 100	0 0	5 10	5 5	4.4
15	Librarian's attitude is supportive in library	5 25	10 40	15 45	30 60	40 40	2.1
16	Supervisors lack basic knowledge regarding research	50 250	40 160	5 15	3 6	2 2	4.33
17	Research is time taking	60 300	35 140	0 0	5 10	5 5	4.55
18	Adequate related literature is not available.	20 100	20 80	10 30	25 50	25 25	2.85

Discussion

Data Analysis Based on the Likert type questionnaire, the students' responses to the items were scored as follows: strongly agree-5, agree-4, undecided-3, disagree-2, strongly disagree-1, for positive items and reversed for negative ones. The analysis of the data was done into Mean Score values And the means scores are 4.1, 3.2, 2.2, 3.0, 3.4, 4.0, 4.3, 4.2, 2.8, 4.5, 2.1, 4.7, 4.4, 2.1, 4.3, 4.5, 2.8 for the statements in above table. The data in the above table showed that the students found the following difficulties in researches. In conducting a research study, the selection of topic, administering and distribution of questionnaire, Data gathering and availability of the respondents are found to be very difficult for the student-researchers. To approach unfamiliar respondents and convince them to answer the survey questionnaire could be very hard for the student-researchers. This kind of attitude affects the student-researchers, the retrieval of the questionnaires is very significant for them but they cannot force the respondents when they do not feel like accomplishing the questionnaire at all. The study determined the research attitudes of master of education students about research usefulness, research anxiety, positive attitudes, relevance to life, and difficulty of research. This study found that the students found that doctors who were currently engaged in research have more positive attitude towards the research and perceived research as less difficult. They also found that those doctors who were receiving post graduate training or those who previously trained or engaged in research were significantly more involved in the research than the others. Finally, it is worth mentioning to describe that the students enrolled in private universities perceived research usefulness to life significantly more than those students who were enrolled in the private sector universities. Significantly better perceived research usefulness to life in private sector universities in the current study can be attributed to the fact that in education discipline private sector is more quality conscious and competitive. Students are instructed to meet the requirement of global market. The students' attitudes towards research methods, techniques and all kinds of data analysis were not encouraging.

Conclusion

In the light of this study the researcher concludes that the learning which the student-researchers got from their class discussions and applied in the conduct of their research work is not the very reason that results in serious academic difficulties and failures. The cooperation of the chosen respondents beyond the academic institution is a very crucial problem. To some extent students also felt that those personal problems like time and stress management may disturb their concentration.

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All the teacher education programmes must emphasise to develop a research outlook among the teacher trainees irrespective of the level of the programmes. It may be in the form of action research in B.Ed. or a Dissertation in Master in Education. programme. In future it would help them in solving their classroom related problems in specific and in serving the society in general. One of the main objectives of these programmes must be to develop a favorable attitude towards research among them, so that they would soar the heights of excellence successfully in their future. Data also showed that research is difficult, time consuming, complex, wastage of time and stressful subject and complicated task to be done by the students at master level in education.

Assuming from the above given discussion, it can be safely concluded that research becomes difficult when certain difficulties are encountered. Above discussed data is a supportive view which reveals that almost all researchers were agreed to the fact that the above mentioned difficulties were common to all researchers. There was an extreme need to sort out those issues so that researchers could focus on research work instead of solving these inconveniences. Most students were confused by what college–level research entails. Other challenges were related to accessing resource materials, especially what students described as their inability to narrow down topics and make them manageable and their tendency to become overwhelmed by the plethora of available resources.

Recommendations

The following recommendations are advanced:

- (1) that student-researchers should establish friendly relation with their prospected subjects or respondents;
- (2) that time management topic be included in the discussion of the subject for the students to be more aware that time management is precious and this would aid them in establishing routines, setting goals, and understanding priorities in conducting a research study;
- (3) that the subject Research Method be offered in two semesters instead of one semester to give the student-researchers reasonable time to finish the required research output with high quality;
- (4) that the Dean of College of Arts and Sciences initiates the inclusion of the research courses to all programs offered for the students' basic knowledge about research work.

5. Lecturers in universities should use instructional methodologies that motivate students so that they overcome the seeming impossibilities in their learning of numerical courses.

6. Research subjects should be taught using methodologies that provoke critical thinking hence motivating the students

7. The fear of mathematics should be hindered from being generalized to similar numerical disciplines like quantitative research methods.

8. The education system should provide for and encourage the taking up of statistically based research oriented subjects at master level.

9. Research notes disseminated to students should include details about expectations for conducting quality research, including the use of the Internet.

10. Librarians should know about students' needs for individualized coaching, so that abilities to find, select, and evaluate resources may be improved.

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Teaching Effectiveness of Native and Non-Native EFL Teachers as Perceived by Preparatory Year Students in Saudi Context

Dr. Choudhary Zahid Javid

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Abstract

This study aims at investigating the perceptions of Saudi preparatory year programme (PYP) students, who are taught by native English teacher (NETs) as well as non-native English teachers (NNETs), towards teaching effectiveness of NETs and NNETs in the intensive English language PYP at Taif University. The study investigated 132 Saudi PYP students through a self-developed 2-point questionnaire. Descriptive statistics were run for data analyses. It has been found out that the participants of this study have exhibited positive attitudes towards their NETs and NNETs. Though the results have shown an overall preference for NETs but it seems that the respondents also believe that NNETs effectively contribute by virtue of their own experiences as English language learners and their experience as teachers. It may be concluded that Saudi EFL learners represented by the participants of this survey believe that NETs are more successful in creating richer classroom environment, teaching/assessing speaking skills, listening skills, vocabulary and reading skills better.

The findings reveal that NNETs use innovative strategies and explain lessons more clearly to make their students learn better. By virtue of their personal experiences as language learners themselves, they have been perceived to understand their students' questions and language difficulties in a better manner that facilitate learning process. Therefore, it may be concluded that each group has been perceived to have their own particular strengths which give one an advantage over the other, these differences do not make one better than the other.

Key Words: Native, Non-native, effectiveness, Preparatory Year Programme

Introduction

English has acquired international proliferation and recognition due to the advent of modern technology, faster means of communication and advent of international economy (Liu & Zhang, 2007). This phenomenon has initiated an era of un-precedential English language teaching in all the countries including the Arab countries where it is used as a foreign language (Javid, 2015). With this increased scope of ELT, “native speakerism has been an issue of debate from the moment English began to be taught internationally” (Alseweed & Daif-Ullah, 2012, p. 36). This increased demand of English teachers commenced an academic discussion in favour or against NETs and NNETs reported in a growing mass of research (Widdowson, 1994; Matsuda and Matsuda, 2001; Al-Issa, 2002; Zughoul, 2003; Bulter, 2007; Wu & Ke 2009; Daif-Allah, 2010; Alseweed & Daif-Ullah, 2012). The scope and width of this research aspect may be evident from the fact that around 1500 papers have been reported which discussed the effectiveness of English teachers with reference to their countries of origin (Laborda, 2006).

Saudi Arabia Preparatory Year Programme (PYP)

Several large-scale steps have been taken to cater to the needs of Saudi students and introduction of Preparatory Year Programme (PYP henceafter) in all Public universities in the KSA is one major step that attracted English language teachers from all over the world including the countries which are included in the inner circle, outer circle and expanding circles (Al-Segheyer, 2012; Javid, 2014a). It has been reported that the Saudi Ministry of Higher Education introduced PYP as compulsory for high school graduates who intend to join colleges with a purpose “to foster a smooth transition from the Arabic language education environment in the secondary schools to an English medium one in the university setting through developing the English language skills of PYP students prior to starting a college program” (Alseweed & Daif-Ullah, 2012, p. 37).

Dichotomy of Native Versus Non-Native Speakers

Al-Issa (2005) has posited that with an increased scope of teaching in the foreign language context, the issue of native versus non-native has raised many eyebrows though many felt that it is politically appropriate to discuss this sensitive issue openly. This dichotomy of

discussing native versus non-native speakers has met criticism from several people as well (Davies, 2003; Edge, 1988; Kachru & Nelson, 1996). Canagarajah (1999) has stated that 80% of English language teacher worldwide are non-native speakers of English indicating that it is not possible to insist on having native English teachers to cater for the growing needs of ELT in the modern world. If native speakers naturally have an advantage to teach their mother tongue, non-native speakers, being learners of a foreign language themselves, have a strong claim to exploit their own rich foreign language learning experiences in teaching English as a foreign language to their students.

Research has offered significant insights into the fact that there does not exist any definite definition of the term and “*nativeness* itself appears to be complicated both psycholinguistically and socioculturally” (Butler, 2007, p. 4). At the level of considering an individual as native, the factors like the age of a person when he/she was first exposed to a language, his/her linguistic competence, his/her identity along with various other factors may be relevant, but it is rather controversial to determine a clear cut boundary between native and non-native varieties of English language (Butler, 2007; Cook, 1999; Davies, 2003).

An overview of relevant literature strongly suggests that comparative merits and demerits of NETs and NNETs have been intensively discussed in ELT research (Butler, 2007; Arva & Medgyes, 2000; Brutt-Griffler & Samimy, 2001; Canagarajah, 1999; Davies, 2003; Kamhi-Stein, 2004; Llurda, 2005; Alseweed, 2012; Alseweed & Daif-Ullah, 2012; Javid, 2014b). Though a huge mass of research is available related to this topic, the studies that attempted to investigate the perceptions of English language learners are comparatively scarce (Ling & Braine, 2007 and Wu & Ke, 2009).

Learners’ Perception

A growing mass of research has reported that identification of learners’ perceptions regarding important pedagogical aspects are instrumental in achieving much sought-after goal of effective English language teaching/learning process (Al-asmari & Javid, 2012). The present

study is an attempt to investigate Saudi PYP learners related to the merits and demerits of native and non-native EFL teachers.

Literature Review

Research has offered valuable insights into the fact that an unprecedented increase in the use of English language by so many people has initiated an era of wide spread English language teaching worldwide as more than one billion people are involved in this growing education industry (Crystal, 2003; javid,2010). The use of English language may be divided into “the expanding circle” including countries like China, Caribbean Countries, Egypt, Indonesia, Israel, Japan, Korea, Nepal, Saudi Arabia, South Africa, South America, Taiwan, Zimbabwe, “the outer circle” comprising Bangladesh, Ghana, India, Kenya, Malaysia, Nigeria, Pakistan, Philippines, Singapore, Sri Lanka, Tanzania, Zambia, and “the inner circle” consisting of USA, UK, Canada, Australia, New Zealand (Brown, 2013).

It has been reported that though the issue of ‘native’ and non-native’ English language teachers has not been a major concern for common people, it is a topic of heated discussion among English teachers of either affiliation (Jin, 2005). Research suggests that the term ‘native’ is related to locality and birth and is positively linked with English language teaching whereas ‘non-native is considered embarrassing and inferior as compared to their teaching counterparts; i.e., native teachers (Suárez, 2000).

Liu (2008) has stated that “the use of the terms “native” and “non-native” is admittedly a very contentious matter, especially in the sociolinguistics of English and its pedagogical dimensions” (p. 103). Much research has attempted to define this knotty term such as Chomsky (1965) has defined a native as a person who is qualified to judge grammatical correctness and Strevens (1982) has declared that a native speaker is one who has acquired English during infancy and childhood. A comparatively comprehensive definition has been articulated by Mora (2006) who has stated ‘native speaker’ is

“A person who learnt the language in childhood, as a dominant language and continued using it in adulthood on a regular basis and has reached a

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certain level of proficiency...it is a construct with social political, personal and geographical implications denoting a perceived advanced level of language expertise” (p. 18).

A growing mass of research seems to suggest that there is a need to reconsider the casual use of this term (Kachru & Nelson, 1996; Liu, 2008). In this regard Lee (2005, p. 8) has suggested six defining characteristics of a native speaker which are:

"the individual acquired the language in early childhood and maintains the use of the language, the individual has intuitive knowledge of the language, the individual is able to produce fluent, spontaneous discourse, the individual is communicatively competent and able to communicate within different social settings, the individual identifies with or is identified by a language community, and the individual does not have a foreign accent."

The status and effectiveness of NNETs has come under discussion since the time English has been taught globally. Cook (1999) has revealed that a dominant majority of English language learners study English in foreign language context and majority of teachers who teach them are NNETs. Significant research conducted by Medgyes (1992, 1994) has laid the foundation in this regard as he emphasized on the perceptions of English language teachers as well as English language learners regarding the effectiveness of NETs and NNETs. Brown (2013) has elaborated that it was the groundbreaking studies of researchers like Medgyes (1994) and Braine (1999) that set the stage and

“it took almost ten years for new discussions to emerge from establishments such as the Non-native English Speakers' Caucus in the Teachers of English to Speakers of Other Languages (TESOL) organization in 2003 in favor of the Non-native English Speaker Teachers (NNEST)” (p. 4).

A growing mass of research has been reported that discussed EFL teachers' effectiveness and Laborda (2006) has enumerated around 1500 studies in this regard. Gulf countries have not been an exception in this regard and numerous studies have been conducted in the Middle East to

investigate this pedagogical component (Al-Issa, 2005; Alseweed and Daif-Allah, 2012; Javid, 2013; Daif-Allah, 2010; Zughoul, 2003). Though, this large amount of research has not reached at a conclusion regarding a single criterion of birth. Alseweed & Daif-Ullah (2012 citing from Luksha & Solovova, 2006) stated that “that there are competent and incompetent teachers, both native and nonnative, and that the debate cannot be discussed only in terms of native/non-native, but trained versus untrained” (p.37). They have also claimed that the relevant literature has not suggested any consensus with regard to ideal English language teacher, native or non-native as both have their own strengths and weaknesses and it is not fair to judge them on the basis of their birth. Furthermore, it has also been reported that the assumption of NETs being better teachers has never been investigated scientifically and it should be considered as prejudice instead of a pedagogical reality (Celik, 2006).

The role of English as a *lingua franca* has been proliferated as the commonest form of English in the world today. It has been reported that English has become “a language of cultural importance, and in a growing number of fields, English is now considered in many quarters to be a basic requirement in the labor market” (Modiano, 2009, p.171). Therefore, this increased role of English as a *lingua franca* has highlighted the fact it can no longer be limited to countries like England or the United States. Furthermore, it is also debatable whether these are the keepers of the ‘standard variety’ that refers to the form of the English language which is considered as a national norm in a country suggesting that even foreign speakers of English bear an influence over English language as ‘native speakers’ have (Kachru, 2004; Modiano, 2009).

An increasing use of English worldwide as a second or a foreign language has resulted in a growing mass of research on non-native English speaking teachers and it has been reported that issues related to NNETs was considered politically incorrect to be discussed openly (Al-Issa, 2005). The matter of fact remains that role of nonnative speakers in ELT especially in foreign language contexts has been established internationally as research has reported that English language is taught predominantly by NNETs (Bulter, 2007). It has been estimated that nearly 80% of English language teachers are nonnative English speakers nowadays (Canagarajah, 1999; Braine, 2010). Though an interesting fact is that NNETs experience mixed attitudes because of

the reality that, ‘on a global level the ELT profession is perhaps the world’s only profession in which the majority face discrimination’ (Ali, 2009, p. 37). This discrimination manifests itself in the form of preferences given to NET to teach English language and

“many countries such as Saudi Arabia, Oman, Kuwait and The United Arab Emirates still consider that foreign languages should be taught by native speakers of the language and therefore they actively recruit native speakers of English”.Al-Seweed, 2012, p. 42)

Al-Seweed (2012) has stated that Phillipson (1992) has termed it ‘as the native speaker fallacy’. A growing mass of research has been conducted worldwide to discuss the differences between NESTs and NNETs and their strengths and weaknesses as English language teachers (Alseweed and Daif-Allah, 2012; Ling and Braine, 2007; Liu, 2008; Todd and Pojanapunya, 2009; Wu & Ke, 2009) as well as in the Arab world (Alseweed and Daif-Allah, 2012; Daif-Allah, 2010; Al-Issa, 2005; Zughoul, 2003).

Summarizing the discussion of teaching effectiveness, Medgyes (1994, p. 435) has enumerated in detail the distinguishing characteristics between NET and NNET which have been provided in the following table.

Non-NESTs	NESTs
Own use of English	
Speak poorer English	Speak better English
Use “bookish” language	Use real language
Use English less confidently	Use English more confidently
General attitude	
Adopt a more guided approach	Adopt a more flexible approach
Are more cautious	Are more innovative
Are more empathetic	Are less empathetic
Attend to real needs	Attend to perceived needs

Have realistic expectations	Have far-fetched expectations
Are stricter	Are more casual
Are more committed	Are less committed
Attitude to teaching the language	
Are more insightful	Are less insightful
Focus on: Accuracy Form Grammar rules Printed word	Focus on: Fluency Meaning Language in use Oral skills
Formal registers	Colloquial registers
Teach items in isolation	Teach items in context
Prefer controlled activities	Prefer free activities
Favor frontal work	Favor group work/pair work
Use a single textbook	Use a variety of materials
Correct/punish for errors	Tolerate errors
Set more tests	Set fewer tests
Use more LI	Use no/less LI
Resort to more translation	Resort to no/less translation
Assign more homework	Assign less homework
Attitude to teaching culture	
Supply less cultural information	Supply more cultural information

Phillipson (1996) has revealed an important pedagogical issue that is created due to ‘native speaker fallacy’ resulting in biased treatment of qualified NNET. A review of relevant literature highlights that this debate started a long time ago in the late 1960s when NET were preferred because of the proliferation of communicative approach for language teaching and learning process that emphasizes native-like pronunciation (Searle, 1969; Hymes, 1972; Halliday, 1975). It has been reported that “it came to a peak in the 1990s when having native teachers in schools and university became a guarantee of quality Clouet, 2006, p. 70). Nayar (1994) has stated that NNETs were marginalized as they were considered as “language deprived,

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error prone, unreliable speakers in terms of language competence and socio-pragmatically ungraceful when compared to native speakers, who have phonological, linguistic, and communicative competence as well as linguistic identity” (p.2).

Though there were differing voices as well (Davies, 2003; Suarez, 2000; Medgyes, 1999) as it has been reported that NNETs has their own strengths and “even if non native-speakers normally use bookish language and speak in a less confident way, they are more empathetic, attend to the student’s real needs, show more commitment, have realistic expectations of the students and are more insightful” (Medgyes, 1994, pp. 58-59). It has been reported that NNETs find themselves in a situation where they are compared to NETs in a biased manner; i.e., with the “I-am-not-a-native-speaker syndrome” (Suarez, 2000, p. 84) which negatively affect their self-esteem and ultimately their teaching performance is negatively suffered. Talking about this situation, Kim (2002) has stated that this syndrome make some NNETs suffer from lack of confidence in their language proficiency. On the other hand, research has offered deep insights into the fact that this behavior seems unfair as many NETs are hired who do not have proper teaching training/experience on the basis of their being native speakers of English (Daif-Allah, 2010).

Therefore, it is suggested that hiring of English language teachers should follow some basic technical requirements irrespective of their native language which in turn rationalize the hiring process as well strike a balance in favour of teaching process (Phillipson, 1996). Clouet (2006) has suggested that “at the eve of the 21st century the debate should be approached from a different angle: that of globalization” (p. 71). He further explains his point of view that world today should not be considered as collection of different countries but globalization has changed it into a ‘global village’ where English enjoys the status of ‘global lingua’ and native as well as non-native English language speakers have significant role to shape scope and breadth of ELT as “contacts between cultures and all kinds of interests have made it easier to learn English than before” (p. 71) that demands greater acceptance of all English speakers in this realm.

Research Objectives/Questions

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Teaching Effectiveness of Native and Non-Native EFL Teachers as Perceived by Preparatory Year Students in Saudi Context 106

The objective of the study was to find out the answer of the following research questions:

- a. What are the preferences of Saudi PYP students studying at Taif University English Language Center (TUELC) towards NETs and NNETs?
- b. Do Saudi PYP students studying at TUELC prefer NETs or NNETs?

Research Design

The theoretical background for this survey study was provided with relevant books, journals, academic articles, periodicals, magazines, internet etc. The empirical data were collected through a self-developed 2-point questionnaire based on the previous studies conducted to investigate Saudi PYP learners related to their preferences for NETs and NNETs.

The following steps for research design were taken:

- a. The researcher consulted several questionnaire used in the previous studies and developed a 34-item 2-point questionnaire.
- b. Technical opinion was sought from three experts regarding the initial version of the questionnaire and their suggestions were incorporated in the final version of the questionnaire that was piloted to measure its reliability.
- c. The final version of the questionnaire having 34 items was administered to 20 Saudi PYP students. Cronbach-Alpha was run and the reliability remained 0.83.
- d. The final version of the questionnaire was generalized and administered to the participants of this study.
- e. The responses of the participants were manually coded, entered and run statistical analyses.
- f. The data generated through the questionnaire were statistically analysed to prepare the final findings and conclusions.

The Participants

One hundred thirty-two (n = 132) randomly selected male and female students studying at TUELC participated in this survey study.

Statistical Analysis

- a. The latest version of SPSS was used for the statistical analysis.
- b. The descriptive statistics i.e., the *means, medians, standard deviations* and *percentages* was calculated to describe the data related to the preferences of PYP students towards NETs and NNETs.

Results and Discussion

The tables below present the results generated through descriptive analyses of the responses of Saudi PYP students related to their preferences for NETs and NNETs for various pedagogical matters. The participants have been given option to choose the option of NETs or NNETs for all the questionnaire items. For the sake of analysis, NETs have been assigned 1 whereas 2 has been allocated to NNETs; therefore, mean of 1.5 is the neutral value suggesting that equal number of participants opted for both options. A mean of less than 1.5 reveals preference for NETs and lower the mean, the higher the preference for NETs. On the other hand, mean of higher than 1.5 stands for the participants' preference for NNETs and the higher the mean, the higher is the preference.

Table 1: Attitudes towards teaching and assessment practices

No	I prefer (Native / Non-native) English teachers because ...	N	Range	Mean	SD
9	they use innovative teaching strategies to help students learn better.	132	1.00	1.5682	.49722
10	they explain lessons more clearly.	132	1.00	1.4848	.50167
12	they are better at explaining/teaching grammar.	132	1.00	1.4394	.49820
13	they are better in teaching vocabulary.	132	1.00	1.3182	.46754
14	they are better in teaching pronunciation.	132	1.00	1.3939	.49048
15	they are better in teaching listening skills.	132	1.00	1.4167	.49488
16	they are better in teaching speaking skills.	132	1.00	1.2424	.43018
17	they are better in teaching reading skills.	132	1.00	1.4545	.49983
18	they are better at assessing grammar.	132	1.00	1.4091	.49354
19	they are better in assessing vocabulary.	132	1.00	1.4015	.49207

20	they are better in assessing pronunciation.	132	1.00	1.3333	.47320
21	they are better in assessing listening skills.	132	1.00	1.3106	.46450
22	they are better in assessing speaking skills.	132	1.00	1.2727	.44706
23	I prefer (Native / Non-native) English teachers because they are better in assessing reading skills.	132	1.00	1.4470	.49907
24	they are more confident in their use of English.	132	1.00	1.3864	.48877
25	they focus more on fluency in speaking.	132	1.00	1.3939	.49048
26	they focus more on accuracy in speaking.	132	1.00	1.4091	.49354
27	they always use English in class.	132	1.00	1.3636	.48288

Table 1 details the data generated through descriptive analyses for 18 questionnaire items that are related to the participants' attitudes towards teaching and assessment practices. Generally speaking the data strongly demonstrate the participants' preferences for NETs in nearly all items of this category: the only exception is item 9 that has been allocated the highest mean of this category and suggests that majority of the participants have suggested that NNETs use more innovative strategies to help their students learn better. The findings partially confirm the findings of Javid (2010) that EFL students prefer to have innovative virtual classrooms.

The second highest mean has been assigned to item 10 that is related to the teachers who explain lessons more clearly. The mean of 1.485 exhibits near neutral preference but in favour of NETs. The third and fourth highest means have been assigned to the items that elicited the participants' preferences towards the teachers who teach and assess reading skills respectively. The questionnaire item 12, which elicits the participants' preference regarding explaining/teaching grammar better, has also been assigned a mean of 1.439 indicating slight preference for NETs' over NNETs. Medium low mean value of 1.39 has been reported in favour of NETs to teach pronunciation. The finding partially confirm the findings of Medgyes (1992) who has reported that NNETs pay little attention to pronunciation teaching and avoid exploiting alternative sources including the required audio-visual aids. Umer, Javid & Farooq (2013) reported that Saudi EFL learners are very conscious about the assessment procedures and this study has revealed that NETs have been preferred in this respect.

The least mean has been reported for item 16 indicating that Saudi PYP students represented by the majority of the participants of this study believe that NETs are better in teaching speaking skills. It seems quite evident that the NETs possess an edge over NNETs because they have acquired English language naturally and consequently they have better skills and techniques to teach speaking skills. The second lowest mean has also supported the preference of the participants as it has also been revealed that NETs are better in assessing speaking skills as well. Both these items have shown that the maximum number of participants of this study opted for NETs as the best choice for teaching and assessing speaking skills. Javid (2014b) has also reported that Saudi EFL learners assigned extremely high mean to teachers who act as a model for them. The finding is in accordance with the results of Llurda (2006) who has reported that “with respect to [NETs], learners spoke highly of their ability to teach conversation classes and to serve as perfect models for imitation” (p. 207). Furthermore, Brown (2013) has also reported that Swedish EFL learners strongly agreed that NETs teach speaking skills more effectively.

The next most preferred item in favour of NETs has been the item that states that listening skills is assessed better by native teachers. The results have been in line with the findings of Alseweed & Daif-Allah (2011) who have reported that Saudi EFL learners have reported that native English teachers are better in teaching speaking and listening skills whereas non-native teachers are better in reading and writing skills. The remaining questionnaire items which have been related to teaching/assessing writing skills, pronunciation and vocabulary, assessing grammar, focusing more on fluency and accuracy, using the target language in class and using English language more confidently have been assigned lower values between 1.3 to 1.4 indicating a reasonably high preference for NETs in all these areas. The participants’ preference for NETs for vocabulary teaching is in line with the findings of Merino (1997) who have revealed that lexicon is better taught by NETs and it is a burden for NNETs. It has been reported that

“the English language is estimated to have over 400,000 words. It is something that cannot be completely mastered (neither by native speakers

ñor by non-native speakers). However, native speakers have a *Sprachgefühl* that can often help them to know if a word used by a student is right or not (p. 71).

Table 2: Attitudes towards miscellaneous factors

No	I prefer (Native / Non-native) English teachers because ...	N	Range	Mean	SD
1	they create a linguistically richer classroom environment	132	1.00	1.2803	.45086
2	they are more aware of their students' language needs.	132	1.00	1.4091	.49354
3	they easily understand their students' questions.	132	1.00	1.5909	.49354
4	they know their students' language difficulties.	132	1.00	1.6212	.48693
5	they are more responsible.	132	1.00	1.4318	.49722
6	they are friendlier and provide a relaxed atmosphere in class.	132	1.00	1.5530	.49907
7	they are more conscious of their students' learning styles.	132	1.00	1.4545	.49983
8	they motivate their students to have more positive attitudes towards learning English.	132	1.00	1.5227	.50139
11	they prepare their students better for independent learning.	132	1.00	1.4773	.50139
28	they have the ability to explain the differences in English and Arabic.	132	1.00	1.6515	.47831
29	they provide us with more meaningful opportunities to use English.	132	1.00	1.4318	.49722
30	they provide more connections between English and Arabic.	132	1.00	1.6515	.47831
31	they present cultural elements associated with English better.	132	1.00	1.4318	.49722
32	I feel more comfortable with a (Native / Non-native) English teacher.	132	1.00	1.4924	.50185
33	If I have an option to choose, I would choose a course taught by a (native / non-native) English teacher.	132	1.00	1.3636	.48288

34	On the whole, I prefer (native / non-native) English teachers.	132	1.00	1.4394	.49820
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The data analyses for the miscellaneous pedagogical factors related to native and non-native English language teachers have been presented in the table above. Out of the total 16 items, the participants have assigned high value of more than 1.5 to 6 items. Unlike the previous table, majority of the items have been allocated medium values and only 2 items have mean value of less than 1.4. The results have suggested that Saudi PYP students have preferred NETs in majority of the questionnaire items but predominantly medium values suggest liking for both native as well as nonnative teachers. The results confirm the findings of Alseweed & Daif-Allah (2011) who investigated Saudi EFL learners and reported that “PYP students recognize both NESTs and NNETs, despite their many challenges, as equal partners in the ELT profession” (p. 52).

The highest mean has been reported for two items (item 28 & 30: 1.6515 each) which are related to teachers’ ability to explain the differences in English and Arabic and to provide more meaningful connections between the two languages. These two items strongly exhibit the psychological underpinning of Saudi PYP students to learn the target language with the help of their mother tongue and surely non-native teachers have this ability to help them in this regard. The findings align with the previous research as Medgyes (1992) has stated that “only *non-NESTs can benefit from sharing the learner's mother tongue*” (347). The study of Phillipson (1996) strongly confirms the above finding as he has suggested that NNETs are potentially the ideal ESL teachers by virtue of their personal experiences they have gone through while learning English as a second/foreign language. He has further revealed that NNETs, especially those who share the same mother tongue as their students, inculcate a keen awareness of the differences between their students' mother tongue and the target language; therefore, they possess the ability to foresee their students' probable linguistic problems and to exploit this awareness as an advantage in their teaching of the target language.

Likewise, the second highest ranked item has been about the teachers who know their students' language difficulties. This is also an understandable phenomenon that NNETs have higher ability to identify their students' language difficulties by virtue of the fact that they have learned English language as foreign/second language learners and have practically faced the same problems; therefore, this affinity provides them with the advantage of knowing language problems of their students in a much better manner. Much research has offered valuable insights into the fact that NNETs can better understand their students' language difficulties because "*only non-NESTs can serve as imitable models of the successful learner of English*" (Medgyes, 1992, p. 346).

The next high ranking item also exhibits the same trend. It has been reported that NNETs bear better ability to understand their students' questions related to the target language. The logic behind this finding is also the advantage of NNETs to understand their students' questions easily because they themselves have been in the same shoes when they learned English language. The findings are in line with the results of Revés & Medgyes (1994) who have pointed out that native teachers may not be aware of the underlying mechanisms of the acquisition of a second or a foreign language, because their acquisition was unconscious whereas NNETs have gone through these problems during their own conscious learning process.

It has also been reported that NNETs are friendlier and are more successful in providing relaxed atmosphere in English classes which is quite instrumental in enhancing learning possibilities. Among the other items which have been assigned medium values have been 11 and 7. The results indicate that the participants were divided in their choices for native and non-native teachers. A mean of 1.47 suggest that participants believe that both native as well as non-native teachers have the ability to make their students independent learners. The finding confirms the results of Brown (2013) who has revealed that EFL learners in Sweden also ranked NETs higher as compared to NNETs in directing their students towards independent learning. It has also been revealed that NETs are more conscious of their students' learning styles. The findings are partially in line with Javid (2011a) who have reported that Saudi medical undergraduates

from the same academic context have high preference for the faculty members who take into account the learning styles of their students.

The questionnaire items which have shown Saudi PYP students' highest preference for NETs include items 1, 33 & 2. It has been reported that Saudi EFL learners represented by the participants of this study strongly believe that NETs create a linguistically rich atmosphere in language classes. It has also been reported that NETs are more aware of their students' language needs. It transpires that NETs seems more systematic in their teaching practices and effectively consider the need of identifying students' needs as an important condition of successful teaching.

The studies conducted in the same context have highlighted that for successful teaching practices, it is imperative to identify the needs of learners (Javid, 2011b; Javid & Umer, 2013). The finding is in line with the findings of Brown (2013) who has reported that Swedish EFL learners have agreed that NETs are best suited for their learning needs.

The three last items have been included in this survey to elicit the responses of the participants' overall attitudes toward native and non-native teachers. The results have revealed that Saudi PYP students are reasonably comfortable with their native and non-native English language teachers. The findings partially contradicts the study of Alseweed (2013) who has reported that Saudi university undergraduates from Qasim University have assigned an extremely high percentage of 89 to the item stating that they feel more comfortable with NETs.

Comparatively high preference has been reported for NETs if they have the option to choose between the courses taught by native and non-native teachers. The same tilt is evident in favour of native teachers as a reasonable high mean of 1.439 has been allotted for the items "on the whole, I prefer native/non-native) English teacher. This finding bears partial similarity with Alseweed (2013) who has revealed that Saudi university undergraduates from Qasim University have showed strong preference for NETs over NNETs in this respect. Similarly the participants of this study have also exhibited strong preference for NETs and stated that they would prefer to choose a course taught by native teachers. The remaining items related to motivating their

students, showing responsibility, presenting cultural items judiciously etc. have been assigned medium values in favour of NETs. The finding differs from Brown (2013) who has reported that Swedish EFL learners have shown high preference for NETs in this respect.

Findings and Conclusions

It has been found out that the participants of this study have exhibited positive perceptions for their NETs as well as NNETs. Though the results have shown an overall preference for NETs but it seems that the respondents also believe that NNETs effectively contribute by virtue of their own experiences as English language learners and their experience as teachers. It may be concluded that Saudi EFL learners represented by the participants of this survey believe that NESTs are more successful in creating richer classroom environment. It has also been revealed that NETs are preferred because they teach/assess speaking skills better than their counterparts.

Other major areas where Saudi PYP students have shown preference for them include teaching and assessing listening skills, vocabulary and reading skills. Furthermore, they are perceived to know their students' learning styles and are able to create more meaningful opportunities to use English in more natural contexts. They have been reported to have motivating teaching methods which help in learning the target language in a better and effective manner.

However, the participants of this study are also aware of the strengths of their NNETs as well and the findings reveal that they have been considered as the ones who use innovative strategies and explain lessons more clearly to make their students learn better. By virtue of their personal experiences as language learners themselves, they have been perceived to understand their students' questions and language difficulties in a better manner that facilitate learning process. They have been reported to provide a relaxed atmosphere; therefore, motivate their students in a better manner to have more positive attitudes towards learning English.

Another important advantage that has been highlighted by the perceptions of the participants is their ability to explain the differences between English and Arabic that help their students to establish more connections between their mother tongue and the target language. Though the participants have exhibited an overall preference for NESTs, they have also shown preferences toward NNETs as well.

The results seem to suggest that Saudi PYP students do not behave differently with native and non-native English teachers and understand their strengths for better learning. Therefore, it may be concluded that each group has been perceived to have their own particular strengths which give one an advantage over the other, these differences do not make one better than the other.

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Representations of Women in Short Stories by Sahitya Academy Award Recipients in Kannada Literature

Dr. Kalpana Mukunda Iyengar

Abstract

This article explores representation of women in short stories written by women writers from the state of Karnataka, India. The seven different stories selected for analysis are – (1) *The Two Paintings* (2) *Mother*, (3) *Second Marriage*, (4) *Roowariya Lakshmi*, (5) *Dog's Tail*, (6) *The Third Eye*, and (7) *The One Who Left Forever*. Each of these stories represents women who play different roles that were archetypal of the social milieu of the times. The authors were preoccupied with women's suffering, status, sexuality, familial obligations, psychological experiences when women fall in love outside of their marriages, and an attempt to emancipate from societal and familial constraints.

Keywords: Women's suffering, obligations, sexuality, love, constraints

Introduction

Eminent women authors from Karnataka wrote short stories that have been chosen for analysis here. The stories were originally written in Kannada and then translated to English by Lakshmi and T.V. Subramanyam. Women in these stories play different roles such as housewives with modern ideas, an old fashioned stay home ideology to serve her husband, an artist's wife, a young woman married to an elderly man who is twice her age, a mother who has to decide between tradition and her attachment to her son, a woman who experiences attraction outside marriage, and a woman's dilemma to marry a man older because he is wealthy and family pressure.

Women Writers

The following section is a brief description of the women writers from the state of Karnataka.

Vani



Vani

Courtesy: [https://en.wikipedia.org/wiki/Vani_\(writer\)](https://en.wikipedia.org/wiki/Vani_(writer))

Vani was born in 1912 in Srirangapatna near Mysore. Her novels including *Shubhamangala*, *Eradu Kanasu*, and *Hosa Belaku* were made into movies. Her short stories, *Chinnada Panjara*, *Mane Magalu*, etc. She received the Karnataka Sahitya Award in 1962 and the coveted Sahitya Academy Award in 1972.

H. V. Savitramma



H. V. Savitramma

Courtesy: <http://www.kamat.com/kalranga/kar/writers/769.htm>

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H. V. Savithramma was born in Bengaluru in 1913. Her short collections include *Nirashsrithe*, *Marumaduve*, *Sarida Beralu*, etc. She has received the Indo-Soviet award and has translated Rabindranath Tagore's *Naukhaghata* and *Gora*. H.V.S. has also received the prestigious Karnataka Sahitya Academy award.

Anupama Niranjana



Anupama Niranjana

Courtesy: https://en.wikipedia.org/wiki/Anupama_Niranjana

Anupama was born in Shimoga in 1934. She earned her MBBS degree from Mysore Medical College. Her topics range from social issues to women's problems. Her novels include *Madhavi*, *Runamuktalu* and her short stories such as *Roowariya Lakshmi*, *Dinakondur Kathe* (children's stories) are popular. She received the Kannada Rajyotsava award, Karnataka Sahitya Academy, and other awards.

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Triveni



Triveni

Courtesy: <http://chiloka.com/celebrity/thriveni>

Anasuya Shankar wrote with the pen name of Triveni. She received her B.A in Psychology and she employs psychological aspects to create characters in her novels. Her stories Belli Moda, Sharapanjara and Mukti were made into movies with Minuguthare Kalpana as protagonist in the novels. Her short stories volumes include Hendatiya Hesaru, Eradu Mansu, and Samasyeya Magu. Triveni's delineation of women's issues such as suppression, oppression, and *post-partum* depression are informative and educational. She received the Karnataka Sahitya Academy award in 1960.

Veena Shantheshwar

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Veena Shantheshwar

Courtesy: <http://www.thehindu.com/books/peeling-the-layers/article2071084.ece>

Veena was born in Dharwad and earned her M.A., M.Litt., and Ph.D. in English. Dr. Shantheshwar's short stories include *Mullugalu*, *Kavalu*, and *Koneya Daari*. She translated works from English and Hindi. Veena received the Karnataka Sahitya award.

The Selected Stories

Eradu Chitra

Eradu Chitra (Two Paintings) by Vani is a thoughtful description of a woman who sacrifices wealth and status to marry her beloved, who is poor. Chenni, Gangaram's wife instructs her husband to ask for a loan from their landlord so she can celebrate the *grama devatha* for protecting their child. After much contemplation, Gangaram submits and retorts,

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“Chenni, you are used to enjoying feasts and festivals so much! What comforts do you have, after marrying me?” (p. 2). Here Gangaram treats his wife as someone who is meant to enjoy life and that he was not in a position to fulfill her wishes including making an offering to their village deity. In another instance, Gangaram contemplates Chenni’s decision to marry him, “Chenni would surely be disgusted, waiting for me right from the morning” (p. 11). In the same story, there is the landlord’s wife, Triveni, who is depicted as a woman who is interested in decorating her house with expensive paintings and spending her life taking care of the invited guests during special occasions at her home. The two women stand in contrast exposing the marked difference in their status.

Amma

Another story titled ‘Mother’ by Vani unfolds the family drama of a widowed mother and her daughter-in-law. Vani’s depiction of Seethamma’s plight evokes pity in the readers. A young girl, merely 16 years old is widowed with a child to raise him on her own. The suicide motif that would have been a plausible solution does not work in Vani’s character because Seethamma is left with a child that depended on her, “*Had she no attachment for the child, she would probably have chosen to end her life, jumping into the village pond or a well*” (p. 26). This story revolves around Seethamma’s preoccupation with her son’s well-being and later the disappointments that came with a mismatch between the mother-in-law and the new daughter-in-law. Seethamma grew up in a village with minimum things; whereas, the daughter-in-law came from an affluent family. Seethamma’s decision to leave her son at a crucial moment is atypical in Indian stories.

Eradane Maduve

H.V. Savithamma’s ‘Second Marriage’ exposes the common practice of the time where daughters were married off to men who were much older than the girls for financial security. These women did not have a say in their choice of a husband and they succumbed to familial obligation and the groom would presume, “*...his wealth and status would impress the girl and win her love*” (p. 32). The relationship eventually takes a toll on Bharathi’s sexuality when she finds out about her friend Vijaya’s engagement with a man close to her age,

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“Bharathi felt strangely deprived. There was no scope for such frolic in her life... Krishnappa would not understand. Perhaps in his young days he had demonstrated a similar zest with his first wife. She must have enjoyed it like Vijaya” (p. 39). Vani aptly contrasts the loss of sexual pleasure in Bharathi’s life and the opportunity for Vijaya to experience it with a man close to her age.

Bharathi also had to suppress her thoughts of being with a younger man, but if she had pursued that thought and gotten involved with Vishwanatha, she would be ostracized by her society. Vani has also depicted a few atypical scenes in the story including Bharathi’s departure to work in a city leaving Krishnappa behind and family friend Vishwanatha’s interference with Bharathi’s life. Bharathi’s escape from the uninteresting life is short lived because she returns to Krishanappa in the end.

Roowariya Lakshmi

The story, ‘Roowariya Lakshmi’, the author describes the oppressive and domineering system that existed during the Hoysala reign. Intertwined with this plot, the story also depicts music and sculpturing. Anupama Niranjana presents the king attraction to a woman playing the veena, *“The girl’s full bodied figure, her perfectly rounded breasts, appeared to proudly proclaim her youth...”* (p. 64). There is much importance given to women’s bodies and their beauty rather than their art or talent and that is captured well in stories.

Nayai Bala

Triveni’s ‘Dog’s Tail’ is a story of a child widow who lives with her brother’s family. Shalamma lost her husband at the young age of thirteen and stays single all her life. She is presented a woman who engages in gossiping about other people and according to Triveni, *“No one could compete with Shalamma’s tongue, she talked as if she was a witness to everything and was a know-all. It was impossible to check the veracity of whatever she said, as one just ended up looking foolish”* (p. 76). Shallamma also had an excellent accomplice in Narasamma. They both were intense with the wane talk about other people, *“It was an agreement between them. If Narasamma gave a new piece of gossip, Shalamma would have to match it with a*

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recent bit of scandal. She fabricated one if it came to that” (p. 76). Another layer added to the story is the indication that if a man and a woman are alone, they should be involved in an affair. Women characters concoct this affair drama about other women through gossip. The author seems to suggest that women marginalize women.

Mooraneya Kannu

The Third Eye, Ambuja is penalized for an innocent and feminine act. The affinity Ambuja had developed with Srinath prompted her to wipe the sweat from his forehead during one of his visits, *“A tiny stream of sweat broke out, trickling through the thick dark hair, forming a string of droplets across the forehead. Ambuja, suddenly bent over him, took the edge of the pallu and wiped the stream of sweat”* (p. 94). This affectionate act is deconstructed to indicate a purposeful sexual move by Ambuja thus creating tension and suspicion in the men. Ambuja’s inability to conceive prompted Srinath to comment that the marriage between Ambuja and Ananth was not well consummated. This comment was made after the incident that left the three perplexed, so it is misconstrued and distorted by all the three. The author had to intervene and make Srinath address Ambuja as “Akka” (elder sister in Kannada) as if that would dispel all of the confusion and ill feelings that was brewing in the men’s hearts.

Like any possessive husband, Ananth contemplated the act and wonders in his mind, *“Abha! She is so bold. What does she think of wiping the forehead of another man in the presence of her own husband? At least she didn’t dare to kiss him. If he were not there, she would have even kissed him. Why did Ambuja act like this? Couldn’t she have been smart enough to hide her love, borne on the wind of immorality?”* (p. 101).

Eventually, both Ambuja and Ananth suffer the pangs of separation, but they justify the feelings by avoiding each other and living like two strangers under one roof. The little Radha from their neighbour’s house had to come into their lives for them to realize when Ambuja wiped the sweat off of Srinath’s forehead, *“Ambuja suddenly grabbed at Radha running nearby, took her pallu and wiped the sweat from her forehead. That feeling she had suppressed*

in a corner of her heart, the natural feeling that can sprout only in a woman's heart, broke out prompting her to go grab Radha and wipe the sweat from her forehead" (108).

Horatu Hodavanu

This story Portrays Satish's wife as a woman with secrets from her maiden days and her husband's impressive attempt to appease the wife by telling her that he would forgive her mistakes, "*What are you thinking of so deeply. Did anything happen in your past? Do let me know if it were so. I shall not misunderstand. I am ready to forgive everything. I felt disgusted that he was in a hurry to impress me with his generosity, to forgive my mistakes, rather than show a genuine concern by understanding me and sharing my misery" (p. 117).*

The wife had to suppress her attraction to a Shashi Dada, *mittaiwala* in one of the railway stations en route to Hubli by announcing that she would not go to Hubli henceforth because Shashi Dada relocated to his village and will not be available at the station. The passage between psychological and chronological times is utilized by the author to help the readers to understand the turmoil that Satish's wife experiences

Conclusion

Through these stories, the women writers from the state of Karnataka describe their women in the stories as people who succumb to societal and familial pressures by sacrificing their sexuality (*Marumaduve/Second Marriage*), authoritative old women who gossip (*Nayi Bala/Dog's Tail*), sacrifice their attachments to sons (*Thayi/Mother*), and escape their caged existence to seek happiness outside marriage (*Horatu Hodava/ The One Who Left For Ever*). These leitmotifs may be prevalent in cultures represented through the above stories even today and these authors were ahead of their times in recognizing the social issues.

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Awareness on Communication Disorders in Hospet Taluk of Karnataka: A Preliminary Survey Report

Madhu Sudharshan Reddy. B
Dr. Jayashree C. Shanbal
Arunraj. K

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Abstract

Background: Awareness about any condition is considered to be the first step in the prevention of any disorder. Similarly, understanding the level of awareness with respect to literacy is an essential to create awareness as part of primary prevention activities. However, in Indian context, there is dearth of documented evidence on studying the awareness of communication disorders in the general population. Hence, the present study was aimed to understand the level of awareness among the people towards communication disorders and its relation to literacy.

Method: In an experimental survey research, 145 volunteers in the age range of 19 to 67 years were considered. A Questionnaire was developed as part of the study which consisted of six close ended 'YES-NO' type questions. The questionnaire was administered by the investigator to all the participants.

Results: Results on frequency distribution revealed that the 79.18% (114 of 145) of people rated as 'YES' and 19.55% (31 of 145) said as 'NO'. Further, quantitative analysis was done through crosstabs analysis to study the effect of literacy on level of awareness on communication disorders. With respect to literacy towards awareness, 80.13% of the literate group answered 'YES', and 19.88% rated as 'NO'. Similarly, 70.23% illiterates rated as 'YES' and 29.76% rated as 'NO'. Results of the chi-square test revealed that there was no significant association ($p > 0.05$) seen between literates and illiterates for all the questions except for

awareness on ‘effect of music on hearing’ (literate showed awareness of the problem than illiterate).

Conclusion: To conclude, the present study emphasized on high awareness of communication disorders in the general public of Hospet Taluk of Bellary district.

Key words: Awareness, communication disorders, ‘YES-NO’ type questions, questionnaire, literacy, Karnataka, India.

Introduction

Communication is multimodal. Communication refers to the sending and receiving of messages, information, ideas or feelings (Hulit & Howard, 2002). The process of communication is enhanced by the use of facial expressions, gestures, eye gaze along with speech. In the process of communication, language is considered an essential part of human interaction and transmission of information. Language has been defined by American Speech-Language-Hearing Association (Committee on Language, 1982) as a “complex and dynamic system of conventional symbols that is used in various modes for thought and communication” (American Speech-Language-Hearing Association, 1982). On the other hand, speech is considered the vocal utterance of language (McKibbin, 1995). Hearing is defined as the sense that perceives sound and the process by which sound is perceived. Disturbance in communication in terms of speech, language and hearing can lead to some form of communication disorders. The field of Audiology and Speech-Language Pathology deals with understanding speech, language and hearing mechanisms, also deals with communication disorders and its prevention at various levels. These levels include primary prevention, secondary and tertiary prevention of communication disorders. According to American Speech and Hearing Association (1991), Primary prevention refers to the “elimination or inhibition of the onset and development of communication disorder by altering susceptibility or reducing exposure for susceptible persons” (American Speech-Language-Hearing Association, 1988). Although Speech, language and hearing problems are not always identified and treated especially in rural areas, their incidence and prevalence is more (Census of India, 2001). The factors like ageing, growth in population, materialization of

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medical advancement, presence of chronic diseases, generating irresistible demands for health and rehabilitation services result in the increase of the people with disabilities (Srivastava & Khan, 2008).

Incidence of Disability or Impairment

The incidence of disability or impairment was 10 percent of the total world's population (WHO, 2011). Census of India (2011) reports that disability rate was 2.21 % to the total population of India. More disability was found in the rural (2.24%) than the urban (2.17%) areas of India (Census of India, 2011). The incidence of hearing disability was 18.9%, whereas speech impairment and mental retardation was 7.5% and 5.6% respectively (Census of India, 2011). Though the prevalence and incidence rate of communication disorders due to various conditions such as mental retardation, hearing impairment, etc. are high, the identification is still a lacunae due to lack of awareness among the general population. Awareness among the general public is essential in order to identify and avail appropriate services in terms of diagnostic and therapy services to persons with communication disorders. In India there have been many institutional based, NGO based and private firms who cater to persons with communication disorders in order to deliver diagnostic and speech-language therapy services to the needy. The possible reasons that can be rounded off or people not availing these services are hinting against lack of awareness on whether a condition is normal or not and if not normal where to avail these services. Awareness among a community has often been found to reduce the prevalence of any disability (Jeevan, Sharmila & Rishita, 2003).

Focus of This Study

In the present study an attempt was made to report the level of awareness among the general population on various communication disorders such as inadequate speech and language, hearing impairment, misarticulation, stuttering, acquired conditions such as noise induced hearing loss, etc. In literature it was reported that, a person or a child with misarticulation was considered to be less intelligent, less educated, and less employable than normal peers (Freeby & Madison, 1989; Madison, 1992). A wrong perception of a condition due to lack of awareness has had its impact on the psychological and also socio-economic status of individuals with disability

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and people associated with them. Persons with hearing impairment were reported to have problems with employment due to their disability (Woodward, 1982). Yet another study reported greater psychological or psychosocial problems in person with stuttering (Louis & Lass, 1981). These attitudes and awareness may contribute major role in identifying and prevention of communication disorders.

Lack of Awareness in India

In the field of communication disorders, especially in the Indian scenario, lack of awareness due to various factors such as lack of education, poor socio-economic status, superstitious beliefs, distance from the source of information, poor access to mass media and few others have been found to be contributing to inability to avail rehabilitative services. Amongst the above mentioned factors, education/literacy has been found to be the most contributing factor to the awareness level in public. Studies report that the individuals with illiteracy assumed to have less awareness, supernatural beliefs and misconceptions about education, employment and family life of people with disabilities (Jeevan, et al., 2007). According to the Census of India (2011), literacy rate in India is 74.04%, whereas literacy rate in the state of Karnataka was found to be 75.36%. Out of which, 85.78% of the people were literates in urban regions and 68.73% of the people were literates in rural areas (Census of India, 2011). In India, awareness regarding speech language and hearing problems is found to be relatively lesser in the rural areas than the urban. In the rural regions, parents are quiet unaware of autism and its symptoms (Borneo news online, 2014).

In the Indian context, there has been lack of published reports on studying the awareness of communication disorders in the general population. Understanding the level of awareness and its relation to literacy will help the professional find ways to create awareness as part of primary prevention activities. Hence, the present study aimed to understand the relation between the literacy level and awareness towards communication disorders in Hospet region of Karnataka state.

Method

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A survey method was used to quantify the awareness of communication disorders among the general public.

Participants: One hundred and forty five participants in the age range of 19 to 67 years with the mean age of 37.70 years participated in the study. All were recruited as volunteers who attended the speech and hearing camp organized by the All India Institute of Speech and Hearing, Mysore in coordination with Lions club, Hospet Taluk. Participants were native speakers of Kannada language (one of the South Indian Dravidian languages) from urban and rural villages in the Bellary district of eastern part of Karnataka. The participants were grouped into two categories based on their literacy i.e. Illiterate and Literate.

Materials: A Questionnaire was developed as part of the study which consisted of 06 closed ended 'yes-no' type questions. The questionnaire was prepared with the help of experienced Speech-Language Pathologists and Audiologists working in the area of prevention of communication disorders, which taps basic information on awareness of a person towards communication disorders.

Procedure: The present study was carried out within the urban area in Hospet Taluk of Bellary district. The questionnaire was administered by the investigator by seating the participants comfortably on a chair. The investigator initially built rapport with the participants and then collected the demographic details. The following instructions were given to the participants in Kannada. "Now I will be asking you a few questions which are related to speech, language and hearing problems. I want you to think and tell me the answer. Are you clear with the instructions? Do you have any questions to ask? Shall we start?". The participants were instructed to either say 'Yes' or 'No' to the questions. The responses were noted and compiled for further analysis using Statistical Packages for Social Sciences (SPSS), version 17.

Results and Discussion

The aim of the present study was to understand the level of awareness of people towards communication disorders and its relation to literacy. The data was analyzed on the basis of the

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number of questions answered in the yes-no format. Descriptive statistics was done for all the questions to know the level of awareness among general public and the literacy level. The results are discussed under each question. Table 1 shows the results for yes-no ratings for all the six questions (see appendix I).

Table 1

'YES-NO' ratings for different type of questions (N=145)

	Q1	Q3	Q4	Q5	Q6	Q2
Yes	121	118	107	116	113	113
No	24	27	38	29	32	32

*Q – Questions

- a. **Question 1:** For the question ‘Can you identify hearing loss at an early stage?’, analysis of results as shown in Table 1 revealed that 121 out of 145 (83.4%) people answered the question as ‘YES’ and 24 of 145 (16.6%) rated as ‘NO’. Crosstab analysis along with Chi-square test was done to determine the association of literacy and awareness in the group. With respect to literacy towards awareness of the “identification of hearing loss at an early age”, among the literate groups 108 of 131 (82.14%) answered ‘YES’, and 23 of 131 (17.6%) rated as ‘NO’. Similarly, 13 of 14 (92.9%) illiterates rated as ‘YES’ and 1 of 14 (7.1%) rated as ‘NO’ (Figure 1). Results of the Chi-square test showed no significant association [$\chi^2 (1, 145) = 0.99, p=0.31$] between literacy and awareness. The findings indicated that there is an awareness of early identification of hearing loss amongst the population surveyed despite the individuals being literate or illiterate.

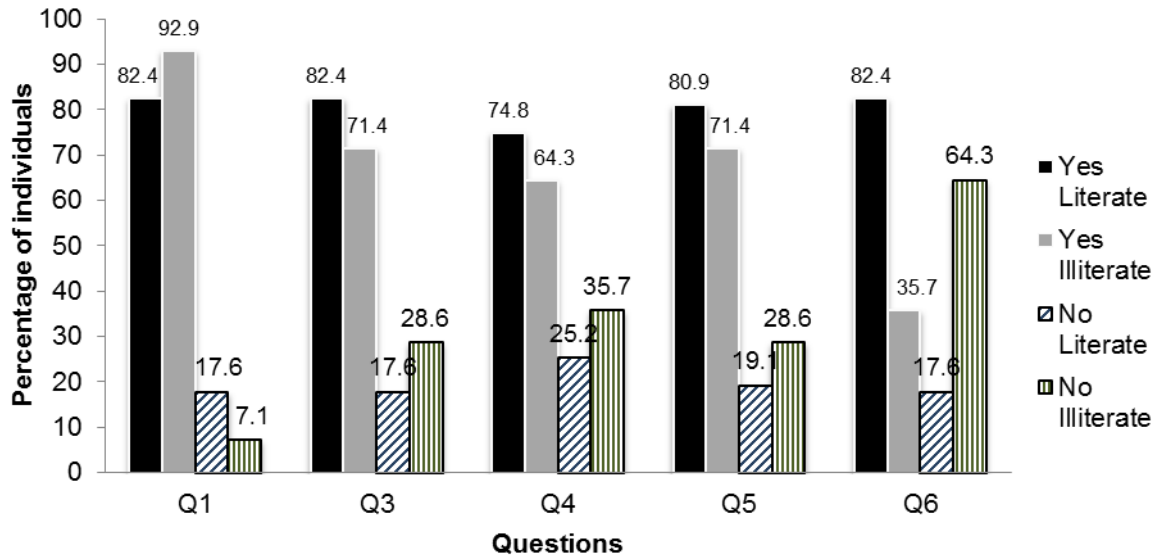


Figure 1: Percentage of responses from the participants

- b. **Question 2:** For the question ‘Reading and writing problems in a school’, analysis of results as shown in Table 1 revealed that 114 of 145 (78.6%) revealed as ‘problem’ and 31 of 145 (21.4%) answered as ‘child is not interested’. Crosstab analysis along with Chi-square test was done to determine the association of literacy and awareness in the group. With respect to literacy towards awareness of the “Reading and writing problems in a school”, among the literate groups 102 of 131 (77.9%) answered as ‘problem’, and 29 of 131 (22.1%) rated as ‘child not interested’. Similarly, 12 of 14 (85.7%) illiterates rated as ‘problem’ and 2 of 14 (14.3%) rated as ‘child not interested’ (Figure 2). The analysis of results revealed that the general public was aware that learning disability in children was a ‘problem’ and LD does not mean that the ‘child is not interested’. In the past, the widely accepted notion among parents and teachers was that a child showed reading and writing problems as they were either lazy or disinterested in literacy related tasks. Results of the chi-square test revealed no significant association [$\chi^2 (1, 145) = 0.46, p=0.49$] between literacy, It indicates that despite illiteracy, the public was aware that reading and writing difficulties in children was a ‘problem’ on its own (Figure 2).

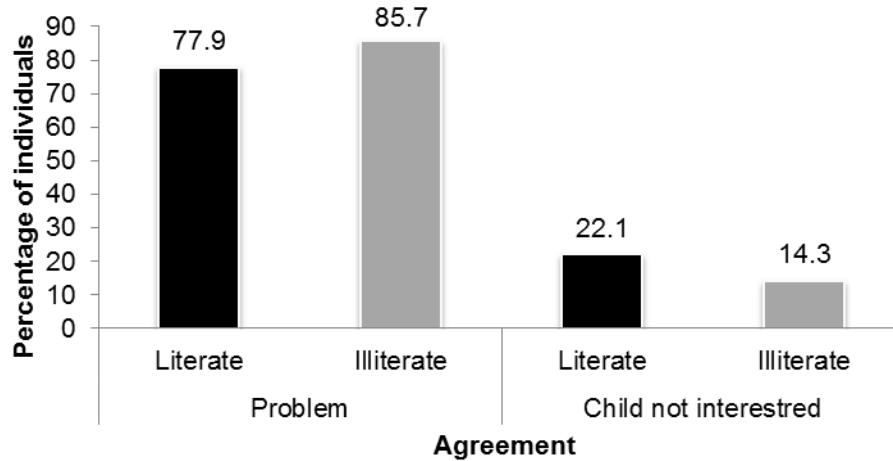


Figure 2: Percentage of responses from the participants rated for question 2.

- c. **Question 3:** For the question ‘Can stammering/ stuttering be treated?’, analysis of results as shown in Table 1 revealed that 118 of 145 (81.4%) people answered the question as ‘YES’ and 27 of 145 (18.6%) rated as ‘NO’. Crosstab analysis along with Chi-square test was done to determine the association of literacy and awareness in the group. With respect to literacy towards awareness of the “treatment of stuttering”, among the literate groups 108 of 131 (82.14%) answered ‘YES’, and 23 of 131 (17.6%) rated as ‘NO’. Similarly, 10 of 14 (71.4%) illiterates rated as ‘YES’ and 4 of 14 (28.6%) rated as ‘NO’ (Figure 1). Results of the chi-square test revealed no significant association [$\chi^2 (1, 145) = 1.01, p=0.31$] between literacy. This indicated that there is an awareness of “treatment of stuttering” amongst the public despite the individuals being literate or illiterate. Hence, there was no significant association of literacy and awareness about stuttering treatment in the population surveyed.
- d. **Question 4:** For the question “Can we elicit speech for children with hearing loss?”, analysis of results as shown in Table 1 revealed that 107 of 145 (73.8%) people answered the question as ‘YES’ and 27 of 145 (18.6%) rated as ‘NO’. Crosstab analysis along with Chi-square test was done to determine the association of literacy and awareness in the group. With respect to literacy towards awareness of the “elicitation of speech for children with hearing loss”, among the literate groups 98 of 131 (74.8%) answered

‘YES’, and 33 of 131 (25.2%) rated as ‘NO’. Similarly, 9 of 14 (64.3%) illiterates rated as ‘YES’ and 5 of 14 (35.7%) rated as ‘NO’ (Figure 1). Results of the chi-square test showed no significant association [χ^2 (1, 145) = 0.72, $p=0.39$] between literacy. This states that, participants have knowledge about intervention of hearing loss and speech, language therapy despite the individuals being literate or illiterate.

- e. **Question 5:** For the question “expose to loud sounds effects hearing”, analysis of results as shown in Table 1 revealed that 116 of 145 (80%) people answered the question as ‘YES’ and 29 of 145 (20%) rated as ‘NO’. This view is true with respect to transport drivers. Almost 84% of the public transport drivers are aware of the risk of noise exposure on hearing. Noise induced hearing loss is quite prevalent in a civilization, but there a lack of awareness about noise exposure (Javed, Azeem & Batool, 2008). Crosstab analysis along with Chi-square test was done to determine the association of literacy and awareness in the group. With respect to literacy towards awareness of the “loud sounds and its effects on hearing”, among the literate groups 106 of 131 (80.9%) answered ‘YES’, and 25 of 131 (19.1%) rated as ‘NO’. Similarly, 10 of 14 (71.4%) illiterates rated as ‘YES’ and 4 of 14 (28.6%) rated as ‘NO’ (Figure 1). Results of the chi-square test revealed no significant association [χ^2 (1, 145) = 0.71, $p=0.39$] between literacy. This indicated that there is an awareness of “loud sounds and its effects on hearing” amongst the public despite the individuals being literate or illiterate. One of the recent study opposed that mill workers may have poor understanding about the effect of noise on hearing due to low literacy level and lack of knowledge (Kitcher, Ocansey, Abaidoo, & Atule, 2014).
- f. **Question 6:** For the question ‘Hearing effects by listening to loud music’, analysis of results as shown in Table 1 revealed that 113 of 145 (77.9%) people answered the question as ‘YES’ and 32 of 145 (22.1%) rated as ‘NO’. Crosstab analysis along with Chi-square test was done to determine the association of literacy and awareness in the group. With respect to literacy towards awareness of the “loud music and its effects on hearing”, among the literate groups 108 of 131 (82.4%) answered ‘YES’, and 23 of 131

(17.6%) rated as 'NO'. Similarly, 5 of 14 (35.7%) illiterates rated as 'YES' and 9 of 14 (64.3%) rated as 'NO' (Figure 1). Results of the chi-square test showed significant association [$\chi^2 (1, 145) = 16.05, p=0.00$] between literacy. This declares that, literates have more knowledge about loud music and its effect on hearing loss than illiterates. Akdag (2013) found that the musicians (around 76%) were aware about the relationship between music and NIHL.

Steps for Prevention

Awareness about any condition is considered to be the first step in the prevention of any disorder or disability. General notion is that earlier the identification takes; the better would be the effectiveness of any rehabilitation program. Most of the participants in the present study are aware of the risk factors, causes and intervention of communication disorders irrespective of the literacy rate. This might be due to the involvement of the NGO's and other similar organization who are concerned in carrying out the prevention activities at various levels. They have been constantly involved in organizing continual screening programs through camps for communication disorders in the region of Hospet Taluk in Karnataka. Increased awareness in the present state could also be due to the easier accessibility to technology in terms of television, mobile phones, movies, travel, and literature, which in turn affect awareness towards people with disabilities. Awareness regarding communication disorders among general public is important, because it helps to identify and rehabilitate persons with communication disorder as early as possible. The current study indicated very good awareness about the communication disorders irrespective of their literacy. However, steps need to be initiated to create greater awareness on prevention of communication disorders across the country.

Conclusion

Educating the public regarding early identification, preventive service benefits will provide a unique opportunity and challenge for the behavioral health community (Hendriksson, 2008). The present study indicated a high level of awareness of communication disorders despite of literacy in the region of Hospet Taluk of Bellary District. Lack of awareness and understanding of a condition may lead to false beliefs thus delay in the identification of a

condition and also a consequence failure to avail the services in time. Increased public awareness and orientation programs are required to help people for being aware of the conditions and also create positive attitude in all those individual who are unaware of such conditions. This helps in reducing the growing burden of disability in India.

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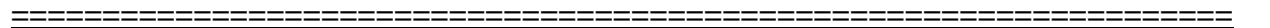
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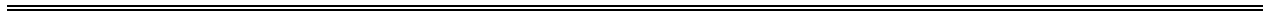
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Appendix -I

A questionnaire for awareness on Communication disorders

Name: _____ Age/Gender: _____
 Education: _____ Occupation: _____
 Place: _____

S.No	Question	Response
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1	Can u identify hearing loss at an early stage?	Yes/No
2	If your child is not reading or writing properly then will you consider that as a problem or you will consider it as the child is not interested?	Problem/Child not interested
3	Can stammering/ stuttering be treated?	Yes/No
4	Can we elicit speech for children with hearing loss?	Yes/No
5	If you hear loud noise for longer time, will it lead to hearing loss?	Yes/No
6	Can listening to music for longer duration lead to hearing loss?	Yes/No
7	If the child is not speaking for a year, then how long can u wait?	Yes/No

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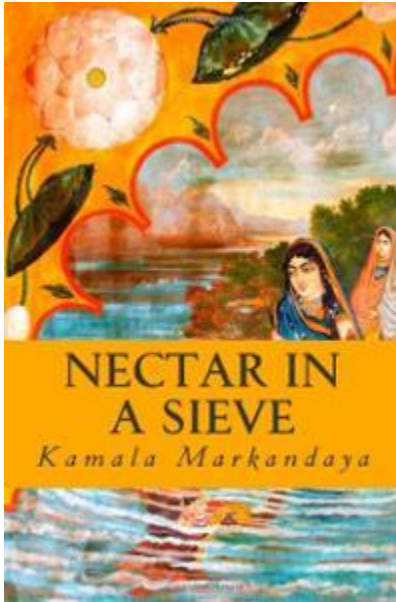
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Madhu Sudharshan Reddy. B., Dr. Jayashree C. Shanbal and Arunraj. K
Awareness on Communication Disorders in Hospet Taluk of Karnataka: A Preliminary Survey
Report

Thematic Study of Kamala Markandaya's *Nectar In A Sieve*

Ms. R. Mahalakshmi, M.A., M.Phil.



Abstract

Kamala Markandaya is one of the well-known Indian Women novelists writing in English. She won international fame and recognition with the publication of her maiden novel *Nectar in a Sieve*. In *Nectar in a Sieve* Kamala Markandaya Spotlights the despair of the farmers realistically. They are desperate because of the vagaries of natural calamities, the resultant constant hunger, ruthless machines and heartless men. When an Indian village is on the threshold of industrialization, the peasant community suffers both physically and mentally. Nathan and Rukmani are representatives of millions of tenant farmers in India and their life is an example of the havoc caused by industrialization. The whole novel thus reveals the story of an Indian village shaken to its roots by the onslaught of modernization. *Nectar in a Sieve* is much more than the story of the life and suffering of Rukmani and Nathan, a faceless peasant couple, symbolic of rural dwellers all over the country. The tragedy of Rukmani and Nathaan is universalized and vested with an epical significance. Markandaya's novel vividly records the poverty-stricken, heart-breaking existence of the people in rural areas. Their struggle has been given an epical

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grandeur and dignity. The village where they lived has not been given any name and its locals had been kept vague and indistinct. This was so because it symbolizes rural India and Nathan and Rukmani symbolize the Indian farmer and the tragedy of rural India. *Nectar in a Sieve* captures the effects of social upheavals on its characters. Markandaya's themes depict her tragic vision of life.

Key words: Kamala Markandaya, *Nectar in a Sieve*, poverty, rural India, tenant farmers, effect of modernization.

Kamala Markandaya (1924-2004)

The British impact on India has given rise to an impressive mass of writing in English that could be conveniently described as Indian English literature. Indian writing in English refers to the body of work by writers of Indian origin who write in the English language and whose mother tongue is usually one of the numerous languages of India. It has grown from a sapling to a strong rooted tree in full bloom in each of its genres – poetry, prose, fiction, novel and drama with a diversity of themes, forms and styles. Indian writing in English, especially fiction is gaining ground rapidly.

Depiction of Woman Consciousness and Poverty

Kamala Markandaya (1924-2004) is one of the most popular Indo-Anglian novelists with a vast concourse of readers in India and abroad. Her original name was Kamala Purnaiya which links her with the Dewan Purnaiya which was a well-to-do aristocratic family of Mysore in South India. The woman consciousness is central to all her novels. Markandaya died in London on May 16, 2004. She uses fiction as a vehicle for communicating her vision of life.

Markandaya's heightened awareness of poverty in India probably was the result of her visits to the country and accounts for the frequent repetition of this theme in her novels.

A Realistic Picture of Rural India

Nectar in a Sieve is the first Indian novel in English in which a sincere attempt has been made to project a realistic picture of rural India in all its shades and details – famine, drought,

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excessive rain and struggle for survival, eviction, superstition, hunger and starvation. There is a realistic portrayal of a village which is symbolic of rural India. The sub-title of the novel “A Novel of Rural India”, gives a clue to the novelist’s predominant occupation in the novel and its inner content. It depicts with vivid clarity and keen observation the socio-economic conditions of rural India. Particularly, the terrible degradation that human life brings is depicted with unflinching realism.

Kamala Markandaya spotlights the despair of the farmers realistically. They are desperate because of the vagaries of natural calamities, the rampant hunger, ruthless machines and heartless men. When an Indian village is on the threshold of industrialization, the peasant community suffers both physically and mentally. Nathan and Rukmani are representatives of millions of tenant farmers in India and their life is an example of the havoc caused by industrialization. The whole novel thus reveals the story of an Indian village shaken to its roots by the onslaught of modernization.

Rukmani the Protagonist and Narrator

Rukmani the protagonist and narrator in the novel is a simple peasant woman whose persistent battle has been against poverty. The younger daughter of a village- headman, she marries Nathan, a landless tenant farmer, at the age of twelve. The dwindling financial position of Rukmani’s father forces him to marry her to a tenant. Her sisters Shanta, Padmini and Thangam were married in a befitting manner, but as luck would have it the headman is no longer rich and is of no consequence; hence Rukmani with neither beauty, nor dowry is given away to Nathan a tenant farmer. Everybody pities her.

Poverty and Starvation

Poverty and starvation stalk the threshold of the couple from the beginning of their married life. When Rukmani comes to live with Nathan, his house images her withered future, “Across the doorway a garland of mango leaves, symbol of happiness and good fortune, dry now and rattling in the breeze”. (NS4) Rukmani accepts her adversity calmly and reveals her stoic acceptance of the inevitable. In her relationship with her husband she

learns the values of mutual love, understanding, respect, acceptance, and adjustment. Both Rukmani and her husband lead a simple and contented life with the barest necessities such as food, clothes and shelter. Nathan was a poor peasant in every sense of the word. He possessed a very small hut:

Two rooms, one a sort of storehouse for grain the other for everything else. A third had been begun but was unfinished, the mud walls were not more than half a foot high. (NS4)

The wife of a neighbor had told her that Nathan had built the hut with his own hands. Nathan had his own problems but he made it a point to see that he was always good to his wife. He had great patience to put up with her, especially during those early days of their married life: “Not one crossword or impatient look and praise for whatever small success I achieved”. (NS 8) He showed great concern for his wife when she was pregnant. Rukmani begets her first child and sheds, “tears of weakness and disappointment; for what woman wants a girl for her first-born?” (NS 14) She knows that irrational conventions and anachronistic traditions decry a female offspring. As a typical village farmer, Nathan also believes in the notion of the superiority of a male child. After the birth of Ira he was not happy as he should be, since Ira was a girl.

During the next six years, Rukmani does not conceive. Troubled that she cannot produce a son for Nathan, Rukmani visits her ailing mother and there meets Kenny, a foreign doctor. Rukmani seeks help from Kenny who treats her infertility without Nathan’s knowledge. In quick succession, Rukmani bears five sons – Arjun, Thambi, Selvam, Murugan, Raja and Kuti. With each birth, however, the family has a little less to eat. Rukmani and Nathan find it difficult to manage things and are forced to lead a life of poverty.

Miseries of Farmers

Heavy rain creates untold miseries to the people of the village. When waters have subsided the villagers venture out again. They run short of grains. Nathan goes to Hanuman, the rice dealer and told him that the gruel he and his family has been taking was almost plain water for the past few days. But Hanuman is not kind enough to part with any rice. He excuses himself and says that whatever he had was enough only for his wife and children. He then directs him to Biswas another merchant who also disappoints Nathan. The choice now left before him is to break the dam. He is accompanied by his wife and children who were sunken-eyed and noisy at the thought of the feast, carrying nets and baskets.

The next year again the rains fail and each day the level of the water drops and heads of the paddy hang lower. There is nothing to reap when the harvesting time comes. Sivaji who comes to collect his master's dues is told that there was nothing that year. But he is not ready to pay heed to Nathan's words:

You have had the land ... for which you have contracted to pay so much money so much rice. These are just dues, I must have them. Would you have me return empty handed? (NS 72)

Nathan makes a miserable plea to give him till the next crop. He has no option other than selling the vessels, trunk, shirts, etc.

... rather these should go...than that the land should be taken from us, we can do without these, but if the land is gone our livelihood is gone, and we must thenceforth wander like jackals. (NS 74)

Nathan has nightmarish dreams and the theme of the dream continues to be the paddy turning to straw and the grain getting lost. His voice remains stark and bereft of the power of dissembling which his full consciousness brought. On such occasions only his wife could give him some courage.

Dislocation and Disintegration

Nectar in a Sieve is also a study of dislocation and disintegration of Rukmani's family. It deals not only with the major theme of hunger but also the co-existent theme of human

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degradation and debasement that hunger brings. The quiet and peaceful life of Rukmani's family is affected by the undesirable advent of a tannery. The tannery, symbolic of mechanical power, finally destroys the traditional village. It brings inflation, vice and disease and completely disturbs the village life. The calm, serene and peaceful atmosphere of the village is destroyed. The water of the river contains the stinking waste material of the tannery and the productivity of the land is decreased.

Tannery is the main cause of the forces that uproot the elder sons of Rukmani, Arjun and Thambi from their native soil and force them to go to an alien place. Rukmani has taught Arjun reading and writing. He spent many hours writing on scraps of papers he collected or even on the bare earth when paper was not immediately available to him. He shows no interest in the land and chooses to work at the tannery. He believes in the dictum that the important thing was to eat: "I am tired of hunger and I am tired of seeing my brother's hunger. There is never enough, especially since Ira came to live with us". (NS 51)

Thambi, her next son also joins the tannery. He had his own reason for choosing his career as he himself made it clear to his mother: "If it were your land or mine...I would work with you gladly. But what profit to labour for another and get so little in return? Far better to turn away from such injustice."(NS 52) Thambi along with his brother Arjun earns good wages which is handed over to Rukmani. Then there is a strike in the tannery and Thambi turns out to be more rebellious than anyone else: "We shall not go back until our demands are met...All the workers have stopped. We do not ask for charity, but for that which is our due." (NS 65) Soon he becomes restless. Along with his brother Arjun he begins to frequent the town more, coming and going at all hours with no word as to what he was doing. His mother suffers in silence because she knew that they have no money to lead them to harm. She has no cure for the restlessness that affects them. When the tannery stops work Arjun and Thambi could have helped their father. After the strike they are left jobless. The ultimate choice before Arjun is to migrate to Ceylon where labourers are required.

Money-Oriented and Materialistic Values

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The tannery represents the money-oriented and materialistic values which make human life quite futile and meaningless. After alluring two of Rukmani's sons who have become victims of false values the tannery happens to be the main cause for the death of Raja, the fourth of son of Rukmani. She is terribly shocked and horrified when the dead body of her son is brought home by the tannery officials. They tell Rukmani that her son was caught in the act of stealing a calf-skin and no one was to blame for the consequences. His family could not get compensation. Afflicted with great sorrow and heartache Rukmani sadly narrates:

For this I have given you birth, my son, that you should lie in the end at my feet with ashes in your face and coldness in your limbs and yourself departed without trace, leaving this huddle of bones and flesh without meaning.
(NS 89-90)

Once more Nathan is to bear the whole burden of the household. His struggle fails to bring the good living the family could have known. The reserves of grain Rukmani had put by begin to dwindle despite her utmost care.

Kunthi

Kunthi is a village woman who is quieter and more reserved than any other woman. She is thin, slight and pretty. Her two eldest sons are among the first in the village to start work at the tannery. This helps them bring home more than a man's wages. Kunthi visits Rukmani and says that she has come not to be seen or to see her, but for a meal. She has not eaten for a long time. After taking some food she makes a request for some rice. When she expresses her helplessness, Kunthi tries to blackmail her: "I will have the rice now or your husband shall hear that his wife is not virtuous as he believes...or she pretends". (NS 83) Rukmani is shocked to hear such a threat from Kunthi. Things become clear when Nathan tells her that the grains have been stolen for Kunthi: "Kunthi took it all, I swear it. She forced me, I did not want you to know". (NS 86) Kunthi does not stop here. She blackmails Nathan also and again succeeds in taking away rice from him. It is at this juncture, that Rukmani comes to know that her husband is the father of the sons of Kunthi.

Betrayal of Marriage

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Rukmani accepts her husband's betrayal and moral weakness with calm resignation. She suffers silently. It does not mean that she lacks sufficient strength and courage to protest against her husband. She accepts her husband with all his weakness and limitations because she loves him deeply and profoundly. Her genuine love for him enables her to forgive him and accept him whole-heartedly. Thus we find that in spite of her taking to the profession of prostitution, life was not all a bed of roses for Kunthi. She is also made to struggle in her life and it is when she has no way out, she goes to Rukmani to blackmail her with a false allegation. She was not successful in her efforts, but unpleasant truths are revealed which implicate Rukmani's husband.

Nathan's miseries know no bounds and the latest in the series come when he is made to confess to his wife that he had an affair with Kunthi. It was an affair which he had started even before their marriage. The next in line is his daughter giving birth to an illegitimate child. Ira's life has been a struggle throughout.

Ira's Agony and Misery

Ira had been stamped as a barren woman and returned after five years of marriage. She is rejected by her husband because she is unable to bear children. In the patriarchal society, barren women are considered to be cursed and inauspicious. They are not recognized and respected. Men have the social sanction to reject barren wives. Nathan understands the situation and says, "I do not blame him. He is justified, for a man needs children. He has been patient". (NS 50)

Ironically, when Ira is fit to conceive, especially after her medical treatment under Dr. Kenny, Nathan goes to Ira's husband to convey the good news. But to his shock and surprise, he finds that he has married another woman. Rukmani accepts this unavoidable, poignant and distressing situation with equanimity and reconciles herself to the ill-fate of Ira. After that Ira spends long hours out in the country. She speaks little, withdrawing completely into herself and goes about her tasks with a chilling feeling of hopelessness: "with a dowry it was perhaps possible she might marry again, without it no man would look at her, no longer a virgin and reputedly barren". (NS 62)

It became inevitable for Ira to earn some money in order to save her youngest brother Kuti from hunger and starvation. The only path that is thrown open to her is to take to a life of prostitution. When Rukmani and Nathan find out Ira's immoral way of earning money, they are thunderstruck. Rukmani and her husband try their best to prevent her from continuing her immoral actions, but Ira does not heed their advice. She tells her parents firmly that she will never allow herself or her brother to go hungry.

As a logical conclusion to her new way of life, Ira becomes pregnant giving birth to a fatherless child. It is a cruel twist to fate that a woman who is made to be known as a barren woman had to become the mother of a fatherless child. Rukmani receives the child and nameless fears descend on her:

I held him, this child begotten in the street of an unknown man in a moment of easy desire, while the brightness of the future broke and fell about me like so many pieces of coloured glass. (NS 117)

For her it was cruel but not unbearable as the mother and the child were happy. The child who looks peculiar with pink eyes is christened Sacrapani. The albino child was isolated from the start. His skin is unable to stand the sun and the light affects his eyes. Nathan sees the whole issue "as a cruel thing in the evening of their lives". (NS 118)

Hope and Wish for a Better Future

Nathan tries to console himself and Rukmani with the hope of a bright future:

You brood too much and think only of your trials, not of the joys that are still with us. Look at our land is it not beautiful? The fields are green and the grain is ripening. It will be a good harvest year, there will be plenty. (NS 69)

Nathan dreams of a happy future and of possible rich crops. But all his dreams end in nothing because the rains fail. As a result there is no rice to eat. Rukmani manages to get a handful of rice. She feels satisfied at this small quantity of rice. Rukmani and Nathan recall how once the heavy rains ruined their paddy crops. Nathan and Rukmani undergo

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nightmarish and traumatic experience, when the entire family finds itself in the grip of devastating hunger and agonizing fear. Rukmani understands that hunger and fear have become part and parcel of peasants' lives. The villagers cannot easily overcome these malignant factors, as they are always the outcome of the unpredictable prospects of nature. Rukmani becomes quite miserable and sorrowful. She realizes that her sons are too engrossed in earning money and becoming affluent. What makes her more downhearted and unhappy is her realization that she would not be able to see them again in her life. Unable to find work in the tannery and at the same time finding it difficult to help his father in the fields, Murugan, the third son of Rukmani, leaves the village in order to get a job in the city. The separation of another son makes Rukmani more depressed and disconsolate. Yet she endures the ordeal without giving up hope in life.

Yet Another Blow

Another blow confronts Nathan when he hears from Sivaji that the landlord was going to sell his land. He is told that the landlord has completed the deal and papers have been signed. They were given two weeks' time to leave. He is fully aware that it is not just and also not right. But it is a cruel reality: "There is no law against it... we may grieve, but there is no redress" (NS 136), he tells Selvam, his son. At the same time he knows that he cannot live except by working the land for he has no other knowledge or skill. The only alternative that is there before him is to go to his son Murugan who is in the town and he does exactly that.

Selvam

In spite of the fact that he had been reared on the land and has the earth in his blood, Selvam did not take to farming. He had no love for it and in return it did not yield to him. He had knowledge of crops and seasons, born of experience, but where crops thrived under Nathan's hand, under his they wilted. One day he declared that he was not going to be a farmer: "The land has no liking for me, and I have no time for it". (NS 111) Kenny had offered him a job in the hospital. Though Rukmani couldn't reconcile herself to this decision of Selvam, she was not displeased but disappointed since all her sons had forsaken the land.

Death of a Son

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Rukmani's sufferings become intensive and grim when her last son, Kuti dies due to hunger and starvation. Kuti's struggle for life is pathetic and unbearable. It becomes a horrible and a harrowing experience for Rukmani to see her son become quite frail and die gradually.

Kenny Returns

Kenny returns from one of his long absences with money to build a hospital in the village. He offers to train Rukmani's remaining son, Selvam, as his assistant. As Nathan nears his fiftieth year, he has no sons left to work the land. He suffers from rheumatism and debilitating fevers. Rukmani and Ira try to help, but they are not strong enough. The family experiences its greatest loss when the land agent tells Nathan and Rukmani their land has been sold to the despised tannery. No one else will lease land to a man as old and ill as Nathan, and Rukmani and Nathan must leave their home of thirty years to go to their son Murugan in the city. Ira thinks that she would stay back when Nathan and Rukmani decide to leave the place: "I will not be a burden to you. I am happy enough here, people are used to me and my son. I cannot start a new life now". (NS 137) They leave Ira and their grandchild under Selvam's care.

Economic Woes

The setting up of the tannery leads to the complete dispossession of Rukmani's family. The land which they have been cultivating for nearly thirty years has been bought by the tannery owners for the expansion of the tannery, at a high price from the land lord. Rukmani and Nathan receive the terrible and cruelest blow when they are asked by the land lord to vacate the land. The lamentation of Nathan is quite moving, "Where are we to go? What shall we do?" (NS 133) Rukmani becomes a pathetic woman when the land is taken away from them.

After eviction from the land Nathan and Rukmani migrate to the city for their livelihood and suffer untold hardships. They enter the city in search of Murugan, and flounder in it throughout the whole day. But they cannot find him. In the evening they go to a temple where food is distributed free. The innocent couple cannot get their share, for there

is a large crowd. Nathan is sick. So Rukmani goes to the priest and begs him to give her, her own and her husband's share. But she is insulted and her husband's share is not given to her. They share the food which Rukmani gets for herself. Rukmani and Nathan are not welcomed by the destitute and beggars gathered in the temple. Nathan says passionately, "Better to starve where we bred than live here. Whatever happens, whatever awaits us, we must return". (NS168)

Poverty and Hunger

The novelist has given a vivid and graphic account of poverty and hunger in the city and Rukmani describes the grim struggle for survival in the city. Even in the city they come across poverty, hunger, disease and wickedness, in its most naked, stark and horrible form. The whereabouts of Murugan are not known and they are compelled to resort to begging, live with thieves and beggars in a temple and work as stone-breakers. Their possessions reduced to the few bundles they carry, Nathan and Rukmani try to find Murugan in the city. They rest one night at a temple, where thieves steal their bundles and all their money. A leprous street urchin named Puli helps them find the home of Kenny's doctor friend. They reach the doctor's house where Murugan was supposed to work. To their disappointment, they came to know that their son had already left. Then they go to the collector's house as they came to know that Murugan was working there. Again, disappointment awaits Nathan and his wife as Murugan has already left his wife. Nathan and Rukmani meet their daughter-in-law, Ammu, Murugan's wife, who is also leading a life of poverty. Ammu, was the one who makes every effort to make both ends meet. She is a thin girl with untidy hair. When Rukmani and Nathan reach her house what they see there is abject poverty.

Ammu

Ammu is on an all-out struggle to survive. Her older boy, their grandson, is thin with hunger. Her starving baby is too little to be Murugan's son. Rukmani sees that she and Nathan cannot impose upon their daughter-in-law. Rukmani and Nathan return to the temple and unhappily subsist on the single daily meal the temple provides. Rukmani and Nathan consider the skills with which they might earn a living and find none of them suited to city life. Nathan can farm but has no land; Rukmani can spin and weave, but has no money for materials. Despite all of the people and the commerce surrounding them in the city, they have no opportunities. Her

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vivid image of the tethered goat describes both her constraint and her powerlessness. It evokes the gentleness of the goats at the temple whose grateful eyes thanked Rukmani for a mouthful of leaves.

Only Money Counts

In the country, Rukmani and Nathan manage to survive without much money by living simply on the products of their own labor. In the city, with no work available, Rukmani rues the fact that only money counts. The city's insistence upon cash reduces a person to an animal state and deprives Rukmani of the free will that characterizes her as human. Just as city thieves rob Nathan and Rukmani of their last coins, the city's unjust structure robs them of liberty and choice, their birthright as humans.

Rukmani and Nathan dream of home but have no means to make the trip. Rukmani tries to get work as a letter reader but earns only enough to buy rice cakes. Puli takes them to a stone quarry where there is better-paying work. He helps them learn to break stones, and they come to rely on him. They entrust him with their earnings, and, as they save, they begin to hope. One evening, Rukmani splurges on extra food and toys for Puli and her grandson. When she returns to Nathan at the temple, she expects him to be angry, instead he is violently ill. During a week of monsoon rains, Nathan continues to work in the quarry despite his fevers and chills. One evening, after she gets paid, Rukmani begins to plan for a cart to take them home. Hurrying to catch up with Nathan, she finds him collapsed in the mud in the street. Kind strangers help carry him to the temple, where he dies in her arms after reminding her of their happiness together.

Moving to Urban Area

Even when he is desperate, Nathan takes a quick decision to go to urban lands in search of pastures new. The city has nothing to offer to the farmer couple. Rukmani's spirit is not curtailed by any tragic situation. She faces the worst of blows boldly and offers her service as a writer of letters. She hopefully remarks, "I am sure if I write letters as well as read them, I shall earn even more". (NS 168) Her aspiration in the midst of desperation is to save money so that they could go back to the village and settle down there in peace. Though her venture is not successful, it speaks volumes of Rukmani's far-sightedness.

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Nathan's Death

The final blow that Rukmani receives from the cruel hand of fate is by means of Nathan's death. The untimely death of her husband happens to be an appalling and horrible blow to Rukmani. The heart-rending mental agony, anguish, pain and suffering can be understood from her words: "If I grieve I said, it is not for you, but for myself, beloved, for how shall I endure to live without you, who are my love and life". (NS188)

After Nathan's death, Rukmani rashly promises Puli his health if he returns to the country with her, a promise she hopes that Kenny and Selvam will help her keep. Rukmani returns alone on the death of her husband and Ira welcomes her back: "You look tired and hungry... come with me and rest, I will prepare the rice". (NS189)

Irawaddy and Rukmani

Irawaddy was not fortunate enough to be born as the daughter of rich parents and she could not think of a happy married life either. But she was the one with a strong will and she managed to survive the turbulences which made her the target one after the other. It is only her determination that prevents her from joining her parents when they decide to go to the town. She is there as she had been earlier to receive her mother back despite the ordeals she was made to undergo in her life. Rukmani introduces Puli to Selvam and Ira as the son she and Nathan adopted while they were away. Demonstrating both hope and compassion, Ira hastens to prepare a meal for Puli, and Selvam promises his mother that they will manage.

Rukmani's dropping spirit elevates not only at the heartening words of Ira, but also at the familiar sight of the rural abode which she has cherished for so many years. She happily ponders, "I looked about me at the land and it was life to my starving spirit. I felt the earth beneath my feet and wept for happiness". (NS 188) What she has aspired, she has achieved. In her village she hopes to start a brand new life. Buffeted by both man and nature, Rukmani sums up their tragic life:

Hope and fear. Twin forces that tugged at us first in one direction and then in another, and which was the stronger no one could say. Of the latter we never spoke, but it was always with us. Fear, constant companion of the peasant.

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Hunger, ever at hand to jog his elbow, should he relax. Despair, ready to engulf him should he falter. Fear, fear of the dark future, fear of the sharpness of hunger, fear of the blackness of death. (NS83)

Old Granny

Old Granny is brought into the main stream of the novel by her death which is caused by starvation. She, therefore, symbolizes the pangs of hunger during the drought conditions in the village. She is one who struggled hard to survive and failed rather miserably

Rukmani feels that the villagers, herself included, closed their eyes and ears to Old Granny's plight though she lived within sight and sound of them. She speculates that Old Granny might have been saved by the hospital had it been finished, but Nathan points out that a hospital is not a soup kitchen, and even the tireless Kenny understands that the hospital will not be able to serve all those who need help. Although Rukmani is amazed that strangers do often give to the needy in her village and in soup kitchens elsewhere, she laments the extent of the need and the ease with which it can be ignored. She realizes that help requires two-way communication, dependent in part on the needy asking for help, but equally dependent upon a receptive humanity to answer those needs.

Portrayal Of Rustics Who Live in Fear, Hunger and Despair

Nectar in a Sieve is remarkable for its portrayal of rustics who live in fear, hunger and despair. It is "fear of the dark future, fear of the sharpness of death". (NS 79) Almost all the characters in the novel lead a miserable life and most of them fail to survive. It not only deals with the major theme of hunger, but also the concomitant theme of human degradation and debasement that hunger brings. Hunger forces Raja, one of Rukmani's sons, to the compound of the tannery, perhaps to steal the costly hides. Ira, who cannot see Kuti starve, takes to prostitution and sells her body to workers belonging to the tannery and feeds him with the money thus earned. The tannery is responsible for only a little disturbance and turmoil in the life of Rukmani. The real tragedy of their lives arises from the vagaries of nature and the things ensuing from them. There is no plantation, so naturally the Old Granny has nothing to sell in her shop. She also dies of starvation.

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An Assertive Vision of Life

In spite of social evils which are present in the world, Kamala Markandaya has an assertive vision of life. Nathan and Rukmani believe that there is an affirmation of life in the midst of colossal human suffering. The characters show great powers of heart and soul even in moments of crisis and calamities. The novel does not end on a note of despair. All the characters in the novel experience troubles and turmoil in life. But they rise above their desperation triumphantly because of their endurance and hope. Thus the sharp edges of life are blunted.

Kamala Makandaya establishes the fact that poverty, hunger and starvation followed by innumerable sufferings, can lead families to terrible degradation.

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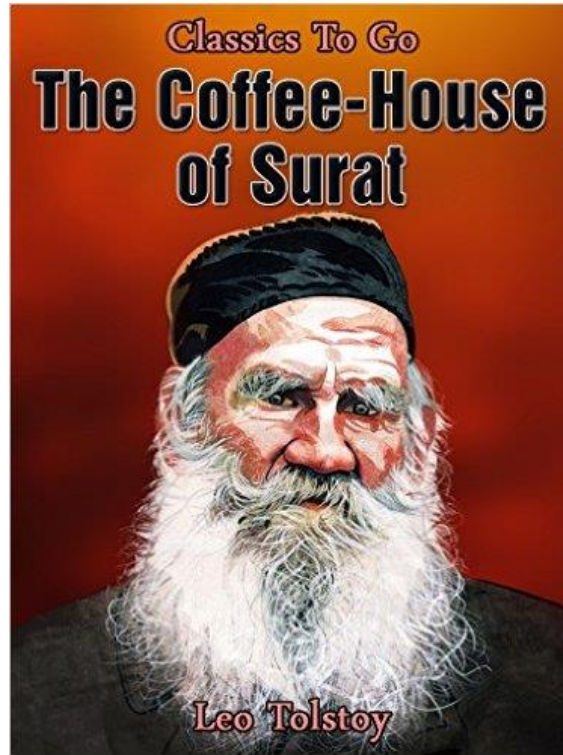
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**Religious Exclusivism and Quest for God in Leo Tolstoy's
*The Coffee House of Surat***

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Abstract

It has been normally perceived that there is a creator for all living beings and it is evident that the superior power of divinity should not be ignored. Man has been believing in God, thinking He could rescue him out of the calamities of earth. But, Charles Darwin and his ideologies about evolution have put a religious man in a state of despondency and desperation to go on a quest for God and find him as soon as possible, before his demise. The causalities of the Second World War have entrenched in human's mind the long lasting question whether there is really someone to save him or her from all of this world's troubles. Religion has been trying all along to answer this question in its own way and fashion. This has evoked religious exclusivism which says that one's God is the true God and this position may not be accepted by others. Leo

Tolstoy tried to find the answer about God in order to evade the existentialism found in one's life and employ meaning into it. Leo Tolstoy's ideologies are unique as he does not want to speak about the ecstasy which can be found in Heaven or afterlife, but he speaks of the one to be found right here on earth.

Key words: Religion, God, existentialism, Leo Tolstoy, religious exclusivism, Coffee House in Surat

Inculcating the Idea of God

Leo Tolstoy has managed to inculcate the idea of God through his writings like that of *A Confession* and *Resurrection*. The story narrated in *The Coffee House of Surat* speaks about the various opinions staged by various individuals of various ethnicity and religious backgrounds and tries to provide, from the point of view of Leo Tolstoy, an ultimate answer through the story when asked about God. Tolstoy unifies God with faith of one's own and the evident need to tell the truth. Tolstoy chooses the ambience of a Coffee House for this story carefully, as it is an ideal place for a debate and a final answer.

A Theologian as the Initial Visitor

“One day a learned Persian theologian visited this coffee house. He was a man who has spent his life studying the nature of the Deity, and reading and writing books upon the subject. He has thought, read, and written so much about God, that eventually he lost his wits, became quite confused, and ceased even to believe in the existence of God.” (TKSAOS-198)

The initial visitor to the coffee house was a theologian. Evidently it naturally means he is learned and scholarly and tends to find lot of answers to questions which life has asked him.

Among those questions is the vital one about the existence of God. Out of his education he has somehow checked himself in believing in the existence of God, which has exiled him from his country. Instead of understanding the idea of reasoning the theologian has concluded by himself that there is no reasoning or control over God, or nature, or universe.

The Dialogue

This theologian had an African slave who was used to start the conversation leading to the existence of God.

“‘Tell me, wretched slave’ said he, do you think there is God, or not? ‘Of course there is,’ said the slave, and immediately drew from under his girdle a small idol of wood. ‘There,’ said he, everyone in our country worships the fetish tree, from the wood of which this God was made’”. (TKSAOS-198)

The Theologian asks his slave about the existence of God for which the answer of the slave is positive. The slave shows the theologian a piece of wood and says that it is God. This conversation was heard by various people and religious exclusivism started its pace.

Discourse with Religious Exclusivists

The first one to start the debate was a Brahmin from India. His answer to God is that the only God is Brahma. He wanted to convince everyone that Brahma is the true God. “Miserable fool! Is it possible you believe that God can be carried under a man's girdle? There is one God-Brahma, and he is greater than this whole world, for he created it”. (TKSAOS-199)

This was not a convincing argument for the Jew who was also an attendee. He argued that the true abode of God is not India but Israel. He argued that the true God is not the God of Brahmins but that of Abraham, Isaac and Jacob. He argued that one day Israel will be the ruler of the whole world. “The true God is not the God of Brahmins, but of Abraham, Isaac and Jacob. With the temple of Jerusalem - the wonder of ancient world - restored to its splendour, shall Israel be established a ruler over all nations”. (TKSAOS-199, 200)

A Roman Catholic argued that the statement of the Jew is negative as he argued in Italian that God is present in Rome and he said that God does not have preference or prejudice for a nation, rather he expects everyone to shelter under the wings of the Catholic Church where salvation is found. “God shows preference to no nation, but calls all who wish to be saved to the

bosom of the Catholic Church of Rome, the one outside whose borders no salvation can be found”. (TKSAOS-200)

“How can you say that salvation belongs to your religion? Those only will be saved, who serve God according to the Gospel, in spirit and in truth, as bidden by the word of Christ.”

(TKSAOS-200) Naturally the Catholic was opposed by a Protestant. His argument was that the salvation quoted by the Catholic was not the true aspect, but true salvation can be found only in Christ. We can see the exclusivism of Christianity just as the Hindu Brahmin has also claimed Brahma as the Creator God; and even evidently we can see the differences of opinion in one religion just as in all religions there are many schisms. This again strengthens the ambiguity of God and His true existence.

“Your belief in your Roman religion is vain,' said he', it was superseded twelve hundred years ago by the true faith: that of Mohammed! You cannot but observe how the true Mohammedan faith continues to spread both in Europe and Asia, and even in the enlightened country of China. You say yourselves that God has rejected the Jews: and as a proof, you quote the fact that the Jews are humiliated and their faith does not spread”. (TKSAOS-200)

The second largest religion Islam does not spare its absence in the debate, as a Muslim strongly objects the presence of other religions except Islam. He is confident and comfortable that his religion of Islam has spread its roots in various parts of the world including highly populated Europe, Asia and China. He argues that his religion is a vintage one and has preceded another major religion of the world, Christianity. He even brings up the anti-Semitism experienced by Jews especially at the hands of Christians.

Other Groups also Participate in Discussion

This debate about God reaches its heights as everyone in the coffeehouse turns to argue about their points on their religion. There were lots of them like Abyssinian Christians, Llamas from Tibet, Muslims and Fire-Worshippers. There was a massive Religious Exclusivism as everyone tried to make their point. Everyone was shouting in this commotion except a Chinaman who was silent. He was asked to give his opinion. The Chinaman tries to explain God. His

explanation is through a story where a man who was gazing at the bright Sun eventually became quite blind because of the massive light of the Sun. This blind man eventually comes to a conclusion that the sun does not exist.

The story does not conclude as the Chinaman continued. He convinced everyone that the blind man was enlightened by a slave. The slave who was with the blind man argued that, he does not want to see the sun but he wants only the light with which he can help himself and find some purpose.

“So on matters of faith, continued the Chinaman the student of Confucius, ‘it is pride that causes error and discord among men. As with the sun, so it is with God. Each man wants to have a special God of his own, or at least a special God for his native land. Each nation wishes to confine in its own temples Him, whom the world cannot contain.’”

To Conclude

Tolstoy seems to prefer religious pluralism, but, in the process, the story somehow elevates Confucian thought and approach as something closer to truth. Deeper analysis of Confucian thought is now left to the reader to form his or her own assessment.

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Feminist Perspective in Nayantara Sahgal's Novels *The Day In Shadow and A Time To Be Happy*

R. Muthu Selvi

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Abstract

Nayantara Sahgal is one of the great Indian novelists in English. She began writing when she was very young and became a professional writer in the post-Independence year. Her novels deal with men and women, especially women struggling against oppression and injustice heaped upon them in the name of tradition and culture. Nayantara portrays the inalienable right of freedom for women in many of the characters in her novels, such as Simrit in *The Day in shadow*, Saroj in *Storm in Chandigarh* and Rashmi in *This Time of Morning*. *A time to be Happy* (1958) and *Storm in Chandigarh* (1969) are classed as her political novels; *This Time of morning* (1965) *Storm in Chandigarh* (1969) and *The Day in Shadow* (1971) are autobiographical as far as they build on her own emotional experiences and conflicts. The later three novels published between 1985 and 1988 are markedly different from her earlier work as they move away from immediate political events to the early decades of the twentieth century. As a writer with feminist concerns, Nayantara Sahgal is a progeny of the tradition wherein power itself is deified as goddess 'sakti', a female symbol. Her fictional world is occupied by political leaders, business tycoons, foreign advisors, upper class people, journalists and highly qualified persons like ambassadors and ministers. A political theme is often combined to the theme of man-woman relationship, their marital problems, their temperamental incompatibility, the problems arising out of their submissiveness and finally the place of a woman in society. *The Day in Shadow* gives a sensitive account of the sufferings of a woman in Indian society when she opts to dissolve a seventeen year old marriage. A divorced woman is stigmatized forever and she is curiously watched by others as if divorce were "a disease that left pock marks". In *Time to be Happy*, Nayantara's main concern is with self expression within marriage. She describes marriage as a "life-long damage" if the other partner is not sensitive enough to communicate. Marriage is the unwritten law of most societies and very few do not subscribe to it. Sahgal presents couples from three generations and details their antithetical relationships. Thus Nayantara

Sahgal depicts the predicament of her women characters in both the novels. This paper titled Feministic Perspective in the two novels of Nayantara Sahgal, *A Time to be happy* and *The Day in shadow*. It deals with ‘Simrit’s Predicament in *The Day in Shadow*’. The third chapter deals with ‘Antithetical relationship in *A Time to Be Happy*’.

Keywords: Feministic perspective, Indian English fiction, Women in society, Nayantara Sahgal.

Rooted in Indian Civilization

Indian English literature is the expression of a sensibility firmly rooted in the traditional, going back to the very dawn of civilization and yet throbbing in its live links with the very modern and the contemporaneous. While the Indian English literature is intrinsically part of the continuum that constitutes the Indian mind-set, both thematically and stylistically the expression of this sensibility is in perfect consonance with the modern as well as the post modern framework. The Indian writer depicts Indian life and culture and reflects faithfully the life and spirit of the Indian ethos. He grapples with the problems and tensions generated by the rather unique way in which an individual’s life and character are determined by home, family and society in the Indian social milieu. It can be peculiarly Indian in respect of its form and narrative techniques employed and the manner in which the author adapts the English language to the native sensibility. It can be characteristically Indian in its moral and spiritual content to a very large extent. Women are an integral part of human civilization .No society or country can ever progress without an active participation of women in its overall development.

Pre- and Post-independence Feminists

The 1920s was a new era for Indian women and what is defined as “feminism” was responsible for the creation of localized women’s associations. These associations emphasize women’s education issues, develop livelihood strategies for working class women, and also organize national level women’s associations such as the All India Women’s Conference. Post-independence feminists began to redefine the extent to which women were allowed to engage in the workforce. Feminist class-consciousness also came into focus in the 1970s, with feminists recognizing the inequalities not just between men and women but also within power structures such as caste, tribe, language, religion, class and so on.

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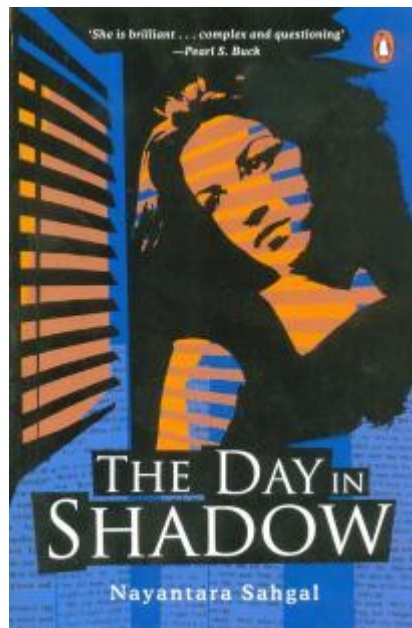
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Outside World

The meeting point between this life and the outside world, in Sahgal's novels, is politics or administration. So, the scene of action always is either the drawing rooms of a society lady, the bungalow of a minister or ambassador, the posh residence of a vice-chancellor, the office of a top officer, the party thrown by a climbing businessman or the neatly trimmed garden of an equally important person. And the things talked about are parties, varieties of wine, picnics, marital relationships, divorces, settlements, litigations, positions, politics and student-violence. It is just the stuff of restoration comedy of manners, with this difference, that politics is not part of the game of those comedies and that we don't find in Sahgal's *Devi*, *Saroj* or *Simrit*, the hypocrisy and smuttiness of a lady Wishfort or Mrs. Pinch-wife.

Simrit's Predicament in *The Day In Shadow*



Nayantara Sahgal's *The Day in Shadow* portrays the agonized experience of a divorced middle aged woman, Simrit. Her marriage with Som, an industrialist, turns out to be a disaster. In this novel Sahgal fictionalizes her own experience after divorce. The availability of abundant biographical material attests to the fact that in this novel she fantasizes what she missed in real life. Simrit has a fixed image of Som in her unconscious and makes it a point to read sinister meanings into what to Som seem the most innocuous of his actions and

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words. She was utterly unprepared to face the challenges of shared living during her adolescent years. Her “Scholarly” father and “unworldly mother” who had a tendency to withdraw from anything that was outside the orthodox Brahmanical principles could have hardly helped her to develop a realistic perspective on life.

Sensitive Account of the Suffering of Woman

The Day in Shadow gives a sensitive account of the suffering of a woman in Indian society when she opts to dissolve a seventeen year old marriage. A divorced woman is stigmatized forever and she is curiously watched by others as if divorce were “a disease that left pock marks”. (TDS 4) The mere habit of living with someone for many years makes it difficult for Simrit to accept the idea of living alone, all by herself.

Simrit feels that not only her intellectual needs but her emotional needs too remain unfulfilled in her status as a “happily” married woman. She however, never ceases to wish for their fulfillment. Her desire for the kindly attention of Som leads surprisingly enough to her frequent pregnancies. Simrit did not specially want a boy or another baby. But pregnancy had accidentally spread a feast before them, a lavish flowering sensuality that took all the time in the world to fulfil. It transformed Som, making him a little afraid and beautifully unsure. After the baby came he would go back, but while this lasted she made the most of it. She never told him she felt reckless, not fragile during these months. (TDS 25)

Som and His Wife Simrit

Som set a price for any work, just as a businessman. “Be tough. Be winner”. (TDS 69) That was his motto, no question of emotions, and sentiments. He batters his way through opposition. This is how Som dealt with his wife also. He could not understand the finer emotions of love, sympathy, understanding and friendship. Apart from his business acumen, these were things outside his realm. When Simrit expected such feelings from him, Som could not reciprocate. Her quiet resistance to his bullying, mentally and physically exasperated him. It was a blow to his male ego. So all the more he redoubled his malicious oppression with a vengeance. This is how Simrit also felt. She found him aloof. She had to take the little journey to be made each time to acceptance, to the moment of complete security. This feeling of security comes only when there is sympathy, understanding and especially friendship. Som would not speak business with Simrit, or in her presence. Perhaps

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he thought that business was something obscene and unmentionable or women were morons. So most of Som's life stayed cut off from her.

Talk is the Missing Link in Relationship

Simrit realizes that talk is the missing link in her relationship with Som and tries in vain to engage him in any meaningful dialogue. She is isolated and ignored like a piece of furniture, but used for physical comfort whenever needed by Som. She suffers marriage therefore, as a solitary confinement of the human spirit instead of enjoying it as communion and a union of two human minds and spirits. Som's failure is, therefore, basically, of a bestial nature and forgivable insensitivity. Som is drenched in his affluent arrogance, sensuality and utter lack of refinement. Culture is beyond the ken of his understanding; sensuous response to the bounty of Nature is beyond his experience. Success and money at any cost are his goals in life: for example, Simrit recalls the days of his association with Vetter:

Simrit looked at Som during those days not always recognizing him. He had German phrases on the tip of his tongue and Vetter's mannerisms. He did most of his personal shopping in Europe. In a royal blue jacket, a French silk tie and handstitched Roman leather shoes he even looked foreign. (TDS 9)

Bound by Traditions

But he can never go away from the traditions of his own country. It is tradition in Som that urges him to believe that woman has to live under the control of man. He hates women's individuality and their freedom and believes in male domination to such an extent that he gives the least freedom to his wife. He expects her to conform to his ideal of subdued womanhood, and considers the inequality of their relationship to be the right order of things. Though he is modern in other aspects, when coming to husband-wife relationship he is completely traditional. He gives no voice to Simrit even in the ordinary decision of everyday life.

Simrit finds herself shut out of Som's world. He never consults her in any matter. "Her usefulness to him had never extended to areas of the mind" (TDS 77). Unable to withstand his "spiralling mania for affluence", she longs to isolate herself from his world of

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commerce. All her attempts to change him go awry. Som becomes furious at her protests and asks her either to be a docile wife or to finish off the whole farce of their marital relationship. She demonstrates that individual freedom is so precious that it should be compromised or allowed to be suppressed.

Orthodox Hindu Upbringing in Contrast to Som's Interest in Change

Simrit experiences her sense of failure as proceeding from Som. She is blissfully unaware that she is rejecting him, by such thoughtless acts as withholding sexual pleasure, but believes that he is rejecting her by denying equal status. Her secret desire to fail, this time as a wife, is thus unconsciously fulfilled by the above psychic mechanism. Her orthodox Hindu upbringing which has to a certain extent caused her passivity as Sahgal seems to think, is also responsible for her closing in on her final decision to divorce.

Simrit brings out the contrasting quality in Som who is interested in change, finding new things, new toys. Raj could not understand how Simrit could so unrealistic, being not aware of the punishment imposed upon her by husband, Som. The divorce terms dictated by Som are nothing but an outrage on the untrusting, unsuspecting innocent victim. She found that her callous husband had treated her in every other little thing the same way. She could not comprehend how an educated woman like her allows such injustices heaped upon her.

Vengeful Divorce Terms

At times Simrit appeared to Raj something like a child lost, patiently waiting somebody to say or guide what way or what to do. But she knew that she was basically tough; a toughness in out of integrity. She had known how to act. Raj was like a quality of strength. She deserved help. He would do what he could do to believe the situation. Simrit was trapped and maimed even after her divorce because of the settlement terms. Som imposed such cruel penalties on her to the taxation. He could have done it by some other humane ways. When Som explained the treachery, Simrit could not understand why Som should be so cruel and revengeful upon her. Som said it was more than a life sentence. Life sentence ends after a period of time. Hers was a real life sentence and it would be upon her until she died. Simrit had been having nightmares with a frightening clarity since her divorce. What wrong had she committed? Was it because she fought his injustice so stoically with self-composure? Did it exhibit his moral inferiority? Sahgal describes her feelings thus:

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Som could have forgiven her if she had been a weaker being. Unsure, dependent, even deceiving. But beneath her docility she was none of these things was unpardonable. And she could have loved him in spite of everything, if only sometimes she had fought him. (TDS 53)

Simrit found that she had to pay taxes for six lakhs worth of shares in her name. Som controlled her shares. Som argued reasonably, of course, that she had to pay taxes as the shares were in her name. It was a crippling burden she could not bear since most of her earnings by her work would be wiped away in paying the taxes. Som's revenge was to make her pay the taxes which he knew she could not; and any way enjoy the benefits of the shares. Simrit found that she had nothing to give her children expect herself. But would that be enough? Som controlled everything, cars, houses, bank accounts etc. Simrit on the suggestion of Raj met Moolchand, the lawyer who drafted Som's consent terms. She did not show any emotion when she described Som's conduct to the lawyer. It would be a wrong approach. Moolchand was impressed by her composure. His professional experience would have tackled an outburst or pleading even. But her matter of fact way in dealing with the affair unnerved him. He thought she was a cool customer.

Simrit's divorce leads to problems not only in coping with her own irrational fears and tensions, but also with society which does not recognize a woman's identity apart from her husband's. She is an "over-loaded donkey... with its back breaking, and no one doing anything about it, not because they can't see it, but because it's a donkey and loads are for donkeys". (TDS 56) Simrit's several pleas to relieve her of the tax onus go quite unheeded not only by Som, but even by the society at large. She feels her life with Som to be no different from her present existence: "May be she had always been an animal, only a nice, obedient, domestic one, sitting on a Cushion, doing as she was told. And in return she had been fed and sheltered". (TDS 54)

Male Chauvinism

In spite of some feminine sentiments expressed by Raj now and then, his total behaviour only reinforces the patriarchal myth of male chauvinism lording it over woman. Raj too has been very hesitant and uncertain in his feeling towards Simrit before he becomes aware of his love for her. Simrit and her problems occupy his mind all the time. He ponders

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over the extent and depth of his attachment to her. He firmly furnishes a pose of hegemony towards Simrit . What Simrit says or does is inferior, faulty and unimpressive. He almost oppresses Simrit with his discerning superiority. Language, which can be a bone of contention for two incongruous forces, here becomes solely a tool of patriarchal domination, never yielding place to “feminist resistance to oppression”. The novel is no doubt an epic on woman’s struggle against patriarchal domination and social construction. Simrit on her part avows her inferiority and confesses her ignorance. Simrit was actually attracted to Raj only by his language and she continues to regard his statements, however, shallow or partial it may be, as great or simply invaluable. Simrit is verily more aware of the injustice done by man, but habit makes her a willing prisoner of exploitation and injustice.

Raj and Simrit

Raj had claimed to recover Simrit for his own sake. Simrit fails to understand Raj’s biased nature. She blindly pays divine respect to him and feels lively in his company: A smile from him, as N.Shamota says “radiated an atmosphere of suppressed jubilation that lapped around her in waves”. (Shamota 106-107) Actually loyal to Raj, Simrit feels “Raj had uncarved her”, never for a jiffy suspecting that Raj might be only carving her into a shape he himself likes. She gets easily captivated by him and is completely under his influence.

Freedom of Women as the Focus

In *The Day in Shadow*, Nayantara Sahgal seems to be deeply concerned with the need of freedom for women. Simrit in this novel wants to land on her own feet and enjoy individuality, self-expression and self-confidence. It is Simrit’s longing for freedom and individuality that urges her to take divorce from her husband. Simrit does not want to be known as her husband’s wife but as her own self.

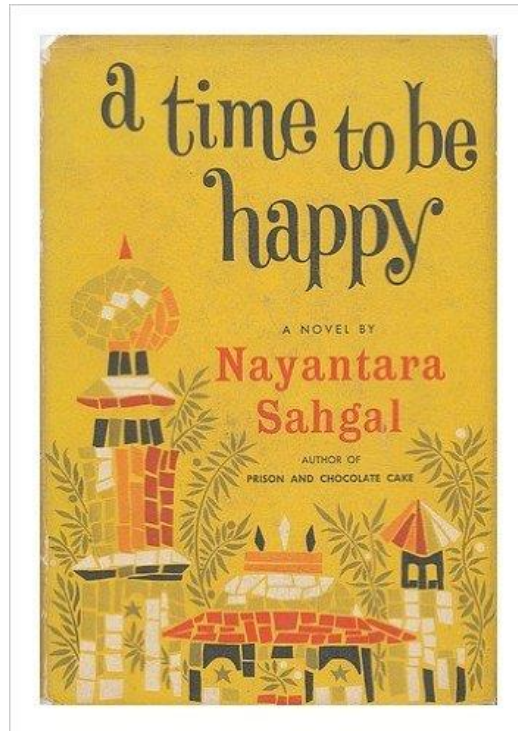
The novel exposes Simrit’s existence with Som and the cruel construction of the male society. Thus, Sahgal presents a new dimension to Indian English fiction through the exploration of the troubled sensibility, a typical new Indian phenomenon.

Antithetical Relationship in *A Time To Be Happy*

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A Time to be Happy (1958) seeks to alter the age old myth of female servitude being perpetuated by male hegemony which ironically borders on the marginalization of a woman's social sphere of existence. The novel reveals the sinister forces which are responsible for creating the crisis in a woman's identity. In the novel, Sahgal's purpose is not merely to depict the hooliganism and disorder in the educational institutions but to show that a woman has no place in a patriarchal set up. Thus, she has shown the reality of a woman's position in society. "Clearly Sahgal has very strong feelings about the wastage of young lives, especially women's lives". (TDS 60)

Westernized Youth

A Time to be Happy (1958) is a fictional enactment of the growth of a young, westernized and wealthy Indian against the back-drop of India's struggle for independence on the one hand and the smug nonchalance of the British Indian officers and their wives as well as their Indian admirers on the other. It is also on a different level, a submerged saga of Indian national movements with its inevitable and indelible impress upon the minds of countless comfortable upper middle class Indians, spanning a period of about sixteen years from 1932 to 1948. The novel is an imaginative recapitulation of things past with a somewhat ambiguous attitude towards the present, be it the Freedom Struggle or the Indo- British relations. This ambivalence Nayantara Sahgal achieves through the point of view of an

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intermittently omniscient observer, a middle aged bachelor who narrates the story with forward and backward leaps in time.

The Locale

The locale is, for most of the time, Sharanpur, a small town whose source of fortune is the textile industry, mostly owned by the British and a couple of rich Indian businessmen, namely, the narrator and Sir Harilal Matur. The concept of the unity of place is not strictly observed by Nayantara Sahgal in so far as she allows her characters to move in and move out of this small town in Uttar Pradesh, depending on the exigencies of the situation. The narrator at times is seen shunting between Lucknow and Sharanpur.

Dawn of Freedom?

The title of the novel *A Time to Be Happy* indicates there is a dawn of freedom, but its implications are ironic; the political freedom alone will not ensure real happiness in life, unless people have economic freedom and change their out-look on man woman relationship. In the novel, the action begins and ends on a symbolic note signifying the end of an era and a new beginning. The novel *A Time to Be Happy* is set in the immediate pre and post independent period and deals with the East-West encounter, the impact of English on western education, the burning desire for identity and roots, marriage and Hinduism.

Women Characters

The women characters too fall into two groups: the first includes those women who have been cast into the mould of Hindu orthodoxy since their childhood and they seek happiness in its total acceptance without questioning its ambivalent character; the second group is constituted of women who in the midst of the mechanism of a naturalistic environment try to adjust to the changing circumstances, but finding the whole universe structured on the principle of male-dominance, exhibit shades of rebellion. Their struggle does not aim at demolishing the traditional structure to identify themselves with modernity, but it is a plain refusal to be equated with the under-privileged groups like the minority races, in their own homes. They make a bid to liberate themselves from male-oppression and promote the ideals of self-reliance, self-sufficiency and self-respect by breaking down male-female stereotypes.

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Ammaji

Sahgal presents three generations of couples, all of whose marriages except that of Sanad and Kusum are arranged marriages.

The mother of the narrator and Ammaji, the mother of Govind Narayan, belong to the first generation. The narrator of the novel points out that his unorthodox father and his traditional mother are wonderfully suited to each other in spite of their disagreements, “as there must have been some in a marriage that lasted fifty years” (TH 8). His mother believes that the husband's concern was with God and the wife's *with God in him* (TH 7). As she compromised with her husband, there is no occasion for conflict. But Ammaji and her husband belong to two different worlds. She is a woman character “at a time when character was not admired in women of breeding”. (TH 28) Her husband is not only an “indolent pleasure loving man” (TH 28), but also a dashing boulevardier who cannot understand “her nun like disdain of luxury”. (TH 28) She refuses to submit to the mould in which he tries to cast her. Moreover she is bold enough to “criticize all that she disapproved of in her husband and his home”. (TH28) But they never think of raking the incompatibility as they believe that marriage is for life and “those who do not adjust to its ups and downs must forever remain unhappy”. (TH 13)

Ammaji, though she belongs to the older generation, has a strong will power to maintain her actual personality. Ammaji's husband like most men never tries to understand her emotions, desires and hopes. Instead he cleverly avoids situations which would create chances for any argument. Finally, she compromises to her lot and becomes passive like a typical Indian woman and this saves their bond from any possible damage. “All my needs are here within the house’ she declared. What is there for me in the world outside? You who are young must enjoy yourselves. For me the worldly life is over and the time of contemplation has begun”. (TH 29)

Lakshmi

Lakshmi, the wife of Govind Narayan and Maya, the wife of Harish belong to the second generation. Lakshmi's marriage to Govind Narayan is an arranged marriage which is often considered:

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a solid stable structure, true and tried, built on the theory that affection and mutual regard could reasonably be expected to flourish between partners of the same social, religious and provincial background.

(Sahgal 51)

Lakshmi is a "person content to be a woman, glorying in her femininity" (TH 73) whereas Govind Narayan, is a person who is "Still living in the era of Nawabs". (TH 4) They are well matched to each other that there is no occasion for them to face any serious conflict.

But Maya is the predecessor of Mrs.Sahgal's women protagonists who are the victims of matrimonial incompatibility.

Maya

Maya is a woman of 'character' who is not willing to submerge her individuality. Maya Shivpal is the first character of Sahgal who starts the journey towards self- realization. Maya has enjoyed a rich and happy background with her parents before marriage. Her presence has been very much enjoyed by the family members. Her individual interests and wishes have been honoured at home. But her marriage to Harish is doomed right from the beginning. Sahgal shows great sympathy for women who are married into backgrounds different from their own. They need time and understanding from their husbands, at the least to adjust to their new environment but they rarely get these comforts.

Maya finds out that she can easily communicate with the narrator and they fall in love. But she cannot think of a divorce. She does not try to escape and have an extra marital affair. The Narrator cannot express his love for her as both of them have tremendous belief in the indissolubility of marriage. It takes a long time for the Narrator to regain the ground and to conduct himself with her in a casual way. In an introspective mood, he questions: "What should I have done? Begged her to go away with me? Continued to see her and love her, at no matter what cost? Such solutions are for fairy tales. Reality is framed in another perspective altogether". (TH 69) As he wants to withdraw himself from the embarrassing encounters with Maya, he makes himself more involved in the activities of congress as a volunteer, as a result of which Maya has to lead a life of alienation and isolation.

Maya surprises the reader with her singularity. She is not antagonistic, but she is detached from her surroundings. She finds herself like a fish out of water and she is unable to

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remain silent and satisfied by serving her husband like the Narrator's mother. She could not live as the shadow of her husband. She is a woman with ambitions and aspirations. Her dreams of self-determination and self-realization take her to rural India. She has a natural instinct towards social work and she feels very much contented with her service in the villages.

Maya's husband, Harish feels more at home in Paris and Rome than in India. He and his wife Maya live in two different worlds. He gives more importance to money and power than human feelings. Maya's expectations in life are more psychological. Harish and Maya are antithetical personalities. They are a mismatched couple as “she isn't interested in anything Harish likes. She never goes to the club with him, and she is always tongue-tied at parties”. (TH 33)

Maya is influenced by the narrator and seems to find her soul-mate in him. They know that they love each other, but the moment of this realization of their love contains both the beginning and the end of this relationship. They know the marriage ties are indissoluble and there is no way out for them. She is not the 'new woman' to defy convention. She controls her mind and frees herself from the arms of the narrator. She finds a novel way to self fulfillment by joining the freedom movement and preaching Gandhian ideology to simple village folk.

Kusum

The marital relationship between Sanad and Kusum though it had a felt some connection at the initial stage, is maintained only because of the patience of Kusum. Though she has no interest in the world of Sanad for the sake of maintaining marital harmony, she changes herself to the level of attending clubs, wearing high heels and drinking cocktails. Their marital relationship is saved as Kusum has learnt the art of being accommodative. Jain says:

The clash of their expectations, however does take place in them, because Sanad by his determined quest for an identity and a sense of selfhood is able to reach so much that lies beyond the limited world of his upbringing. (Jain 89)

The change in Kusum is a silent transformation from one world to another. There is no conflict, rebellion or bitterness in her. She is able to establish herself and her house in the way she would have liked to, and is happy in her own inexpressive and quiet world, quite different from the aristocratic grandeur of her mother's house, with its priceless objects of art, expensive carpets and palatial buildings. Finally, Sanad and Kusum discover each other because they have discovered the truth about themselves.

In the Background of the Quit India Movement

A Time to Be Happy is set in the background of the Quit India Movement. There are some older generation couples and some modern couples in the novel. Though all the couples appear to be happy, they have pain deep down in their hearts. Except Sanad and Kusum's marriage all other marriages are arranged marriages. All the marriages survive till the end and the marital bond is not broken in any of the cases. But that is not proof that all the couples are happy. The marital agreement is maintained because of the social conventions and the moral fear of the society. Though they are not soul-mates to each other and howsoever wrong their match may be, the women in this novel do not dare to come out of their homes or to break their marriages ties.

Feminist Writer

Feminism is an expression which connotes a movement for securing equality between the sexes in all walks of life, social, economic and political. It aims at ensuring for womanhood freedom in all respects. A Feminist is a person, male or female, who is concerned with the status of women, and who advocates or works for the removal of all forms of discrimination and oppression of women, so that they may live in a milieu of freedom, dignity and equality with men. Viewed from this angle, *The Day in Shadow* and *A Time to Be Happy* can truly be identified as feminist novels and its writer, Nayantara Sahgal, as a feminist writer. Thus taken together, *A Time to Be Happy* and *The day in Shadow*, give us a good measure of Sahgal's artistic maturity and achievement even, as she portrays the suppression of a woman's individuality and her aspirations in most Indian marriages.

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R. Muthu Selvi
Feminist Perspective in Nayantara Sahgal's Novels: *The Day In Shadow* and *A Time To Be Happy*

Checklist to Screen Children with Reading Difficulty (CSRD) for Classroom Teachers

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Abstract

Literature estimates that at least 2.19 to 2.20 % of entire population suffer from dyslexia, the most prevalent type of Learning Disability. The high prevalence rate makes it necessary to develop tools for early identification of children with reading difficulties. Children who have problems or who are at risk for reading difficulty can be screened individually or in group. A majority of the tools developed cannot be carried out by teachers. Teachers generally use informal assessment or suspect a problem only when the child fails to perform grade appropriately. Due to lack of awareness of nature and characteristics of learning problems, they often tend to associate the failure in academic activities to reading difficulties. Hence a checklist to screen children with reading difficulty (CSRD) was developed in the present study and the teacher's efficacy to screen children with reading difficulties was investigated.

A total of one hundred and thirteen children participated in the study. The study was carried out in three phases. A check list was developed in the first phase. The developed checklist was administered on typically developing children in the age range of 6 to 8 yrs. in phase II. The checklist was administered by the class teachers of the children. In the third phase, the efficacy of the checklist in identifying children at risk for reading difficulty was investigated. Early reading skills, a diagnostic test for identifying children with reading difficulty, was used to validate the results of the checklist. ROC curve was drawn; with a cut off score of 42.5, area under the curve was 0.913 with 90% of sensitivity and 81% of specificity. The results reveal that the checklist will be a useful tool for screening the children with reading difficulties.

Key words: Checklist, teachers, reading difficulty.

Introduction

Learning problems are found in every primary class room; though the pattern of difficulty in every child may be different. According to Ramaa (2002), prevalence of learning disability in India ranges from 3% to 10%. There are different types of learning disabilities, the most prevalent type being dyslexia. In India, Mogasale, et al. (2012) stated that the prevalence of dyslexia is 11.2%. The high prevalence rate mandates the need for early identification and intervention based on individual performances.

Various strategies for early identification and intervention for children at risk for reading difficulties have been proposed. Recent methods of early identification focus on early preventive measures, and are more successful compared to the traditional methods, which focus on waiting for the child to fail before remedial programs are initiated. Fuchs et al. (2007) recommended identifying the “risk pool” early in kindergarten and first grade to allow participation in prevention services before the onset of substantial academic deficits. There have been studies proving that early intervention leads to maximum benefit to children at risk for reading difficulties (Invernizzi, et al., 2004, Bailet, Repper, Piasta & Murphy 2009, Vellutino, Scanlon, Small & Fanuele, 2006).

To improve the quality of education, children with disabilities need to be given special consideration. Primary school teachers play a key role to achieve this goal. The teachers need to be made sensitive for screening problems of children and take appropriate measures to overcome the problems. In Indian education system, 5 to 8 yrs of age is the critical period for acquiring the skills of reading and writing. If children pass through these stages without acquiring the skills, it is very likely that they struggle with a lot of learning problems in the higher grades. There is a need to create awareness among various educational stakeholders: teachers and parents regarding early identification and management of children with reading difficulties..

Identifying students who have problems or who are at risk is accomplished through individual or group of procedures. A majority of these procedures are carried out by teachers with informal assessment and it does not always assess the underlying areas. Most often the

teachers suspect a problem only when a child fails to perform grade appropriately. The teachers with lack of awareness regarding reading difficulties, often tend to associate the failure in academic activities to learning difficulties. This may lead to false positive errors as many students who do not really have significant problems may be identified as children with reading difficulty.

Attempts have been made to develop tools that can be used by teachers to identify children at risk for reading disability. Taylor et al (2002) examined the accuracy of teacher's ratings. They observed that kindergarten children identified by their teacher as making substandard progress toward one or more academic objectives performed significantly less well than a matched group of non-identified children on tests of word reading, spelling, math and knowledge of letter names and letter sounds. In a similar study, Tiesl et al. (2001) reported that Kindergarten teachers appear to be better predictors of students who will not develop academic difficulty. They proposed that effective academic screening measures be used to maximize specificity in identifying children who are at risk for later disability early in their academic years.

There is a dearth of screening tools which can be used by the teachers to identify children at risk for reading difficulty in Marathi. In Indian scenario, the teachers in grass root level are the ones who really need to be sensitized. The individuals working in rural areas mainly use Marathi (State Official Language of Maharashtra) as their medium of communication. Hence there is a need to develop a screening tool in Marathi to create awareness among school teachers about the various cognitive linguistic domains which are needed to be screened before labeling the child as having reading difficulty. The present study was designed to develop a screening check list for identifying reading difficulty and investigating the efficacy of teacher's assessment of reading difficulty in regular classroom. The objectives of the study were to develop a checklist in Marathi for school teachers for early identification of children with reading difficulties and also to check the efficacy of teacher's rating to early identify the children with reading difficulty.

Method

The present study used non randomized experimental design. The study was done in three phases. Phase I: development of the checklist, Phase II: Collecting the normative data using the

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developed checklist, Phase III: validation of the checklist to evaluate the efficacy of checklist to identify the children with reading difficulty.

Participants

A total of hundred and thirteen children between 6-8yrs from three private schools in Maharashtra State of West India were randomly selected. The children were divided into two age groups. Group I consisted of children >6<7 yrs, and group II consisted of >7<8yrs. The children included were multilingual with mother tongue Marathi (an Indo-Aryan language spoken in state of Maharashtra, India), and exposure to English and Hindi languages through schools. All the children attended schools which followed the Central Board Secondary Certificate curriculum. The children with parental education of minimum higher secondary level only were selected. All the children had IQ (tested on draw a man test given by Phatak, 1984) above 89, hearing thresholds less than 25 dB HL and did not have any visual problems (on Snail's test) or any other sensory motor problem at the time of testing. Parental questionnaire developed by Khurana and Prema (2012) was used to assess the literacy exposure at home. The questionnaire included subsections like early literacy skills, shared reading, phonological skills, and general conversation. It also included information on percentage of the exposure in different languages in which all the above activities are carried out. Only those who got a score of greater than 75% exposure of early reading and literacy skills on this questionnaire were included for the study.

Test material: The following test material was used in the present study:

- CSRD developed in the present study.
- Early Reading Skills (Ray & Potter, 1967): The test is for age range 6-14yrs. It has different subscales as alphabet recognition, phoneme grapheme correspondence, structural analysis etc. Normative data on Indian population for the same was found out by Prema (2001) as a departmental project at All India Institute of Speech & Hearing Mysore, India.

Phase I: Development of the Checklist

The checklist to screen children with reading difficulty (CSRD) was developed after reviewing the already available checklists/rating scales (Edmands, 2000; Achenbach & Ruffle, 2000; Narayan, Kuty, Haripriya, Reddy, Sen, 2003, Horowitz & Stecker, 2007, Kuppuraj &

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Shanbal 2010). The checklist (CSRSD) developed in Marathi included 52 questions to collect information on different domains such as gross and fine motor skills(8 questions), language skills(12 questions), reading skills(8 questions), writing skills(8questions), social - emotional skills(9 questions), attention skills(8 questions), other (2questions). The developed checklist (CSRSD) was given to three primary teachers whose mother tongue was Marathi for checking the ambiguity and practicality in administering the checklist. The suggestions were taken and checklist was modified accordingly. The checklist used a three point rating scale from 1(always) to 3(rarely). The CSRSD scores could range from 52-156. Higher the score poorer is the reading ability.

The teachers were asked to rate 31(12F& 19M) children who were in the age of 6 to 8 yrs using the developed checklist. Each child was rated by their respective class teacher. Item analysis was carried out on the data of 31 children. Based on the results of item analysis (discussed in detail in results section), items were reduced from 52 to 40. (Annexure 1).

Phase II: Administration of CSRSD on Typically Developing Children

A total of thirty six typically developing children (19F & 17M) in the age range of 6 to 8 yrs. participated in this phase of the study. All the participants in phase II scored age appropriately on Early Reading skills (Ray & Potter 1967). Group I consisted of 18 children with 8 males and 10 females. Group II consisted of 18 children with 9 males and 9 females. The class teachers were oriented to use the checklist (CSRSD) before rating the children.

Phase III: Evaluating the Efficacy of CSRSD in Identifying Children with Reading Difficulty

A total of forty six children in the age range of 6-8 yrs. participated in this phase. Group I consisted of 24 children with 11 females and 13 males. Group II consisted of 22 children with 9femlaes and 13 males. The children were selected randomly and teachers were asked to rate each child on CSRSD. The scores were collected and compiled. A formal test of reading Early Reading Skills (ERS- Ray & Potter in 1967) was then administered by a speech language pathologist on all the participants.

To evaluate the efficacy of CSRD in identifying children with reading difficulty, ROC curve was drawn using SPSS version16 and the area under the curve was calculated for different the coordinates.

Results

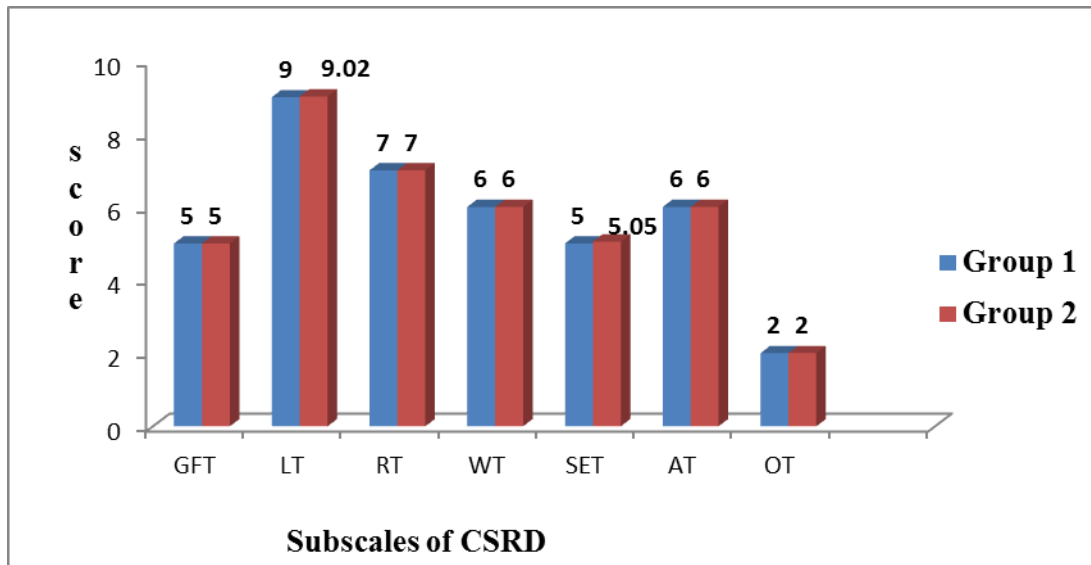
Phase I

The present study was aimed to develop a checklist to screen children with reading difficulty and investigate the efficacy of the checklist to identify the children at risk for reading failure. The developed checklist with 52 questions was administered on 31 children. The scores obtained were subjected to item analysis. Item analysis revealed a Chronbach's alpha of 0.92. Inter-item correlation ranged from $r=0.38$ to $r=0.77$. Twelve items had poor correlation with that of the total score and they were deleted. The Chronbach's alpha was 0.92 even after deletion of these items. Split half reliability of the checklist was calculated. ($r=0.81$; Part I, $r=0.86$; Part II, $r=0.82$). Maximum time taken for the rating a child was fifteen minutes. Thus, the final checklist (CSRD) developed in Marathi included 40 questions with seven domains including gross and fine motor skills (5 questions), language skills (9 questions), reading skills (7 questions), writing skills (6questions), social - emotional skills (5 questions), attention skills (6 questions), other (2questions). The developed checklist is attached as Annexure I. The scores for the checklist range from 40-120.

Phase II

The phase II aimed at developing normative data for the developed CSRD. Both the groups performed similar on the checklist and scores ranged from 40 to 41. Figure 1, shows the scores obtained by two groups for different subscales of the checklist.

Figure 1: Mean scores on CSRD across groups.



Note: GF=gross & fine motor skills (max score 15), LT=Language skills (max scores 27), RT=Reading skills Max score 21), WT=writing skills (max score 18), SET=social & emotional skills (max score 15), AT=attention skill (max score 18), OT=other skills (max score 6).

Phase III

In phase III of the study, the checklist (CSRD) and ERS were administered on forty six children. Based on teachers rating, thirty two children were identified as typically developing and fourteen children were suspected to have reading difficulty. The scores on ERS, were used to classify the children in two groups. Children, who scored two grades below their actual grade level, were considered as having reading difficulty. The children who scored age appropriately were considered as typically developing children. Normative data on Indian population obtained by Prema (2001) was used as reference for this classification.

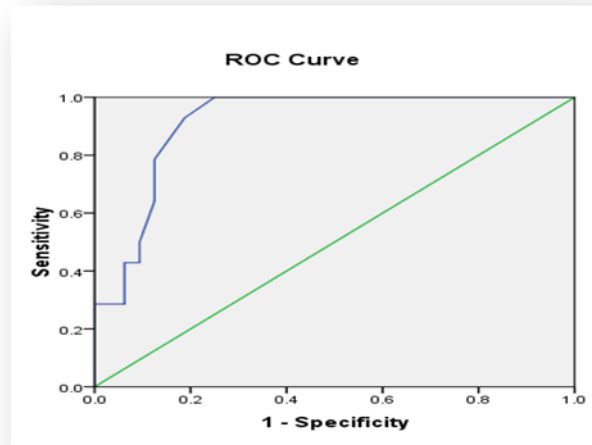
The scores obtained on CSRD ranged from 40-82. To check the efficacy of the CSRD in identifying children with reading difficulty, ROC curve was drawn based on the scores obtained by children at risk of reading failure, using statistical software SPSS version 16. Table 2 shows the sensitivity and specificity for different coordinates. It can be observed from the table that with the cutoff of 42.5, the area under the curve was 0.913, indicating the probability of CSRD to identify children with reading disability is 91%. Figure 2 shows ROC curve and the area

covered. Thus the results of the study recommend cutoff point of 42.5 with 92% of sensitivity and 82% of specificity.

Co-ordinates	Sensitivity	1 - Specificity
39.0000	1.000	1.000
40.5000	1.000	.375
41.5000	1.000	.250
42.5000	.929	.188
43.5000	.786	.125
44.5000	.714	.125
45.5000	.643	.125
47.0000	.500	.094
48.5000	.429	.094
49.5000	.429	.062
52.0000	.286	.062
55.0000	.286	.031
66.5000	.286	.000
78.0000	.214	.000
80.0000	.143	.000
81.5000	.071	.000
83.0000	.000	.000

Table 2: Sensitivity and specificity at different co-ordinates of the Curve

Fig 2: Shows the ROC curve



Discussion

Indian scenario demands checklist which can be used by teachers as quick screener. This would help in early intervention of children with reading difficulty. Many studies have also shown that early intervention can significantly improve the reading difficulties (Bailet, et al. 2009, Denton & Mathes 2003, O’Conner, Fulner, Harty & Bell, 2005). India being a multilingual country, the checklist needs to be developed in different languages. There are screening tools available in some of the Indian languages such as Kannada, Malayalam. (Swaroop & Prema, 2001; Seetha, & Prema, 2002; Jayashree, & Kuppuraj, 2010; Tiwari, Krishnan, Rajashekar, & Chengappa, 2011). However, these screening tools needs participation of the children and have to be administered by professionals. Some investigators (Vaid & Gupta, 2002, Narayan, Kutty, Haripriya, Reddy, Sen, 2003) have developed a screening tools that can be administered by teachers but its time consuming when needed to be administered on large the number of children. The checklists which were developed earlier were the ones which could be administered by a professional and not by a class teacher. (Kulkarni, et al. 2001). CSRD in Marathi developed in the present study is a quick screener as it takes only 15 mins for a teacher to screen a child. Phase I results show that CSRD is a quick reliable ($r=0.92$) screener and can be performed by the class teacher without any specialized training.

The normative data was collected for CSRD. The scores obtained by both groups ranged between 40 to 41. The CSRD consists of eight subscales such as gross and fine motor skills, language skills, reading skills, writing skills, social - emotional skills, attention skills, other. These have been included as assessment of reading problems in children has to be multifaceted, especially in Indian scenario. Children in both the groups obtained similar scores on different subscales of CSRD as shown in Fig.1.

Identifying students who have problems or who are at risk is accomplished through individual or group of procedures. Most of such procedures are carried out by teachers with informal assessment and it does not always assess the underlying areas. And most often teachers suspect a problem only when a child fails to perform grade appropriately. Many teachers with lack of awareness often tend to associate the failure in academic activities to learning difficulties. That is they identify many students who do not really have significant problems (false positive errors). A formal checklist like CSRD will reduce false positive errors. To study the efficacy of CSRD to efficiently screen children with reading difficulty, the ROC curve was drawn. (Shown in Fig 2) The results showed that the checklist had 92% sensitivity and 82% specificity when the cutoff score was 42.5. It means the CSRD is efficient to identify children with reading difficulty among children in regular classroom. As reading difficulty is multifaceted and each child may show different traits, the checklist needs to be standardized on larger population. Taylor et al (2002), reported that gross- fine motor skills, reading skills, math skills, spellings are the predictors of later reading failure in younger children. Studies on larger population can help in investigating the association of scores on different subscales with levels of reading difficulty. Earlier studies have highlighted the importance of early identification of reading problems at an early age which enables a child to have maximal benefit. (Bailet, Repper, Piasta, & Murphy 2009; Vellutino, Scanlon, Small & Fanuele, 2006). The checklist developed in the present study will be a useful tool to early identify children with reading difficulty. This will help in overcoming academic difficulties.

Conclusions

Teachers being the main stakeholders in identifying the children with reading difficulties should have standardized tools in regional languages to screen children. CSRD, developed in the present study is proved to be an effective and quick screener for children with reading difficulty in regular classroom. The tool needs to be standardized on larger population. Translation of this tool to other regional languages will make it a useful tool across the country.

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Checklist to screen children with Reading Difficulty (CSRD)

वाचनात अडथळे असण्या-या मुलांची शोधचाचणी

अनुक्रम	कौशल्ये	नेहमी (3)	कधीकधी (2)	क्वचित (1)
अ	स्थूल आणि सूक्ष्म कारक कौशल्ये (Gross & Fine Motor Skills)			
1	स्वच्छ नसलेला, गबाळा असतो/ते.			
2	बटण हुक झिप लावणे, बुटच्या लेस बांधणे इत्यादी अवघड जाते.			
3	त्याची / तिची उठण्या बसण्याची ठेवण (पोस्चर) योग्य नाही.			
4	चक्रव्युवसारखी (मेजेस) गुंतगुंतिची कोडी सोडवणे कठीण जाते.			
5	सरळ ओळीत किंवा दोन ओळींच्यामध्ये लिहीणे जमत नाही.			
ब	भाषा कौशल्ये (Language Skills)			
1	शब्द संग्रह मर्यादित आहे.			
2	कमी, व अपूर्ण वाक्यात बोलण्याने बोललेले समजणे कठीण जाते			
3	शब्दाचा योग्य वापर करणे जमत नसल्याने, विचार व्यक्त करणे अवघड जाते.			
4	उशिरा बोलायला शिकला/ली.			
5	बोलताना व्याकरणच्या चुका करतो/ते आणि चुकीचा शब्द वापरते			
6	यमक जुळणारे शब्द सांगणे कठीण जाते.(उदा. कान पान मान इ.)			
7	एकसारखे उच्चारण असणारे शब्द व अक्षरात गोंधळ करतो/ते.			
8	सूचना समजणे जड जाते.			
9	काळाची संकल्पना समजणे जड जाते.			
क	वाचन कौशल्ये (Reading Skills)			
1	अक्षर ओळख कठीण जाते .			
2	शब्दातील अक्षरांच्या क्रमाची अदलाबदल करतो/ते.			
3	एकसारख्या दिसण्या-या शब्दांमध्ये गोंधळ करतो/ते.			
4	वाचन अवघड जाते.			
5	अति सावकाश वाचतो/ते.			
6	वाचताना शब्द गाळतो/ते.			
7	अनेकदा बघण्यात आलेले शब्द देखिल पटकन आठवत नाहीत.			
ड	लेखन कौशल्ये (Writing Skills)			
1	अतिशय सावकाश लिहीतो/ते.			

2	पेंसिल योग्य प्रकारे धरत नाही.			
3	चित्र रेखाटणे कठीण जाते.			
4	खोडाखोड करणे/ कागद फाडणे वारंवार होते.			
5	उतरवून घेतांना चुकीचे उतरवतो/ते किंवा उशीर लावतो/ते.			
6	शुद्धलेखनाच्या चुका करतो/ते.			
इ	सामाजिक व भावनिक कौशल्ये (Social & Emotional skills)			
1	सामाजिक कौशल्याचा अभाव उदा. इतरांबद्दल सहनुभुती नसणे.			
2	मिळून मिसळून राहणे व सकारात्मक दृष्टीकोन राखणे अवघड जाते (उदा. कमी मार्कस मिळाल्यावर न खचणे).			
3	नेहमी चिंताग्रस्त असतो/ते.			
4	स्वतःची पाळी येई पर्यंत धीर धरू शकत नाही .			
5	अविचारी / भांडखोर आहे.			
ई	अवधान कौशल्ये (Attention skills)			
1	तपशीलावर बारकाईने लक्ष देत नाही /निष्काळजी आहे			
2	काम करताना किंवा खेळताना एकाग्रता राखता येत नाही			
3	रोज करण्याच्या गोष्टी विसरतो/ते.			
4	लक्ष एका गोष्टी कडून दुस-या गोष्टीवर केंद्रीत करणे कठीण जाते			
5	एका जागी जास्त वेळ बसू शकत नाही			
6	एकच कामत जास्त वेळ लक्ष लागत नाही			
फ	इतर (Others)			
1	उजवीकडे/ डावीकडे याच्यात गोंधळ होतो			
2	नकाशावरून रस्ता शोधण्यास कठीण जाते (उदा. ट्रेझर हंट सारखे खेळ)			

**Illusion Versus Reality in Ruth Praver Jhabvala's
*To Whom She Will***

I. Poornima, M.A., M.Phil.



Ruth Praver Jhabvala (1927-2013)

Courtesy: <http://www.mid-day.com/articles/ruth-praver-jhabvalas-passage-to-india/208779>

Abstract

Ruth Praver Jhabvala confines her attention to the Indian middle classes and the expatriates and her novels deftly ring the chimes on the same themes, tracing numerous permutations on family conflicts. The first novel *To Whom She Will* treats the theme of disillusionment in its gentlest and most benign form. There is comic mismatching of pairs of lovers. The mismatched lovers, as the novel progresses, discover the difference between illusions and hard realities. The women protagonists are thwarted by their own romantic idealism, by the economic realities and by a social system that devalues them. In this novel Jhabvala has depicted

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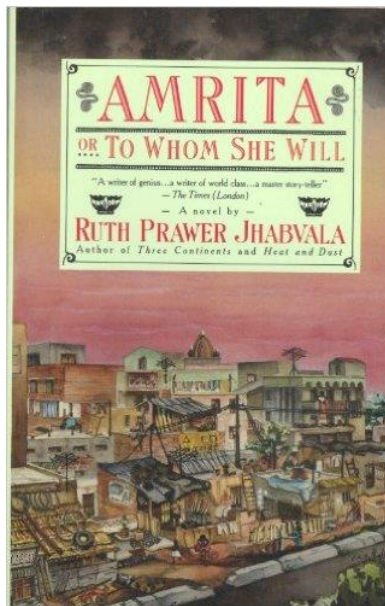
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a clash between tradition and modernism at a personal and familial level. In fact, modernism of Amrita and Hari in *To Whom She Will* is pseudo-modernism, which loses ground as soon as it faces real problems of life. In this novel when the parents come to know about the love affairs of their daughters, they don't lose any time to arrange marriages for them. The irony of the situation is that the girls too accept the proposals made by their parents. This novel poses the question whether 'arranged' marriage or 'love' marriage is conducive to happiness. Jhabvala excels in exploring the comic element in sentimentalized love scenes and also in exposing the hollowness of pseudo-romantic epithets. In the beginning, both the female protagonists are non-conformists who are trying to come out of a convention ridden and tradition bound society to an open, uninhibited society free from the shackles of social customs, but in the end, both become conformists and agree to marry according to their parents' choice.

Key Words: Ruth Praver Jhabvala, *To Whom She Will*, tradition and modernism , Indian middle class, expatriates, familial conflicts.

To Whom She Will



Marital Disharmony in Ruth Praver Jhabvala's *To Whom She Will*

Marriage can be defined as a legal union between spouses which is legalized by customs and beliefs that recommend the rights to the partners. It refers to the rules and regulations which define the rights and duties after marriage. Marriage signifies the equal partnership and intimate

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union between a male and a female. It is a strong association which connects not only two individuals but also builds up a relationship between two families. It brings stability and essence to human relations, which is incomplete without marriage. Its strongest function concerns with the care of children, their upbringing and education. The concept of marriage varies from culture to culture, but its role is same i.e. union of two people of opposite sexes, male and female. This bond is lifelong and special.

Ruth Praver Jhabvala is indeed a very talented artist. She has achieved an international reputation as a novelist. She projects in her novels her experience, her awareness of man, society, and human and moral dilemmas. She has felt the problems related to rootlessness, alienation and isolation. She deals with the situation of the breakdown of a traditional social order, thereby highlighting another in marital relations, in family life and at large in the society. The purpose of this paper is to study the matrimonial crisis in Ruth Praver Jhabvala's novel.

Ruth Praver Jhabvala presented in this novel a dynamic picture of Delhi in a state of transition. She projects a drama of cross generation conflict and resolution in two extended families of Post Independence India. Of the two, one belongs to the weak aristocracy living for generations in Delhi and the other to the new expatriate community from North Punjab now ceded to Pakistan. She shows the coming together of two communities who share a common religious and ethnic heritage, who are separated from each other by distinctions of wealth, education and breeding. She reveals a world order in which a stubborn identification with one's inherited culture is both realistic and desirable.

Jhabvala's first novel *To Whom She Will* has dealt with the very striking theme of marital discord. Amrita and Hari the two major characters in this novel profess contrasting opinions about the institution of the arranged marriage. The novel opens with the following lines:

“For if she bids a maiden still, she gives herself to whom she will,
then marry her in tender age so warns the Heaven-begotten
sage”. (TWSW 3)

Exploration of the Concept of Arranged Marriage

To Whom She Will bears as its epigraph, these four lines from Arthur W. Ryder's translation of the *Panchatantra* indicating that the central concern of the novel is an exploration of the concept of arranged marriage. Convinced that early arranged marriages constitute the sole safeguard against a mixing of class and community, the elders of Ruth Praver Jhabvala's novel fall back on the old adage. The concept of what constitutes "tender age" for a woman, however, has changed from nine in Vedic India to nineteen in the India of *To Whom She Will*.

Falling in Love

In *To Whom She Will*, Jhabvala makes fun of the young Indian generation, who while thinking themselves to be modern and westernized, tries to do things which the traditional Hindu society would not accept, that is, falling in love with a boy outside one's own caste, community and social status. They face a vehement opposition and the irony is that tradition wins over modernization. And D.C. Agarwal in one of his articles analyzing the situation writes:

The traditionalists achieve much by hypothecating their individuality and freedom. They achieve a sense of security and belonging. The non-traditionalists, on the contrary have to pay the price for their identity and 'Lassaizfaire', even so it is questionable whether they will succeed in the bargain. (215)

In this novel Mrs. Jhabvala has very successfully described these two types in the modern Indian society.

Hari and Amrita

Hari and Amrita are the two major characters of the novel and each represents one section of contemporary Indian society. Hari and his family are lower middle-class people who are not educated and who firmly believe in old traditions and customs. Amrita, on the other hand, is the representative of the other section. She and her family belong to the upper middle-class society. They are well educated and are westernized to a certain extent. Her grandfather, Pandit Ram Bahadur Saxena, was an advocate in the British Raj, he was in close contact with the Britishers and hence knew much about the western world and their ways. It is he and his family who represent the modern Indian society. He has three daughters, Radha, Tarla and Mira. He, in his days, allowed Radha a free marriage. She married a Bengali revolutionary, who was below

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his own status. Amrita is the daughter of Radha. Tarla is highly educated and has fine manners and is married to a rich man, Vazir Dayal. She is fortunate enough to be able to spare both time and money and hence she belongs to many committees and women's organizations. Mira is altogether different from her two sisters. Though coming from the same background she is by no means modern: she is not interested in anything; all she cares about is good food and dresses.

Amrita works at a radio station where she meets Hari, a Punjabi youth coming from an entirely different background. Their work brings them close to the extent that they feel they are in love with each other. It is through this relationship that Jhabvala has been able to develop the main theme of the novel, arranged marriage vs. free marriage.

Getting Married

Amrita and Hari want to get married and apparently seem to be deeply in love. Describing their passion for each other V.A. Shahne writes:

The adolescent love- making is in the style of most pseudo-romantic lovers who only care for one ruling passion, however momentary it may be. (11)

Humorous Treatment

The entire episode of Hari and Amrita's love has been written in a humorous manner by Jhabvala. In fact, many times she appears to be ridiculing the whole thing. Amrita confesses her love in a dramatic manner to Hari in the studio. Her grand-father, who is against their marriage, wishes to send Amrita to England, but she prefers to stay with Hari rather than go to England. Hari, who is unable to understand Amrita, tells her:

‘You give up England for me’, he said,

‘Your love for me is great. I am unworthy’.

‘Please do not speak like that!’

‘I am’, he repeated sadly.

‘Who am I? Hari Sahni, an announcer in Hindi section. I draw only Rupees 300/- a month. I live in a rented house paying Rupees 50/- rent. I am nobody. I am nothing’. ‘You are my life,’ she said, and then had to announce the end of the programme. Later to the accompaniment of music Amrita says to Hari: ‘It is that I love you. And you love me. What else matters’. (TWSW 92-93)

Hari’s Feeble Protest, Not Strong in Asserting His Love Choice

And this feeling of being nobody reveals Hari’s character. Hari has been described as a weak character as compared to Amrita. He lacks manner and sophistication. The feeling of being nothing haunts him constantly. He thinks he is in love with Amrita and when Krishna Sen Gupta, a Bengali youth who lives with Radha as a paying guest talks to Hari about Amrita, he speaks of his passion in a manner which takes away all the seriousness and appears to be very humorous. He says: “...every moment of the day I think of her. She is the nightingale of my heart, the stars of my eyes, and the juice of my liver, tell her that”. (TWSW 145)

Though Hari, who has been portrayed as a weak character, declares his love for Amrita, he is not able to face the opposition of his family. His family does not approve their marriage, for a Bengali girl cannot fit into their family. It is here that Jhabvala brings in the issue of caste and community. Punjabis and Bengalis are considered to be poles apart. Their dress, food, language, and social customs, everything is different, and hence they find a nice girl, Sushila Anand, a girl from their own community. Prema, Hari’s sister tells him, “You and Sushila. We think it is the best for you: she will give you happiness.” (TWSW115)

Sushila was a prettier girl than Amrita, she had a melodious voice, she was very intelligent, very soulful, and more-over she was a girl from his own community. He slightly protested that he was in love with Amrita, and that it was not right for him to marry Sushila. And then Suri, Prema’s husband, told him:

It is only a game and we all play it.

After marriage you will forget and you

will laugh at yourself for taking it seriously. (TWSW 117)

And Hari's last protest comes out very feebly and comically. He says:

Love is not a game". Hari protested feebly. At the moment he could not help wishing that it were. (TWSW 117)

The matter is settled here, but in these lines Jhabvala has been able to kill two birds with one stone. On the one hand, she brings out, ironically, the conception of love in India, and on the other, she very aptly proves the victory of tradition over modernity. She proves that India is still very traditional, no matter how much its younger generation strives to break the shackles of old traditions and customs.

Obedience to the Decision of the Family in Matrimonial Matters

The traditionally blind obedience to the decision of the family in matrimonial matters is depicted through the characters, Hari and Sushila. Hari, the unheroic hero is emotionally squashed under the protective love of his family. It is through the character of Hari that the novelist has shown the ideological control of family over the individual who is bound to follow its standards and norms. He hails from a typical middle class family which has settled in Delhi after the partition. He is a weak man who finds it difficult to protest either against the wishes and whims of his family or of his beloved Amrita. He lacks courage and confidence, self-determination and will power and is overpowered by his emotional feelings for his family. He falls in love with Amrita, his co-worker and colleague in Delhi Radio Station and has a desire to marry her, but as a laggard in love he finds it impossible to go against the wishes of his parents. He practically does nothing for the fulfillment of his romantic love. Not to talk of any efforts on his part, he cannot even make up his mind to go to England even when his beloved's uncle is ready to bear all the expenses.

Individual is Bound to the Traditional Family

In Indian society an individual is blindly bound to the traditional family against which he cannot raise his voice or protest in any way. The stronghold of family ties on an individual is well noticed in the scene in which Krishna Sen Gupta, informs Hari of Amirta's plans of going to England and marrying him there. The dialogue and discussion of Hari with Sen Gupta shows Hari's infirmity born of the strong ties that bind a traditional Indian family:

If I had so much money...." Hari began. "You would go to England with Amrita", Krishna took him up. "Yes", Hari had to agree. "Well then", Krishna said, "You have the money now and you can do as you wish. Both of you can do as you wish". Hari's reply here is very significant: If only it were so easy, he said licking the empty spoon. "But how can I leave Delhi? My whole family is here... them". On further provocation he comes to the point and lets out the exact reason:

"It is that: my family is arranging a marriage for me, that is why I cannot go". (TWSW 143)

No Self-Determination and Self-Opinion in Matrimonial Matters

Hari's reply here clearly indicates as to how difficult it is for the Indians to have self-determination and self-opinion in matrimonial matters. When Krishna Sen Gupta asks him if he cared more for his family than for his beloved, Hari very cleverly and quite intentionally avoids talking about the sacrifice of his love for the family at the altar of tradition and shows the utter helplessness of the individual against the deeply rooted force of orthodoxy and tradition. Hari's mother is very happy and is proud of her son. She concludes the entire matter by saying: "He is a good son, he will marry a nice girl, you will see, one of our girls whom his family chooses for him", which turns out to be quite true. The hold of his family proves to be so strong upon him that he ultimately deserts his beloved and marries Sushila, the girl chosen for him by his family. Perhaps Jhabvala intended to present through Hari, an indecisive character like Hamlet confronted with the problem of "to be or not to be" torn between the demands of the family and the personal fulfillment. His dilemma is stated as this "Decide, always nowadays from all sides it was decided" (TWSW 175).

Too Weak to Attain the Grandeur of a Hero's Character

Though it is true that the matter of decisions in the case of Hari is not petty, yet his character is drawn to be too weak to attain the grandeur of a hero's character. Moreover, he fails to bring out the real conflict between tradition and individuality from the sincerity of love towards Amrita. The song of a Garman singer interests him more than any love talk with his so-called beloved. He likes to go for a dinner instead of meeting his beloved. He is like a romantic lover who brags of having sacrificed everything for the sake of his lady love. He presents himself as a Romeo ready to cross the ties and pass the prying eyes of society, pluck the stars from the heaven or climb the cliffs, but truly speaking he is afraid of going out in the rain, lest he should catch a cold. Hari feels that being in love is fine and fantastic, only if it were not complicated. The fact is that Hari has never felt love, in the real sense of the word and had only been deceiving himself by imagining himself to be in love. The self-delusion alone is responsible for his demands of marriage with Amrita. Hence, his dilemma as to whether he should obey his family, or go with his beloved is only self-deceiving.

Jhabvala and Jane Austen: Amrita's Determination

Jhabvala has shown characters who conform to Indian traditions and institutions; on the other hand, like Jane Austen, she goes to the extent of delineating characters who are individualistic and expressive in their attitudes to social problems and especially those concerning matrimony and the choice of a husband or a wife. Amrita, the heroine of the novel, is one such character. She typifies self-determination in marriage. She is a practical and sensible girl who is in revolt against her dominating mother Radha. An arranged marriage would simply mean disaster for her. Having an individualistic personality, she is not ready to pay any attention to the opinion of her family. She continues meeting Hari even after she has been forbidden to do so by her grandfather Pandit Ram Bahadur, who is consulted in all family matters and whose word of judgment is accepted as final. He had frankly told Amrita that the gulf between her family and the family of Hari was too wide to be bridged. But Amrita is so very self-willed, that she acts just as she desires. She tells Hari:

...But I do not care about what grandfather
says: believe me, Hari, I do not care what

any of them say. "Please believe me, please.
What does my family matter? You know
I would give up everyone and everything
for you. (TWSW 29)

Her own family as well as that of Hari is equally insignificant for her. After meeting Prema, Hari's sister, she shows the same spirit of caring a fig for any one and persuades even Hari to have such an attitude:

But O Hari, even if your sister does not like me,

Even if your whole family do not like, what will it matter?

They cannot come between us. They are no more important than my family. They will never be able to separate us. (TWSW 32)

Individualism of Amrita: Sudden Change in View

In Amrita, Jhabvala has portrayed an individualistic character totally against the Indian tradition according to which "at no stage can a woman act independently - as a child she is guided by her father, as a wife by her husband, in old age by her son". Amrita is self-willed, bold and active; Amrita defies her mother and does not stop going to the Radio Station in spite of her mother's requests and threats. She will not accompany her mother at any cost, if she does not desire. On the other hand, if she wishes she can go alone to see her grandfather. Since she is shown as a strong individual from the beginning, her decision and efforts to go to England with Hari do not seem inconsistent with her behaviour. From her side, no stone is left unturned for the fulfillment of her romantic dream-marriage with Hari. The failure of her plan is merely because of luck or the change of heart on Hari's part. If the question of money had not chocked her, she would have definitely gone to London and so would have married the man of her own choice.

Moreover, Amirta does not truly care about not marrying Hari, because a new realization has dawned up on her that in the innermost part of heart she had been in love with Krishna Sen Gupta, rather than Hari. And this realization of love for Krishna seems to be a significant factor in her character portrayal. Throughout the story, she had been trying her level best to be united

with Hari. The reader fails to understand how all of a sudden, Krishna's letter makes her realize that she loved Krishna and not Hari.

Strong Character Feeding on Yielding Character

Essentially the novel is about the self-deception of two young Indians who think what they feel for each other is love. The idea of arranged marriage is presented ambiguously and intentionally so. For Amrita on the other hand an arranged marriage would be normally a disaster. She is so intensely self-willed and independent. She too deceives herself at first that she loves Hari; and this may appear to some a fault in the novel. Jhabvala however suggests that Amrita's strong character feeds on Hari's yielding character. She hectors him lovingly, emotionally. All along she uneasily suspects he is less selfless about her. Ironically she asks Krishna Sen Gupta to be her go-between to elude her mother's vigilant hostility to Hari. Only at the end of the book does she come to understand that it is Krishna she really loves and that he loves her. Common sense, sincerity and sheer chance win over false romanticism and self-deception.

Hari finally falls into the arms of Sushila and Amrita into the sedate, yet seductive, embraces of Krishna Sen Gupta. Krishna is her paying-guest, and quite comically, the messenger of her love for Hari. He genuinely tries to bridge the gap between Hari and Amrita, but finally fills in the gap himself. Amrita after her experience of puppy-love, reverts to a posture which ostensibly is more sober, at least more pragmatic. Her life in the studios begins as a song of innocence and culminates in a song of experience.

Comic Effect

Jhabvala portrays these situations with a genuine sense of the comic and a spirit of gaiety. The scene of 'booking the boy'- a kind of betrothal- is not without its lighthearted flourishes and ceremonial playfulness underscoring the comic mode which dominates its spirit. Mr. Anand proclaims with an air of assumed importance, 'well, Suri sahib, you boy is ours, we book him, here is our money.' Suri holds the 21 rupees and responds heartily:

He is booked.' This 'booking' event leads to the usual sentimentalism of elderly women, their sobs of self-pity, a curious combination of joy and grief. Hari's

mother let out a loud sob while Hari desperately pretended not to notice what was going on. (TWSW 150)

Hari is thus involuntarily marching on the road to matrimony, but quite curiously just three days before the date of the wedding, he talks to Amrita about their proposed action. Earlier he had gone with her to travel agents and agreed to try to get the passports, and the painful health inoculations. The bizarre world is in tune with the basic comicality of Hari's pretensions and Amrita's predilections. While Amrita is seriously contemplating revolt and action including a journey to England with a view to getting married to Hari and settling down in that country, he is quietly but surely giving in to the pressures of his family.

Indians Falling in Love and Matrimonial Crisis

The Matrimonial crisis is dramatized through the predicaments of Hari and Amrita, Sushila and Krishna and the complex tangle of their human relationships. Amrita, the attractive, self-willed maiden makes a bold, though fruitless, attempt to marry for love. She tries "to give herself to whom she will" but doesn't succeed. Sushila and Hari both are married at a tender age to preclude the possibilities of their marrying for love and fighting for it. Even Amrita will marry Krishna, so that they will not float any more on the chessboard of adolescent love.

Hari marries Sushila not for love, but for social and individual graces and for preserving the group values of the community and family. Marriage, then, at best seems a compromise in the social sense, an adjustment that two individuals have to make to conform to a social norm. The two marital alliances in *To Whom She Will* only reinforce this comic mood of a social compromise.

Marriage is, thus, one of the necessary bonds of human life which basically rests on the proper understanding between husband and wife. It is this very relationship which helps marriage to exist in this world. The error known as 'misunderstanding' is largely responsible for the matrimonial crisis. Ruth Praver Jhabvala talks a lot about this crisis among married couples in the novels taken up for examination.

Jhabvala presents in her problem with minute details about the people and their problems. The problem of marital discord is portrayed in almost all her novels and her characters,

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especially women characters pass through crisis after crisis. Most of them are in quest of better partners, searching with all their hearts. It is attempted to expose to the readers the crisis felt by women protagonists, arising out of the marital discord in their lives, in the fiction of Jhabvala.

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Illusion Versus Reality in Ruth Praver Jhabvala's *To Whom She Will*

Teacher Beliefs and Teaching Methods as Causal Factors in Student Reticence in English Language Laboratory

Jaipal, M.A. (English), M.Phil. (ELT) and M. R. Vishwanathan, Ph.D.

Abstract

Learner reticence is a real and much discussed problem in the ESL classroom; one interesting though rarely talked about phenomenon is the adoption of teaching practices and teacher beliefs that lead to silence and non-participation among learners. To a lesser extent it may be argued that the materials in use may also have their own contributory role to play in the (non)-learning process. This paper argues that teacher attitudes, beliefs, and practices militate against attempts by learners to acquire spoken English.

Key words: ESL classroom, reduction strategies, teacher attitudes and beliefs, spoken English

Introduction

Aspiring Minds, one of the leading assessment companies “ that helps organizations, governments and institutions measure and identify talent”, conducted a survey based on which it arrived at certain shocking although not very unexpected conclusions about the quality of labour force emerging from engineering colleges and institutes in India.

Out of more than 6,00,000 engineers being pumped into the economy each year, only a handful (18.43%) are ready to be deployed as Software Engineers in the IT Services industry. And the number drops to as low as 3.21% for IT product roles.

(Aspiring Minds, <http://www.aspiringminds.com/research-articles/why-are-indian-engineers-unemployable?>)

A similar conclusion was reached by NASSCOM (National Association of Software Services Companies) about the sorry state of employability of engineers many of whom lacked soft skills and most importantly, ability to communicate fluently in English. In the words of Sangeeta Gupta, Senior Vice President, NASSCOM: "Our engineers are not unemployable, they just don't have industry-ready talent. In other words, they lack the skills required for the jobs that are available to them." These skills are “communication skills, confidence, presentation, problem-solving capabilities and generic abilities.”

The observations should come as no surprise to anyone who has taught in engineering colleges or has been part of the recruitment team/process. One of the key factors happens to be poor spoken English of the students who graduate with an engineering degree but with limited or no communication skills. The survey also established that recruiters were put off by the inability of the potential employees, i.e. newly minted graduates, to speak fluently and in grammatically correct English for even a limited period of time. They were also found to display poor soft skills, a weakness that employers find difficult to put up with at a time the markets demand such skills from the young workforce.

Changes in Engineering Curriculum

Keeping in mind the needs of graduates and the market demands, engineering curriculum in several state universities and colleges affiliated to the state universities underwent a sea change, and one of the changes initiated was to revamp the English language curriculum and include English language lab component in addition to theory. This move also sought to establish the primacy of spoken language and accord it the respectability it had lacked until then.

Emphasis therefore was on teaching English for communication, with role plays, Just-A-Minute (JAM) and Group Discussions forming the staple of the syllabus.

The syllabus was designed with the express objective of preparing students to overcome diffidence, and shyness and take part in speaking activities which in turn would prepare them to face interviews. Ironically, there was no palpable evidence of improvement in either spoken English skills or interest in any of the recommended activities for practice in laboratory.

It is pertinent to record here that to make education inclusive and readily available to anyone keen to pursue any course of study, the erstwhile government of Andhra Pradesh introduced tuition fee waiver and scholarship schemes covering almost the entire gamut of the student population and this led to several thousand first generation and economically backward students joining engineering and medicine stream. The attendant result was a demand for engineering colleges and students who had had their education in regional medium schools were signing up for an engineering education. This made the task of taking English language teaching to the majority a real and challenging one for teachers who had expected their teaching assignment to be straightforward and easy.

The Study

English Language Communication Skills laboratory forms the practical component of language teaching and the syllabus recommends a lot of communicative activities and assignments to enable students to enhance their communicative competence; spoken English therefore is accorded the same importance as other skills. In fact it was prioritised over other skills exposure to which was already there in some form. Besides, the lab component provided an ideal platform for those who were not exposed to the nuances of spoken language and whose

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circumstances did not permit much speaking in an L2. As far as the use of English by these first generation learners went, it was as good as foreign language, English being used sparingly or not at all.

To investigate the type of communication strategies used and the rationale for the frequent use or non-use of strategies, a study was conducted in three engineering colleges, two of which are affiliated to a state university in Telangana state and one is a national institute of technology. A total of 120 students took part in the study and the data collection involved asking students to speak for as long as they wanted to on a topic that was given to them and if they seemed reluctant, on a topic of their choice. The data were generated through observations, audio taping and interviews over a six month period. Despite the assurances of teachers that students had been motivated to participate in speaking activities and that they had had some practice, it was remarkable that only 10 speakers spoke for 5 minutes or more than 5 minutes; 80 of them spoke for a minute and longer than a minute but less than two minutes.

Number of students	80	20	10	5	5
Duration	1-2 minutes	3 minutes	4 minutes	5 minutes	6-8 minutes

It came to light that there was a neatly discernible pattern to strategy use among the students. Those students who spoke well used *achievement strategies* while those who did not speak or spoke very little used *reduction strategies*.

Faerch and Kasper (1984) arrived at a typology of communication strategies, based on the speech patterns observed among non-native speakers of a language. These are:

Code Switching, Interlingual transfer, Inter/intralingual Transfer, Paraphrase, Word Coinage, Restructuring and Co-operative strategies, topic avoidance and message abandonment.

Of the strategies listed above, the last two, namely, *topic avoidance* and *message abandonment* are of particular interest to this study since more than 70 % of the students resorted to them.

Message Abandonment

In message abandonment, the speaker tries to start speaking something and when he finds he has reached the limits of English, decides to simply abandon the message and keep silent.

Topic Avoidance

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In topic avoidance, the speaker chooses to avoid the topic altogether since his limited command of English will not allow him to speak for any length of time on it.

It was apparent from classroom observation that teacher beliefs and teaching methods had as much role to play in handicapping student enthusiasm and attempts to use target language as other equally relevant factors. The next section presents an analysis of what exactly went wrong on the teach(er/ing) front.

Teacher Attitudes, Beliefs, and Teaching Methods

It was intuited that teacher attitudes and methods of teaching may have something to do with learner reticence and great reluctance to be part of lab activities. To throw more light on this, the researchers engaged in informal talk with students after data collection to find out why there was such unwillingness to take part in sessions organised in laboratory.

Teacher Beliefs

Teachers assume that because the students have joined engineering - a professional course that demands much from the learner- they also have what it takes to understand and respond well in an L2 when this is clearly not the case. It emerged from talk with students that teachers place too high an opinion or too low an opinion about student competence leading to mismatch between learner performance and teacher expectations. For instance, more than 40 % of students were from rural areas with an education that saw them taught in mother tongue. The remaining students though from semi urban and urban areas were rather uneasy with the language because they had had little or no practice using it outside classroom.

When organising speaking activities, teachers expected learners to use English from the word *go* and there was little patience for those students who were grappling with the language. Somehow it was thought the onus of speaking was on the student regardless of his/her competence in (using) it.

Poor Opinion of Learners

A great deal of condescension accompanied teacher reaction to student non-participation; students who were fairly fluent users of English were given greater opportunities to speak than those whose command of English was very low since it made easy a teacher's task of getting through with lab activities without much sweat. Low proficiency students were either ignored after being asked in the initial stages to speak or simply taken as entities whose presence needed to be tolerated.

To make students effective communicators, it is apparent that there needs to be effective assistance from the teacher, who must perforce “attend to both the cognitive and affective

dimensions of instruction, which can be achieved by building an academically motivating, caring and safe interactive atmosphere with students (Xie, 2010, p.11)

Teachers were unable to offer the much needed help to weak learners and the underperformers were written off as “unteachable”. The students who were at the receiving end intuited this but were unable to do anything about it, while teachers for their part justified their indifference by blaming circumstances.

Teachers held that it was a frustrating and thankless experience to hope for a miracle from low proficiency learners and threw the ball in the students’ court instead by arguing that having joined a course as tough as engineering it was the responsibility of students to aspire to learn and make for any lacunae on their own. If they were capable of learning advanced calculus, one teacher reasoned, they should very well cope with the demands on them to speak in the language lab. The fault that students had in them – poor communication skills- needed rectifying but the remedy needed to come from the place of disease, so went the argument! This not only dispirited the weak students but turned them away from the learning curve rapidly.

Inappropriate Grouping

As mentioned earlier, students had varying levels of competence and felicity with English and there was no allowance made for this when they were asked to take part in Group Discussion or pair work; the students were grouped according to their roll numbers and often, very competent users were paired or put in the same group as very low proficiency learners and the more proficient students simply hijacked the session by speaking all through and letting weak students derive satisfaction from being part of the group. The weak students were only happy with the arrangement as they were given generous grades/marks for what they did not do, by virtue of the group being evaluated as a whole.

Teaching Materials

It is interesting and amusing in equal parts that the communicative activities designed for role play had native speaker situations in mind. For example, some of the sample activities included “...asking for instructions at the post office, or giving directions to a taxi driver in English;” (Gupta, 2004, p.268) , simply ridiculous since very few taxi drivers boast enough knowledge of English to take instructions in the language and most of the communicative events outside classroom are conducted in a local language, including booking a room in a hotel or asking for and giving directions.

Ban on Code Switching

For some inexplicable reason, in almost every school/college where English is taught and learnt as a second language, there exists what Phillipson(1992) termed “ Monolingual fallacy”, a belief that English is best taught through English and that if other languages are allowed into L2

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learning, standards of English will drop and fossilization will occur, leading to stunted or little language development. As has been rightly pointed out by Eldridge (1996):

Teachers and researchers in English as a second language have , on the whole, been concerned to minimize code switching in the classroom , taking it that the switching either indicates a failure to learn the target language or an unwillingness to do so (p.303)

In addition to the mistaken belief that mixing languages will retard and therefore harm language learning, there also prevails the feeling that the best way to learn any second or foreign language is through the language being learnt.

Studies have revealed that code switching is not only natural but inevitable in a second language classroom, a point that seems to have escaped the notice of these teachers. In a study conducted in a Turkish secondary school where English is taught as a second language, it emerged that “there appeared to be no relationship between level of achievement in the target language and use of code switching strategies. High-achieving students indulged in code-switching, just as regularly as other students” (Eldridge, 1996, p.304). Students in the Indian classrooms were handicapped in point of not being able to use language in a natural setting, there being a ban on the use of mother tongue even for limited use. Many who were highly reluctant to participate did participate when compelled since they did not have adequate vocabulary to express themselves and were desperately looking forward to using their mother tongue. The result was their speech was stilted, halting and impoverished in terms of vocabulary and usage.

Conclusion

The one inevitable but highly valid conclusion that one reaches from observing a teacher fronted and guided lab session is that teachers’ teaching methods and beliefs impact student participation negatively. The findings clearly point to lacunae in certain teaching acts , teacher beliefs and approaches which work against teaching spoken English effectively. Instead of confining themselves to the so called tried and tested methods, which are an apology for effective teaching methods, teachers need to be proactive and enable students to have a greater say in how and using what materials speaking activities should be organised since that will:

foster a classroom culture that is more open to students’ desire to explore the language and topics that do not necessarily conform to the rigid bounds of the curriculum and the limited personal perspectives of the teachers(Xie, 2010, p.19)

This will surely render speaking in the language lab a pleasurable activity and lead to meaningful language learning with minimal compulsion to perform.

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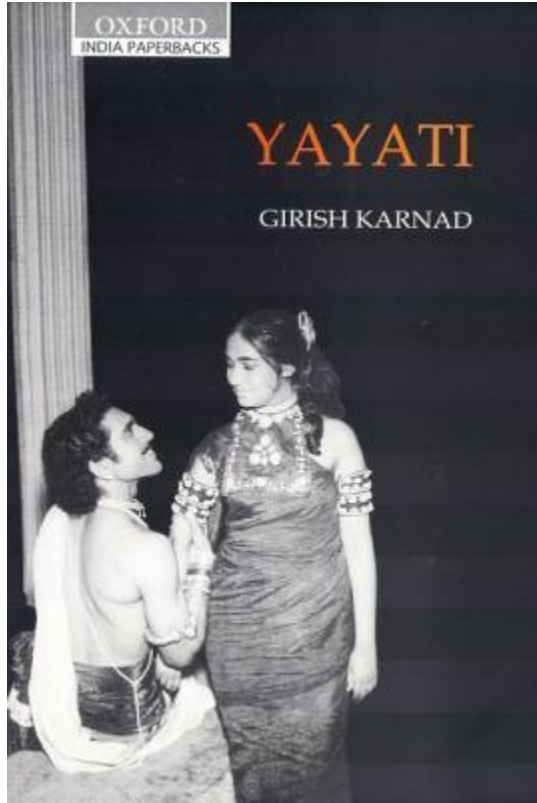
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Theme of Responsibility in Girish Karnad's *Yayati*

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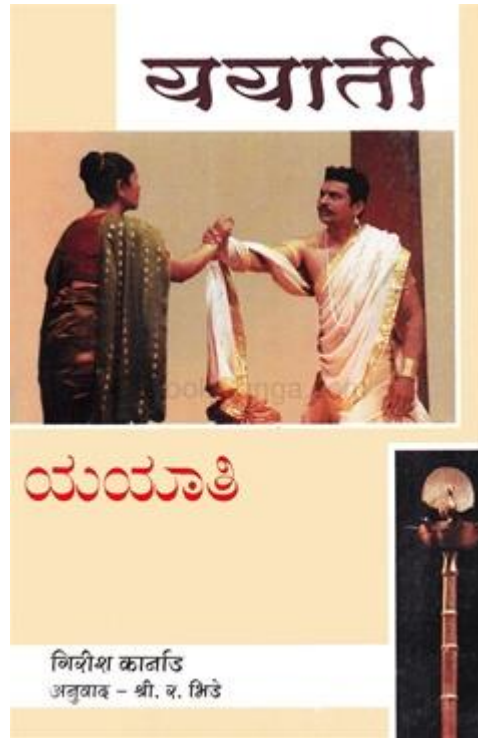


Abstract

Drama is the oldest literary art which is meant for stage and action. Many Indian English dramas are found to explore the original ancient folktales and myths. Girish Karnad reshapes the theme, content and thoughts of ancient myth for readers and spectators of contemporary literature. His plays put forward different problems, the identification of a human being in this world of strange relationships. In *Yayati*, Karnad deals with the theme of responsibilities and deals with the exchange of personalities between the father and his son. In *Yayati*, all the characters are irresponsible. The protagonist, Yayati, is an irresponsible king and father. Pooru though a considerate son, shirks his responsibility as a husband. Chitrlekha irresponsibly chooses to commit suicide by consuming poison, but doesn't want to die at the very last minute. A thematic analysis of Karnad's plays based on myths and folktales reveal the fact that Karnad very convincingly gives voice to the ambiguous concerns of the post-

colonial age. Karnad adopts the western techniques, but employs them in his theatre through indigenous narrative techniques. He has maintained his distinction in the thematic selection. Karnad proves himself as a true post-colonial playwright both in terms of themes and character presentation, and metaphoric portrayal of mythical elements

Keywords: Yayati, Girish Karnad, Responsibility, Folktale Themes, Indigenous Narrative Techniques.



Art of Girish Karnad

Among all the literary forms, drama is an important audio-visual medium of expression. Girish Karnad is the most renowned media personality in contemporary India, leading playwright and very skillful practitioner of the performing arts. In the dramas of Girish Karnad, myth is not merely a ritual or a structural device. It is a means of exploring the modern outcome of a traditional situation. Karnad tries to establish a 'dialectical relationship between tradition and modernity' which is a central theme in contemporary Indian society. Karnad does not employ the myths in their entirety. He picks up threads of legends and folk tales that he finds useful. He uses his imagination to construct the plot to suit these tales.

Yayati

Yayati (Yayaati) retells the age-old story of the mythical king who in his longing for eternal youth does not hesitate to usurp the youth and vitality of his own son. Karnad has

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borrowed the myth from the *Mahabharata*. He attempts to interpret the *Yayati*-myth on the theme of responsibility. He has given the traditional tale a new meaning and significance, highly relevant in the context of life today. The symbolic theme of Yayati's attachments to life and its pleasures and also his final renunciation are retold.

Swarnalata's Complaint

The play starts on a quiet note, with Swarnalata complaining to Devayani against Sharmistha. Though, Devayani defends Sharmistha, we soon learn of the on-going conflict between the two. Sharmistha does not accord proper respect to Devayani, because she knows too well that Yayati married Devayani since she was the daughter of Shukracharya who could bless him with immortality. When Sharmistha and Devayani have an argument she tells Devayani, "Expect that he is not lusting for you, your poor darling, he lust for immortality, your father's art of 'Sanjeevani'". (11)

Sharmistha and Yayati

Sharmistha brings turmoil into the life of Yayati. It is because of her that Devayani falls into the well and Yayati appears on the scene and saves her. "I had pulled you up by your right hand. I was enchanted by you and you were not exactly disinclined. So."(14) He knows that his problems are due to Sharmistha's presence in the palace, but he does not have the heart to tell her to go away. Even Devayani does not do so and Yayati is conscious of the fact of life. The crisis in the life of Yayati is precipitated by his refusal to part with Sharmistha.

Devayani and Sharmistha

Despite the on-going conflict between Devayani and Sharmistha, Devayani does not order Sharmistha to go away from the palace. Thus she is the one who is responsible for Sharmistha being in the palace.

When a crisis comes in the life of Yayati, instead of owning up her responsibility, Devayani leaves the palace. She refuses to yield and the result is the curse of premature old age on Yayati. When Yayati learns that Shukracharya has cursed him with old age, he does not accept the responsibility of what he has done. He accuses Sharmistha for this: "Old age! Decrepitude! By nightfall! And then? Then what? Sharmistha. You she-devil! You are the

cause of all this. You are responsible. You trapped me, with your wives”. (42) The curse demoralizes Yayati. He refuses to believe his son Pooru would be of any help in saving him from the curse. He loses control of himself and does not know how to handle the situation.

Sharmistha tries to pacify Yayati by asking him to accept what has come his way: “No one can escape old age. You have just hastened its arrival. Let us accept it. Let us go away from the city. I’ll come with you. I’ll share the wilderness with you”. (42)

Refuse to Accept Old Age – Trying to Recapture Youth

Yayati gets violent, adamant and refuses to accept old age. He has great inclinations toward the world of beauties and bounties, when Sharmistha, the rakshsha kanya asks him for solitude: “If I have to know myself Sharmistha, I have to be young, I must have my youth”. (43) Sitting on his bed he looks here and there like a mad man and looks for something on the bed.

He says,

I am trying to recapture my youth, moments when I handed out pain, moments when I slaughtered enemies, razed hostile cities to the ground, made my queens writhe in pain and demanded that they laugh and make love to me in gratitude.... (43)

Way for Redemption and Regaining Youth

When Pooru informs him that Yayati’s curse can be redeemed if some young person accepted his old age, Yayati is jubilant. He fails to understand the seriousness of his actions and accuses Sharmistha and Pooru of not being happy in his happiness. Again when Pooru informs him that nobody is ready to accept old age, Yayati cannot believe his ears. He dreads old age and the decrepitude it brings. He feels very hurt when nobody comes forward to take upon himself the curse of the old age. It is Sharmistha who brings him to his senses:

“Why should they? Why should they take upon themselves the scourge you have brought upon yourself? Please, sir. Let us not look around for the fool or the yogi who is seeking holy martyrdom. Let us go.....” (46).

Yayati is ready to give, whatever one wants in return.

Pooru's Offer and Motive

Pooru also asks Yayati to accept his old age and go to the forest. Yayati cries bitterly and with folded hands begs Pooru. Pooru decides to accept the curse of senility inflicted on his father.

When Pooru proposes that the curse given to Yayati be transferred to him, Pooru undergoes a sense of tension and a conflicting mode between cognition and perception: to go back to his roots is to realize the genealogical branches of the tree. Sharmistha, again, asks about the future conditions of Chitrlekha when he bears the curse of his father. His remark becomes a fine piece of the conflicting conditions about his birth and parentage: "I am like an infant on the brink of birth. Please don't shove me back with that name" (50). Pooru proves himself as a great symbol of sacrifice. He accepts the imposed old age of his father and becomes a ripe old man in his formative years while Yayati regains his youth. However, in another sense, Pooru becomes the victim of his father's hysterical desire for sensuality. Suddenly Pooru starts feeling weak and is about to fall when Sharmistha helps him. When asked by Sharmistha what has happened, Pooru replies: "The curse, mother. The spasms of imminent birth" (50).

As stated earlier, Karnad's Pooru does not offer his youth to Yayati to express his love for his father, but to escape from the royal responsibilities, for which he considers himself unworthy. All the time a mysterious consciousness fills him with the feeling of inferiority that he is a misfit among the Bharata dynasty. It becomes obvious that Pooru wants an escape from the possible responsibilities of the state, as he is the crown prince. Sacrificing his youth for his father appears as an easy and honourable excuse for him. Yayati is aware of this trait of Pooru's being. Yayati tells Chitrlekha about it:

Pooru lacks the experience to tackle these problems (pause). Actually, more than the experience, he lacks the will, the desire. Instead of welcoming the responsibilities of a king - and of a householder - he has welcomed senility within a fortnight of his marriage. (64)

Shattering Disillusionment and Loss of Faith

Yayati succeeds in transferring his old age and his sins to Pooru, but in the process he experiences shattering disillusionment and loss of faith. The argument that he puts forward is that his people need him as a king and, therefore, he is doing this. But to his own self, it is clear that this is not truth. Now Yayati wants Chitrlekha, the newly married wife of Pooru, to understand what a great sacrifice Pooru has made for the sake of his kingdom and tells her she should support her great husband in his crisis. He tries to justify his own act and to convince her that he accepted Pooru's youth to settle the issues threatening the state.

Chitrlekha

The final recognition of the horror of the situation comes to Yayati through Chitrlekha, Pooru's young wife, who finds reality too much to bear and kills herself. She poisons herself in order to be relieved from the miserable condition in which she has been living. When Swarnalata gives Chitrlekha the news that Pooru has accepted his father's old age, she is absolutely stunned, takes the courage to accept the situation by consoling herself to be a lucky person.

Chitrlekha adds that old age as a curse has come to him at the right time; otherwise she would have cursed her husband and her luck like a mad person. Now she can curse her foolishness. When Pooru asks for forgiveness, Chitrlekha replies. "I was a fool, blind to your greatness. I didn't realize my good fortune". (57) Pooru wants her support for the responsibility he has undertaken. She gladly extends her support.

Enforcing 'Responsibilities' and 'Duties' of a Wife

Yayati tries to console Chitrlekha by saying that she should display self-control to face the situation and advises her to accept the old Pooru. Further he tells her that her sacrifice would be remembered with gratitude and be recorded in golden words in the annals of history. He even advises her to behave in a way befitting the daughter-in-law of the Bharata family. It is really ironic that Yayati who shuns responsibility, advises her about the 'responsibilities' and 'duties' of a wife.

When she refuses, he exercises his authority as her father-in-law and as a king, and orders her to obey him. When she offers to leave the kingdom, he scolds her:

“Do you remember the vow you took not so long ago - with god as your witness, in the presence of the holy fire? That you would walk in the path marked by his foot prints; whether home or into the wilderness..... (62)

Chitrlekha adds ironically, “Or into the funeral pyre?” (62) This irritates Yayati and he rebukes Chitrlekha for wishing death for her husband. She then accuses him for her plight.

Chitrlekha, a Creation of Karnad

As a matter of fact, we must understand that Chitrlekha, a creation of Karnad, in the highest sense, stands for futility of life even though she was born as a princess. She marries Pooru because of his youth and dynamism, but Pooru accepts the decrepitude of his father without consulting her. Meanwhile, Yayati asks her to be patient and to rise above such inconsequential consideration. He also asks her to be a great woman. Karnad takes a memorable turn here, and his Chitrlekha tries to cross the threshold of patriarchy. She boldly has a proposal for Yayati, she would like Yayati to take the place of Pooru in her life, so that she can bear a child of the family.

Karnad has succeeded in portraying Chitrlekha’s character by creating her image as an ‘asking woman’. She thinks Yayati as the man who is bestowed with masculinity and authority. To fulfill her desire to have a successor to the Bharata dynasty, she offers herself to Yayati. Yayati is shocked by her immoral demand. He rebukes her and accuses her of harboring such low thoughts in her mind. However, Chitrlekha as a representative of the modern woman asserts her individuality and fights for her right to love and family-happiness. She courageously argues and directly challenges Yayati to accept her as he has taken Pooru’s youth. So “Chitrlekha seems to be in search of a man who would define her and provide her some recognition in a society ruled by males”. (Pandey 51) Finding herself in such a plight, she says to Yayati. “You have taken over your son’s youth. It follows that you should accept everything that comes attached to it”. (66)

Existential Husband and a Realistic Wife

Karnad creates Chitrlekha as a desperate figure who suffers extreme aloofness and coldness from every human being around her. Ultimately, she finds one way open to her and

she commits suicide by taking a vial of poison to end her unbearable misery. However, after taking poison, she is not willing to die. Sharmistha accuses Yayati of forcing Citralekha to end her life:

What does it matter who she was? You destroyed her life. I pleaded with you but you were drunk with your future So here is the foundation of your glorious future, your majesty. A woman dead, another gone mad, and a third in danger of her life. (67-68)

When Yayati sees the dead body of Chitrlekha, he repents and he feels very sorry. Sharmistha sarcastically calls Chitrlekha's death as "the first victory of Yayati's new life". Chitrlekha's suicide that brings Yayati to his senses and he owns up responsibility for his actions. He suggests to Sharmistha to accompany him to the forest. When Chitrlekha dies, Pooru is stunned but does not cry. It is only when he regains his youth that he repents for what he has done: "We brought you here only to die. But our senses are blighted and we shall never grasp the meaning of all that you taught us. What does all this mean, O God? What does it mean? (69)

As a genuine humanist, Karnad asks his readers/spectators, though indirectly, to think seriously over the predicament of Chitrlekha in the play. The portrayal of her character seems to be authentic from the modern point of view. By yoking an existential husband and a realistic wife together, Karnad tries to bring out the pathetic plight of Chitrlekha.

Portrayal of Man-Woman Relationship

The existential version of reality and reality of man-woman relationship is very effectively portrayed in the play. (Pandey 48) Yayati's premature old age poses the problem of existence. It is noted here that Yayati after being cursed, tries to avoid his responsibility and holds Sharmistha responsible for his decrepitude. In fact, it was his choice to indulge in worldly pleasures by marrying Sharmistha and that was responsible for his curse. So he must prepare himself to face the consequences. Along with a sense of freedom, the chooser should become conscious of his responsibility. According to Surendra Verma, 'Choosing is always painful. It involves besides a sense of freedom, anguish and responsibility that weigh heavily upon the chooser' (Kumar 49).

Yayati Complex

According to Devdutta Pattaniak (2006 article: Myth theory), in Hindu mythology there is a famous ‘Yayati Complex’, that is, parents expecting sacrifices on the part of their children to fulfill their selfish motives. He termed it as ‘reverse Oedipus Complex’. In Greek mythology, there are numerous tales depicting a son responsible for the death of his father. For example: the famous tale of Oedipus Rex. However, in Hindu mythology we have the reverse situation i.e. a father destroys his son to fulfill his ambitions. Whether it is Bishma, Rama or Pooru, they have to sacrifice for the sake of their fathers.

Swarnalata is also a creation of Karnad who suffers at the hands of her husband and gets no human sympathy as well, and thus a symbol of modern lost man. Swarnalata’s character like that of Chitrlekha, is invented and runs parallel to the disenchantment experienced by the latter. She has also lost her husband and thinks that death brings peace, ‘the deliverance from uncertainty’. However, she repents her proposition when she finds Chitrlekha, taking cue from her speech, commits suicide. Just as Swarnalata’s husband deserted her when he learned about her relationship with her teacher, Devayani too deserts Yayati after he makes love to Sharmistha. Swarnalata’s married life is Karnad’s addition to the original tale.

Theme of Responsibilities

Yayati deals with the theme of responsibilities. Yayati, the king of Hastinapur tries to neglect his responsibilities fully engrossed in sensual pleasures. He fails to understand his duties as a king and a father. He always tries to find new ways and means to quench his insatiable thirst for sensual pleasures. Similarly in contemporary society a common man is also found busy with material life and carnal pleasures. With his genuine artistic touch Karnad refashions the mythic theme to make a contemporary statement. ‘In fact, Karnad has given a twist to the story, for he places the individual in the centre as a representative of whole mankind, whose desires are never dead..... Karnad shows that each man is what he aspires to be or makes himself’. (Gupta and Sharma 34)

Almost every character except Sharmistha is irresponsible. Yayati who is cursed for his adultery transfers the burden most irresponsibly to his son. Pooru, his son who is married to Chitrlekha and owes a dharmic responsibility to ensure her happiness, equally

irresponsibly vitiates her marital bliss, by exchanging his youth with his father for the sake of preserving the latter's happiness. He is caught between the devil and the deep sea - filial loyalty and conjugal felicity, and whichever he chose, he would still be caught in the web of irresponsibility. Each and every individual, whether he is an old man in search of lost youth or a saint lost in the wilderness or whoever he may be, must have a sense of responsibility in his journey of life.

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Inequality between States: The Price of Economic Globalization

Selvi Bunce

Abstract

According to Gruber “Equitable growth was a product of good institutions” (2011, 581). The domestic institutions and policies are rooted in states’ responses to colonialism and the power structure of the world system. The key effect of domestic institutions and policy within the consequences of the globalization of the trading system is economic inequality between states. This paper analyzes the current situation wherein inequality between is clearly seen. Such inequality is the price of economic globalization.

Key words: Economic globalization, trading system, inequality between states, Asian economic growth, international institutions, domestic policies, rich getting richer.

Globalization: Wide Range of Effects on Different Countries

Post World War II economic globalization has had such a wide range of effects on different countries worldwide because of variation in domestic institutions and economic policy. According to Gruber “Equitable growth was a product of good institutions” (2011, 581). These domestic institutions and policies, in turn, are rooted in states’ responses to colonialism and the power structure of the world system. The key effect of domestic institutions and policy within the consequences of the globalization of the trading system is economic inequality between states.

Domestic Institutions and Economic Policy as the Independent Variable

The independent variable that best explains variation among states is domestic institutions and economic policy. Domestic institutions provide the environment that dictates how well a state will do in the international economy, while economic policy decides how the state will interact through trade, or lack thereof for that matter. Since “the West colonized the entire world” (Nau 2015), all the least developed countries (LDCs) and middle income countries

(MICs) are former colonies. According to Nau, “emerging from colonization by the Western world, developing nations seek independent futures and fear neocolonialism, or dependence on global markets that embody historical oppression” (2015, 389). In addition, due to the overarching fact that some states are more powerful than others because of processes throughout history, “core states have a permanent advantage in producing monopoly products and use their clout in global markets to protect patents and other privileges that produce disproportionate profit” (Nau 2015, 461). Aware of their position in relation to the powerful core states and affected by their past experiences with colonialism, countries in Asia, Latin America, and Sub Saharan Africa formed their policies that dictated how they reacted to globalization.

Asia’s Economic Growth

Asia experienced extreme economic growth from 1965 until 2010, and overcame two economic crises. For example, “From 1990 to 2010, China and India, where 40 percent of the world’s population resides, grew by 10 and 8 percent per year, respectively. No country in the world grew as fast as China, and no country with the same poverty rates and population, except China, grew as fast as India” (Nau 2015, 391).

However, China and India were not the only ones to grow, in fact, all twenty three economies in Asia grew faster than all other regions of the world (Nau 2015, 391). This means even the smaller states prospered. Between 1974 and 1989, Indonesia’s economy grew by 54 percent (Ross 2012, 635). Several studies have attributed this strong record to its wiser policies including “the more deliberate pace of its windfall spending, larger investments in its agricultural sector, and its strict policy of maintaining a balanced budget” (Ross 2012, 635). Ross states “the Malaysian government, in particular, deserves credit for building a well-diversified economy and a strong manufacturing sector” (2012, 635). Furthermore, Malaysia “has received roughly as much inward FDI as the whole of sub-Saharan Africa” (Wolf 2002, 6). Asia was able to achieve this kind of economic growth because of their overall congruent policies of reliance on “export led development to exploit foreign markets” (Nau 2015, 397). According to Nau the governments of the leading Asian countries of Japan, Hong Kong, South Korea, Taiwan, and China were successful because “they intervened domestically to create internationally

competitive industries; they did not intervene internationally to coddle inefficient domestic industries” (2015, 397).

A Niche to Attract Others

Asia recognized the potential advantages to finding a “well-established niche to attract others” (Gruber 2011, 586) and did just that. Asia recognized that they possessed a labor cost advantage. For example, “in the late 1990s, the average worker in manufacturing in China cost only \$730 per year, while in Germany the average worker cost \$35,000 per year and in the United States \$29,000 per year” (Nau 2015, 349). In addition, Wolf states that “China’s average incomes per head are only a tenth of those of the US” (2002, 3). This allowed Asian countries to flourish in the manufacturing sector that developed countries were starting to leave as they became more service and technology based in their workforces.

While this advantage allowed many Asian countries to enter the global trading system, it also exacerbated inequality between countries.

Rich Gets Richer

According to Gruber, “the rich (firms) get richer, and the countries in which they are located get richer too” (2011, 587). Milner states that East Asian states grew at an extraordinary rate of 5.6 percent in the 1980s and 6.4 percent in the 1990s. In those same time frames developed countries grew at 2.5 percent annually and 1.8 percent, respectively. This was in high contrast with the growth rates of developing countries, at 0.7 and 1.7 percent (2005, 540). The developing countries were growing much more slowly than both developed and East Asian countries and thus, “falling further behind the rich countries, increasing the gap between the two” (Milner 2005, 540). In addition, “in 1820 the richest country had three times the income that the poorest did; in the early 1990’s this number was thirty” (Milner 2005, 540). This was due to the pairing of developing countries diminished growth under their domestic policies with the rapid growth of rich countries using their power advantage in the world trading systems.

Export-Oriented Development Strategies

Asian economic policy “pursued export-oriented development strategies that exploited economic competition in open international markets” (Nau 2015, 391). While Asia’s domestic policies remained geared toward export-led development, Latin American countries focused on import substitution policies. According to Nau, “these policies called for developing local industries to substitute for imports” (2015, 406).

Latin America

Latin American policies have been focused on centralized economic policies since before World War II as a reaction to decolonization, and the interference of the United States in the years following (Nau 2015, 405). Since Latin America was colonized in the 1500s, the majority of the countries were independent by the mid-1800s. This early decolonization led to unstable governments and dictatorial rule. For example, from 1900-1975 “only Colombia and Costa Rica had fewer than ten years of nondemocratic rule.... And all of the Central American countries except Honduras, clocked four decades or more [of dictatorial rule]” (Nau 2015, 405). These power focused governments practiced the policy of “financial repression” (Nau 2015, 407). State entities controlled and developed natural resources and set food prices low to feed the urban population (Nau 2015, 407).

The highly controlled policies of Latin America resulted in “no independent marketplace of any significance” (Nau 2015, 406). This is clearly observed in the Latin American countries’ growth rates. Between 1950 and 1973 Latin American countries grew by 2.5 percent per year in real GDP per capita. This was less than half the growth rate in South Korea and Taiwan and one-third the growth rate later in China and Thailand (Nau 2015, 402). Asia displayed greater growth because “Asian governments took their development signals from international markets and intervened in domestic markets to achieve international competitiveness” (Nau 2015, 391). Asia was able to achieve economic growth because of their disciplined bureaucracy and stable governance, which Latin America was far from possessing.

Role of International Institutions in Relation to Domestic Policies

International Institutions like the GATT/WTO have the potential to be helpful, but only if a country’s domestic policies are set up to allow for growth. For example, while South Korea

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(with a domestic policy geared toward export-led development) which was formerly considered a LDC, now has a per capita income of \$30,000 (greater than 50 percent the United States) and is a member of the OECD, acts as a developed country, Mexico, Brazil, and Chile have per capita incomes that stand at 25 percent that of the United States (Nau 2015, 405). All of the aforementioned countries had joined the GATT/WTO before 1990, and Brazil, Chile, and South Korea had all joined by 1970. Countries like Mexico, Brazil, and Chile should have seen greater growth had these international institutions been effective. South Korea saw growth because its domestic institutions allowed it to profit from the international institutions, where the others' domestic policies were not prepared to allow them to do so.

Asia, Latin America and Sub-Saharan Regions

Not only is this variation in economic performance seen between Asian and Latin American states, but it is also apparent in Sub Saharan Africa. Western intervention is a fact of life in sub-Saharan Africa, much more so than in Asia, and even South America (Nau 2015, 413). The key difference between Sub Saharan Africa and Asia is that Asia meets the “pre-requisites” for growth as laid out by Wolf. Wolf states that in order to foster economic growth the domestic institutions must be able to support “a stable state; security of the person and of property; widespread literacy and numeracy; basic health; adequate infrastructure; the ability to develop businesses without suffocation by red tape or corruption; broad acceptance of market forces; macro-economic stability, and a financial system capable of transferring savings to effective uses” (2002, 6).

Lack of Basic Prerequisites

The majority of sub-Saharan Africa lacks these basic pre-requisites. For example, “sixteen of the twenty countries with the greatest regulatory obstacles are found in sub-Saharan Africa” (Nau 2015, 420). In addition, before 1990, only five sub-Saharan countries had ever held free elections with competing parties. The norm was one party rule under a strongman. (Nau 2015, 416). The same five countries that score high on political stability are also the only ones in sub-Saharan Africa to achieve a real per capita growth rate above two percent per year (Nau 2015, 419). Similar to Latin America, microeconomic policies in Africa constrain growth (Nau

2015, 420). This similarity is not surprising since both regions see a pattern of dictatorial, or near dictatorial rule, as reactions to their colonization history.

According to Nau, “starting a company costs more than five times as much in sub-Saharan Africa as it does in South Asia and thirty times as much as in industrialized countries” (Nau 2015, 420). This directly suffocates the local economy and exasperates the inequality between steadily growing and already ahead developed countries, and rapidly growing Middle Income Countries. Sub-Saharan countries’ share of world trade also dropped by two thirds- from 2.1 percent in 1975 to 0.7 percent in 1995 (Nau 2015, 420). Compared with the United States’ share of 10 percent (Milner 2005), the inequality is clear.

Importance of Domestic Policy

Even the International Monetary Fund agrees that domestic policy plays a major role, as its principle task is to “encourage sound domestic economic policies” (Nau 2015, 270). Driven by the hierarchy of power in today’s world, states choose their domestic economic policies which in turn determine how they react to globalization. This, however, does not provide an easy solution to the obvious inequality that plagues our international system. Globalization has no doubt escalated the levels of economic inequality between countries, but growth without inequality is near impossible and not realistic. Wolf states that “Economic growth is, almost inevitably, uneven. The result is growing inequality. To regret that is to regret the growth itself” (2002, 7). The world is nowhere near perfect, but lack of growth will not bring it any closer. In order to assuage the issue of inequality each country must look within itself in order to choose domestic policies that will best benefit the welfare of its citizens. Inequality between countries is a price worth paying for overall growth and development of the global community.

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Development of Vocabulary List in Typically Developing Nepali Speaking Children Aged 1-5 Years

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Abstract

Language is a complex and dynamic system of conventional symbols that is used in various modes for thought and communication (ASHA, 1982). Language acquisition is a phenomenon which emerges in the early childhood and is developed in nature. For language development, it is believed that symbolic functioning is rooted in imitation. Vocabulary occupies a central place in the language and it has its own characteristics in terms of meaning and grammatical function. Vocabulary refers to the set of words that a child comprehends and uses. Vocabulary helps to increase the strength of language competence and it plays roles in development of language, cognition and academic achievement.

Need: Nepali language is spoken in Nepal and many other nations in the world. There is no data base in Nepali language for processing communication disability in people who speak Nepali language. This paper takes the first step to establish a data base on vocabulary development of Nepali speaking typically developing children.

Aim: The present study aims to document the vocabulary development in Nepali speaking typically developing children in age range of 1-5 years.

Participants: Parents of 78 children in the age range of 1-5 years old were taken for the study. Children were divided into four groups of one year interval each, i.e., 22 children in 1-2 years group, 20 children in 2.1-3 years group, 18 children in 3.1-4 groups and 18 children in 4.1-5 years group. All the children are native speakers of Nepali. The children taken had no history

of neurological disorders, speech and language disorders, ontological disorders, psychological and ophthalmic problems.

Materials: A word list in Nepali was coined with the help of Nepali dictionaries, Nepali textbooks, Nepali grammar books, manual on developing communication skills of mentally retarded persons (Subba Rao, 1992) and other available resources.. The word list consists of 444 words in 7 major categories which consist of nouns, pronouns, noun modifiers, verb modifiers, action words, conjunctions and others. The nouns were again divided into food items, clothes, furniture, kitchen items, fruits, body parts, animals, vegetables, insects, flower, vehicles, family members, school items, and birds. The word list comprised of comprehensive and expressive vocabulary for all the age groups. Three experienced professional Nepali lecturers and three experienced Nepali speech language pathologists analyzed and validated the list before starting the research programme.

Method: The aim of the study was explained to all the parents and they were instructed to tick each word from the list which their children can understand and produce consistently. The word list was given to each parent and asked to return after 2 days. The word list was analyzed based on the frequency of response obtained from the children through parental reports. Percentage of each category for comprehension and expression was calculated and it was compared among the group and across the groups. Statistical evaluation showed the frequencies of each word in a category for all the groups and across the groups. The percentage of words comprehended and expressed across the categories within a group and across the groups was calculated.

Results: The obtained results show that the percentage of comprehension and expression in different categories increased as the children's age increased. The results are scattered across the group and this clearly shows that vocabulary development is not attained at the age of 5 years. The present study is in accordance with Meghana and Kumaraswamy (2014). The results are also similar to the result obtained in that study.

Keywords: Nepali, Vocabulary, comprehension, expression.

Introduction

Language is an essential aspect of human social interaction and transmission of information. It's a complex and dynamic system of conventional symbols that is used in various modes of thought and communication. Contemporary views of human language hold that: language evolves within specific historical, social and cultural context; language is rule-governed behavior, described by at least five parameters such as phonologic, morphologic, syntactic, semantic and pragmatic; language learning and use are determined by interaction of biological, cognitive, psychological, environmental factors. Effective use of language for communication requires a broad understanding of human interaction including such associated factors as nonverbal cues, motivation and socio-cultural roles (American Speech and Hearing Association, 1983).

Language acquisition is a phenomenon which emerges in the early childhood and is developed in nature (Rice, 2004). For language development, it is believed that symbolic functioning is rooted in imitation. (Bates, Benigni, Bretherton, Camaioni, & Vianolterra, 1979; Piaget, 1952; Sinclair-Dezwart, 1973). Children acquire language processes biologically. (Sokolov & Snow 1994; Karmiloff-Smith, 1995; Hirsh-Pasek & Golinkoff, 1997).

Vocabulary refers to the set of words that a child comprehends and uses (Susie, 2008). Vocabulary occupies a central place in the language and it has its own characteristics in terms of meaning and grammatical function, (Mallikarjun, 2002). Children produce first word at around 12 months of age. The early word meaning consists of labels for familiar entities, action, and properties. Nelson (1973) found out that the majority of English speaking children's first words are nouns (mummy and ball; 8 percent), followed by action words (go and up; 13 percent), modifiers (hot and mine; 9 percent), personal-social words (bye-bye and no; 8 percent) and function words (what; 4 percent). At 24 months of age, child acquires 200- to 300- word vocabulary and approximately 2,000 words by 5 years of age.

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A study based on diaries kept by mothers of all children's utterances (Nelson,1973) and on asking mothers to check words on a list to indicate which they think their child produces (Fenson, 1993) shows the following vocabulary development across several ages.

Vocabulary	Nelson (1973)	Fenson (1993)
	18 children	1,789 children
10 words	15 months	13 months
50 words	20 months	17 months
At 24 months	186 words	310 words

Table1: Studies on Vocabulary Development by Nelson (1973) & Fenson (1993).

From the above review it is clear that studies on vocabulary development has been carried out in western (Papaeliou, 2011 & Samilo, Goodman, Bates & Sweet, 2000) and Indian languages (Koeing, 1993 and Vakil, 1995). Vocabulary helps to increase the strength of language competence and it plays roles in development of language, cognition and academic achievement. Nepali language is spoken around the world. In this context there is no data base in Nepali language for processing communication disability of persons who speak Nepali language. In this regard as a first step towards establishing a data base on vocabulary development of Nepali speaking typically developing children has been taken up in this study.

Review of Literature

Active learning begins in early children's development. For example, by 1 to 4 months, infants are able to detect intonational changes in speech patterns (Jusczyk, 1992), and they can recognize the connection between mouth movements and the sounds connected with these movements by 18 to 20 months (Kuhl & Meltzoff, 1997). Caretaker input, social interaction, play, and cognitive development all play a role in language development. Communication is the process of intentional exchange of messages between the speaker and the listener (Subba Rao, 1995). Communication is the primary function of language (Muma, 1978). Both speech and

language are parts of it. Language is a set of arbitrary symbols common to a group of people which is systematically used for communicating needs, thoughts and feelings (Subba Rao, 1995).

Stages of Language Development

Children's acquisition of syntactic structures is a function of the average number of morphemes per utterance that they produce (Brown, 1975). This measure is called mean length of utterance (MLU). The following table shows certain MLU stages (Brown, 1975)

Linguistic stage	MLU	Approximate chronological age(months)	Characteristics
1 st	1.0-2.0	12-26	Use of semantic rules
2 nd	2.0-2.5	27-30	Morphological development
3 rd	2.5-3.0	31-34	Development of a variety of sentence types: negative, imperative, interrogative
4 th	3.0-3.75	35-40	Emergence of complex constructions: coordination, complementation, relativization.
5 th	3.75-4.5	41-46	
6 th	4.5+	47+	

Table 2: Brown's Stages (1975)

Importance of vocabulary development in language growth;

- Vocabulary knowledge enables language use and language use enables the increase of vocabulary knowledge (Nation, 1993).

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- As the language usage grows, vocabulary items increase with increase in exposure to vocabulary. (Mallikarjun, 2002).
- Acquisition of vocabulary is key in the development of language, cognition, and academic achievement (Lamer, 2011).
- The development of vocabulary is crucial in learning other skills. (Graves, 2011).
- Level of vocabulary has been associated with improved reading comprehension skills as well as improved oral ability and later academic success (Wise, Sevcik, Morris, Lovett, & Wolf, 2007; Walker, Greenwood, Hart, & Carta, 1994).

Communication is more effective when we use language. Development of vocabulary is important for formulating a language. Vocabulary of an individual shows the language competence of that individual. Structures of language are arranged in such a way that it differs from one language to the other. Papaeliou (2011) investigated vocabulary size and vocabulary composition in Greek children aged 1:6 to 2:11 using adaptation of Rescorla's Language Development Survey (IDS; Rescorla, 1989) and 273 children participated from monolingual Greek speaking families. They compared IDS data with US IDS data obtained from the instrument's normative sample (Achenbach and Rescorla, 2000) and found that Greek late talker showed similar patterns of vocabulary composition to those observed in typically developing Greek children. Samilo, Goodman, Bates and Sweet (2000) examined the validity of parental report of language production by concurrently examining vocabulary development using a parental report instrument (i.e., the MacArthur Communicative Development inventories CDIs) and a laboratory measure (i.e., an elicited production task) for children 12 to 30 months of age, a period of dramatic language growth and found that a parental report may provide the earliest indicators of vocabulary development.

Koeing (1993) as cited by Mallikarjun (2002), made an attempt to collecting 4000 important words in Hindi. He collected nearly one million running words from 153 sources. Shankar (1971) prepared a vocabulary list for the sixth graders. Kuppaswamy (1947), as stated by Mallikarjun (2002), prepared Kannada "poda patti" in order to find the most frequent words for neo-literates. This source gave nearly 21 lakhs running words. Chandrashekaraiya (1996)

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investigated the basic vocabulary in Kannada for 1st to 7th graders. Tamhane (1965) as stated by Mallikrajun (2002) found out the recognition and reproduction vocabulary of primary school children. Vakil (1995) and Lakdawala (1966) as cited by Mallikrajun (2002) found out the reproduction and recognition vocabulary of 11 plus, 12 plus, and 13 plus aged Gujarati children. Arunjate and Srinivasachari (1968) as cited by Mallikrajun (2002) studied functional vocabulary of Tamil children of age group 4-7 years to develop the reading writing abilities in children.

Nepali Language

Nepali is an Indo-Aryan language. Most notably Nepali language shows Sanskrit as well as Pahari language and Magahi language influence. Owing to Nepal's geographical area, it has also been influenced by Tibeto-Burman Languages. Historically the language was first called the *khas* language, then *Gorkhali* or *Gurkhali* (language of Gorkha Kingdom) before the term *Nepali* was coined. Nepali developed a significant literature within a short period of hundred years in the 19th century. The Nepali language has been the national language of Nepal since 1958 and it is considered to be a mother tongue of many in Nepal. But the number of speakers has fallen from a high of 58.4% (in a population of 15 million) in 1981 to 48.6% (in a population of 23 million) in 2001. In national census 2011, 44.6 percent of the population of Nepal speaks Nepali as a first language. The *Ethnologue* website counts more than 17 million (2007) and 42 million (2012) speakers of Nepali worldwide, 17 million within Nepal (2001 census). Nepali is traditionally spoken in the hill region of Nepal, especially in the western part of the country. Nepali is the official language used in government.

The sound system of Nepali language shares many characteristics with other Indo-Aryan languages. Basic vocabulary of Nepali originated from Sanskrit. Spoken Nepali has many borrowed words from neighboring Tibeto-Burman languages.

A study on vocabulary development of typically developing Nepali speaking children (1-5 years) has not been done yet. So this study is useful to find out the acquisition of vocabulary development which is done through parental report.

Aim

The present study aims to document the vocabulary development in Nepali speaking typically developing children in the age range of 1-5 years.

Methodology

Participants

Parents of 78 children in the age range of 1-5 years old were taken for the study. Children were divided into four groups of one year interval each, i.e., 22 children in 1-2 years group, 20 children in 2.1-3 years group, 18 children in 3.1-4 groups and 18 children in 4.1-5 years group. All the children were native speakers of Nepali. Children taken for study had no history of neurological disorders, speech and language disorders, otological disorders, psychological, and ophthalmic problems; they belonged to the same socio-economic background and were school going children who had fair academic performance. Parents who participated in this study were all mothers and educated.

Material

A word list in Nepali was developed with the help of Nepali dictionaries, Nepali text books, Nepali grammar books, manual on developing communication skills of mentally retarded persons (Subba Rao, 1992) and other available resources. It was assumed that the checklist of word developed would be known to 1-5 years old child. The word list consists of 444 words in 7 major categories, namely, nouns, pronouns, noun modifiers, verb modifiers, action words, conjunctions and others. The nouns were again divided into food items, clothes, furniture, kitchen items, fruits, body parts, animals, vegetables, insects, flower, vehicles, family members, school items, birds. The word list comprised of comprehensive and expressive vocabulary for all the age groups. Three experienced professional Nepali lecturers and three experienced Nepali speech language pathologists analyzed and validated the list before starting the research programmed.

Procedure

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All the participating parents were given an explanation about the aim of the study and they were instructed to tick each word from the list which their children can understand and express consistently. The word list was given to each parent and they were asked to return after 2 days. In addition, each parent was instructed to write additional words which are not in the given list but their child can understand and produces.

Analysis

The collected data was divided into different categories which included noun, pronoun, verb modifier, noun modifier, action words, conjunction and others. It was given to the statistical evaluation where frequencies of each word in a category for all the groups and across the groups were found and percentages of words comprehended and expressed across the categories within a group and across the groups were calculated.

Results

The study attempted to establish a vocabulary list in Nepali for 1-5 years typically developing children by obtaining the parental data. Seventy-eight typically developing Nepali speaking children were randomly selected from the same socio-economic background. Parents who participated in the study were well motivated and very cooperating. All the children were divided into four age groups with 13 boys and 9 girls in 1-2 years group, 8 boys and 12 girls in 2-3 years group, 9 boys and 9 girls in 3-4 years group and 10 boys and 8 girls in 4-5 years group. The word list was analyzed based on the frequency of response obtained from the children through parental reports. Percentage of each category for comprehension and expression was calculated and it was compared among the group and across the groups.

The graphical representation of comprehension and expression for the various categories are as follows:

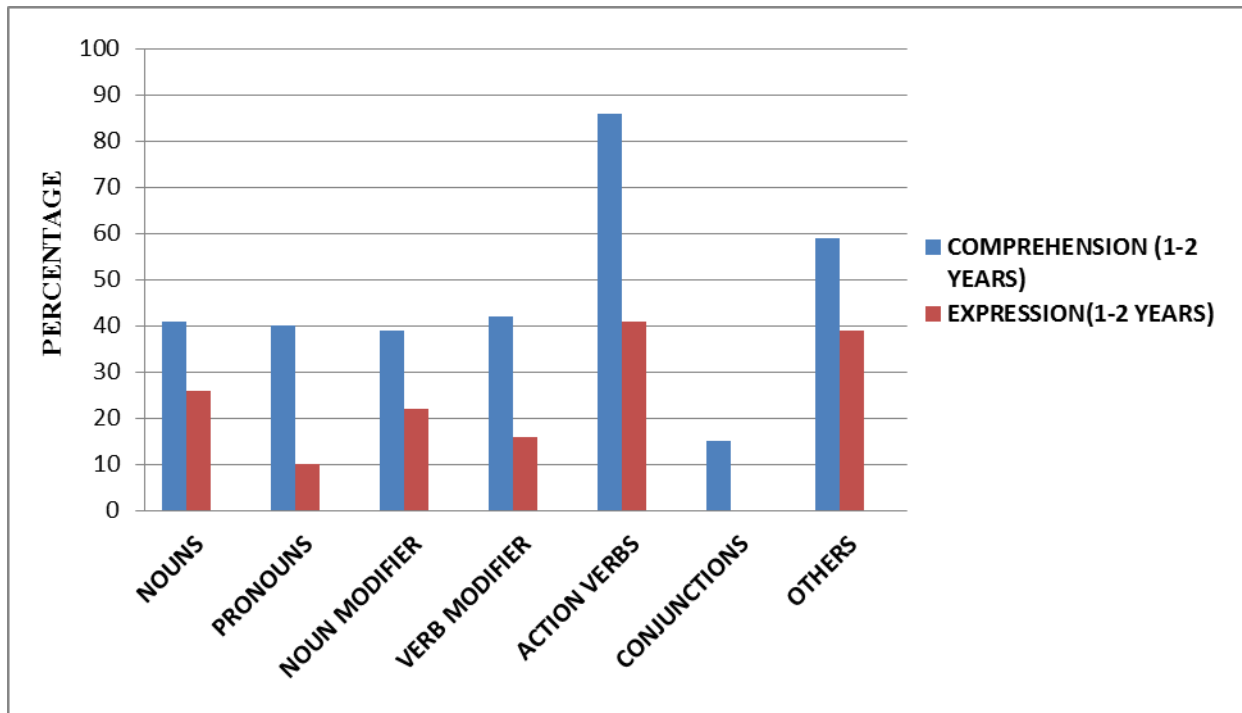


Fig 1: Showing comprehension and expression of 1-2 years old typically developing Nepali speaking children across the general categories.

Maximum percentage of comprehension was obtained for action words (86%) followed by others (59%), verb modifiers (42%), nouns (41%), pronouns (40%), and noun modifier (39%). The list was obtained for conjunctions (15%).

Percentage of expression was high for action words (41%) followed by others (39%), nouns (26%), noun modifier (22%), verb modifier (16%), pronouns (10%). There was no expression for conjunctions (0%).

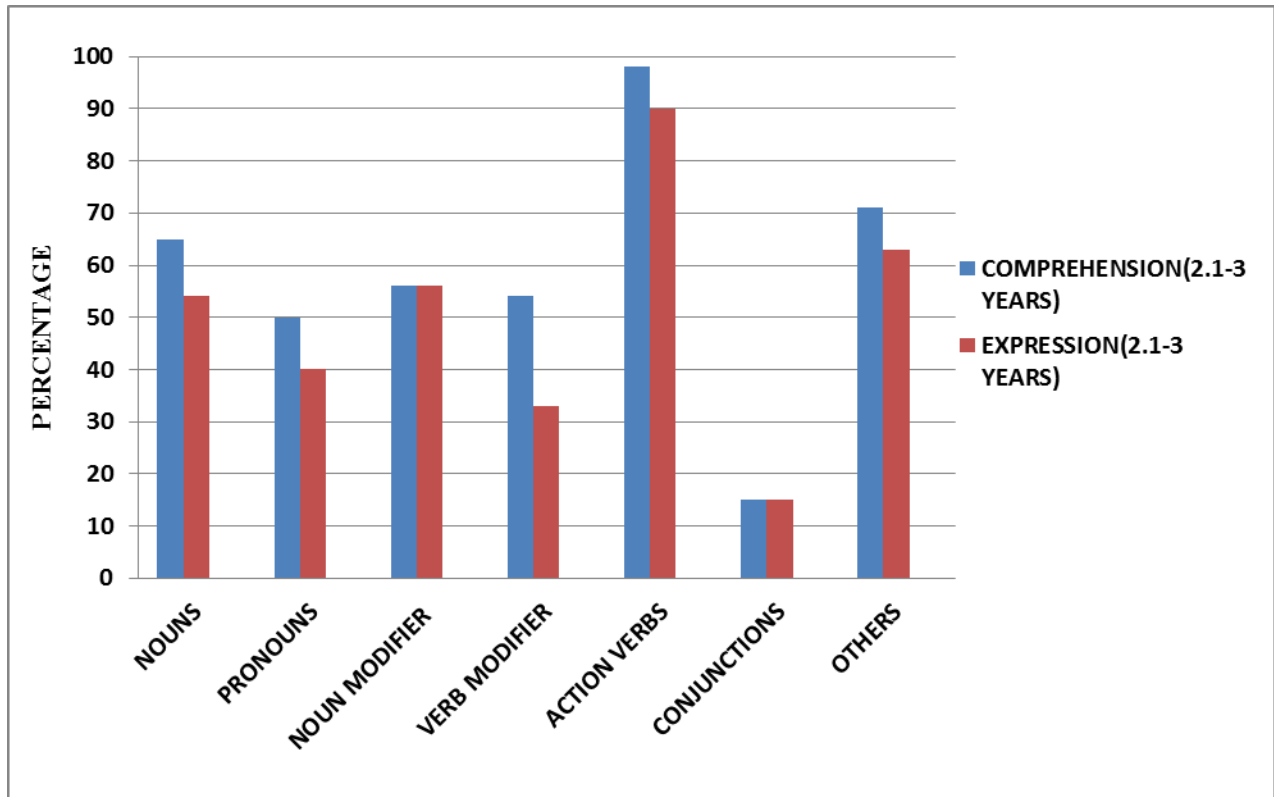


Fig 2: Showing comprehension and expression of 2.1-3 years old typically-developing Nepali speaking children across the general categories.

As for the comprehension and expression of 2.1-3 years old children across the categories for children with 2.1-3 years, percentage comprehension was high for action words (98%), followed by others (71%), nouns (65%), noun modifier (56%), verb modifier (54%), pronouns (50%). The least percentage was obtained for conjunctions (15%).

Percentage expression was high for action verbs (90%), followed by others (63%), noun modifier (56%), noun (54%), pronouns (40%), verb modifier (33%). The least percentage was obtained for conjunctions (15%).

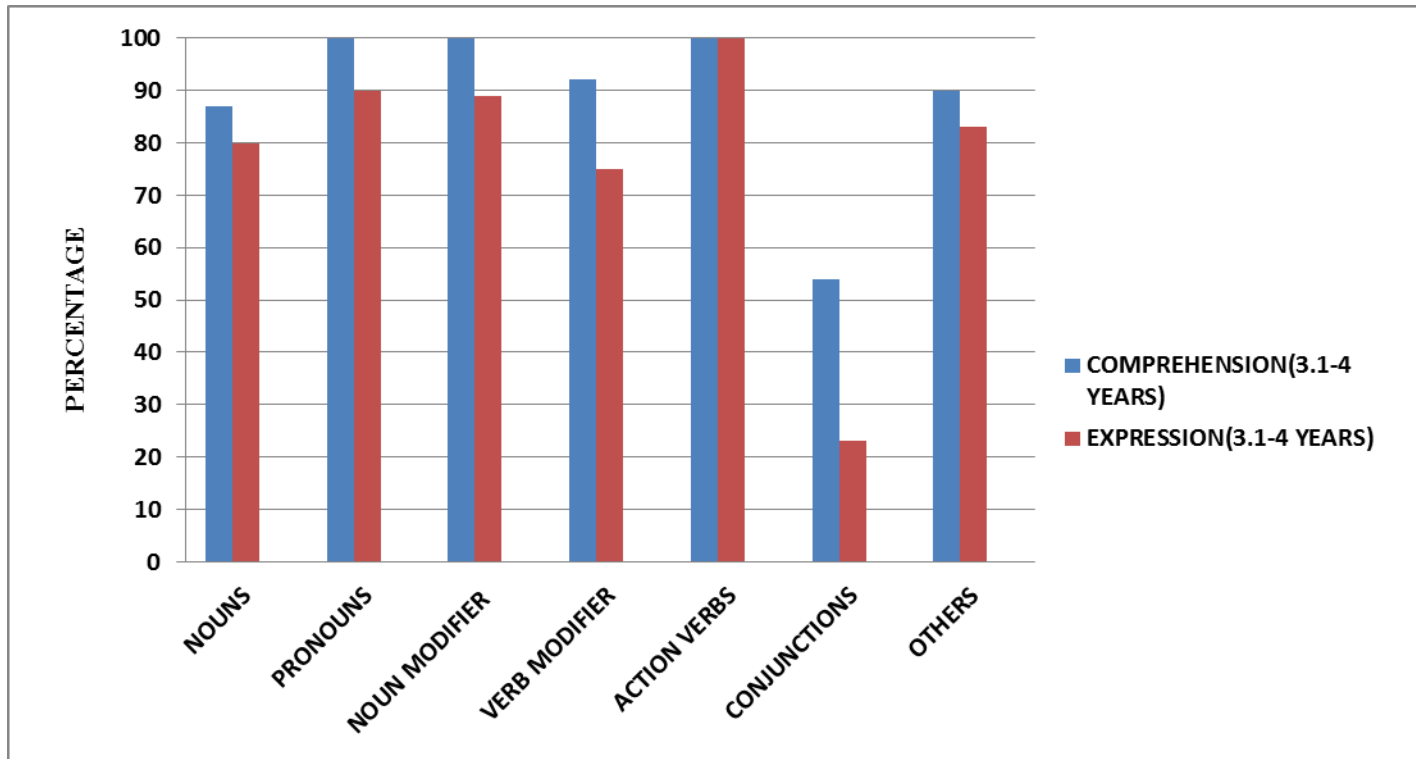


Fig 3: Showing comprehension and expression of 3.1-4 years old typically-developing Nepali speaking children across the general categories.

High percentage of comprehension was obtained for pronouns, noun modifier, action words (100%) followed by verb modifier (92%), others (90%), and nouns (87%). The least was obtained for conjunctions (54%).

Percentage of expression was high for action words (100%) followed by pronouns (90%), noun modifier (89%), others (83%), nouns (80%), and verb modifier (75%). The least was obtained for conjunctions (23%).

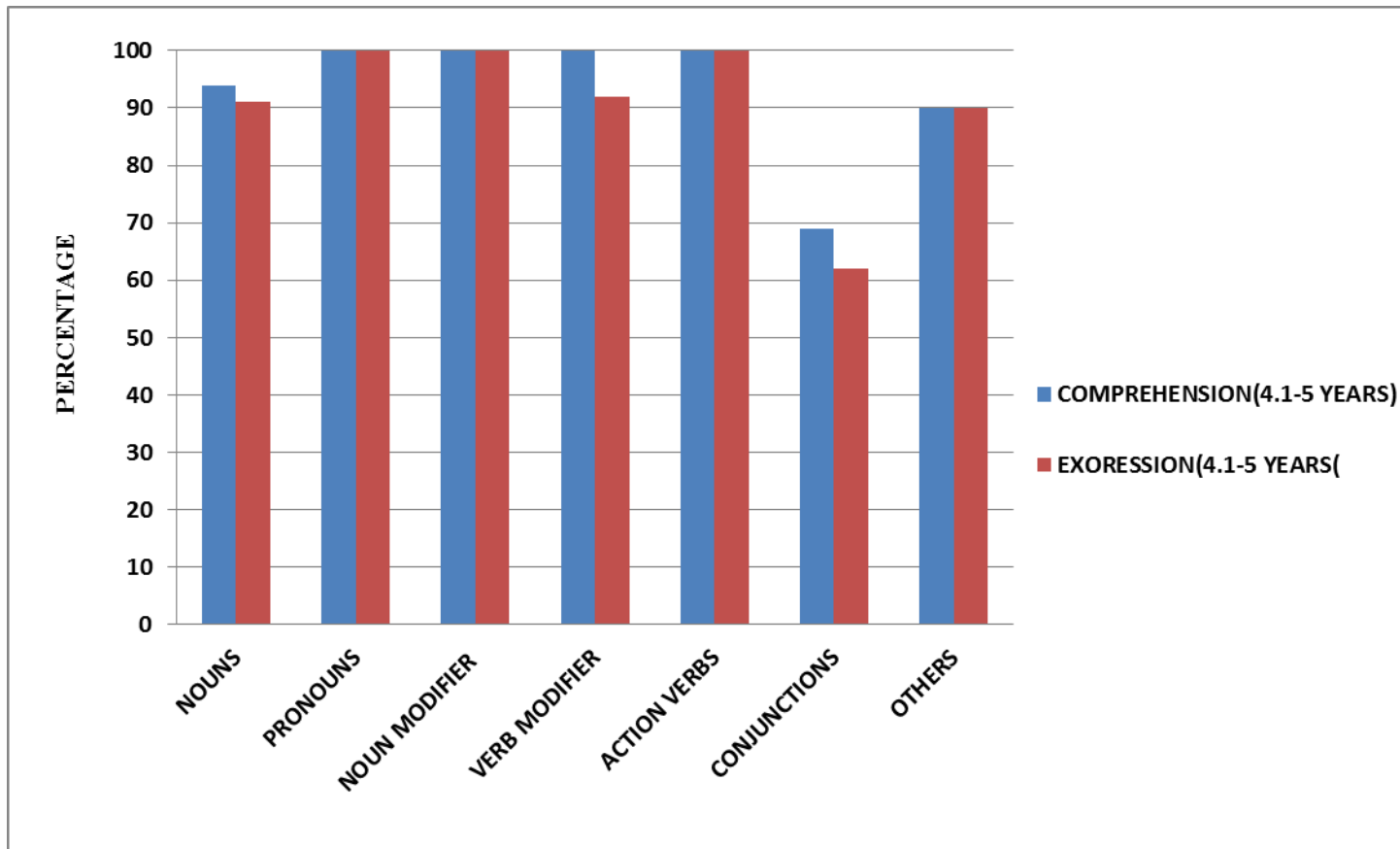


Fig4: Showing comprehension and expression of 3.1-4 years old typically-developing Nepali speaking children across the general categories.

Maximum percentage of comprehension was obtained for pronouns (100%), noun modifier (100%), verb modifier (100%) and action verbs (100%) followed by nouns (94%), and others (91%). The least was obtained for conjunctions (69%).

Percentage of expression was high for pronouns (100%), noun modifier (100%) and action verbs (100%) followed by verb modifier (92%), nouns (91%), and others (90%). The least was obtained for conjunctions (62%).

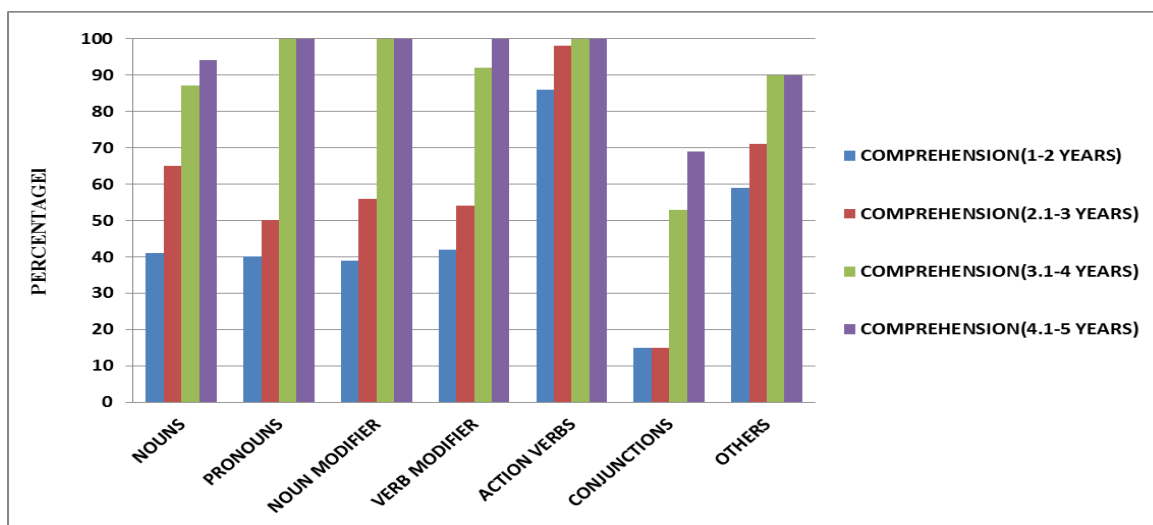


Fig 5: Showing the comprehension of 1-2, 2-3, 3-4 and 4-5 years old typically-developing Nepali speaking children across lexical categories.

Percentage of comprehension for 1-2 year old children across categories was obtained maximum for action verbs (86%), followed by others (59%), verb modifier (42%), nouns (41%), pronouns (40%), noun modifier (39%). The least was obtained for conjunctions (15%).

Percentage of comprehension for 2.1-3 years old children across lexical categories was obtained maximum for action verbs (98%) followed by others (71%), nouns (65%), noun modifier (56%), verb modifier (54%), pronoun (50%). The least was obtained for conjunction (15%).

Percentage of comprehension for 3.1-4 years old children across lexical categories was obtained maximum for action verbs (100%), pronouns (100%) and noun modifier (100%) followed by verb modifier (92%), others (90%), nouns (87%). The least was obtained for conjunctions (53%).

Percentage of comprehension for 4.1-5 years old children across lexical categories was obtained maximum for verb modifier (100%), action verbs (100%), noun modifier (100%) &

pronouns (100%), followed by nouns (94%), others (90%). The least was obtained for conjunction (69%).

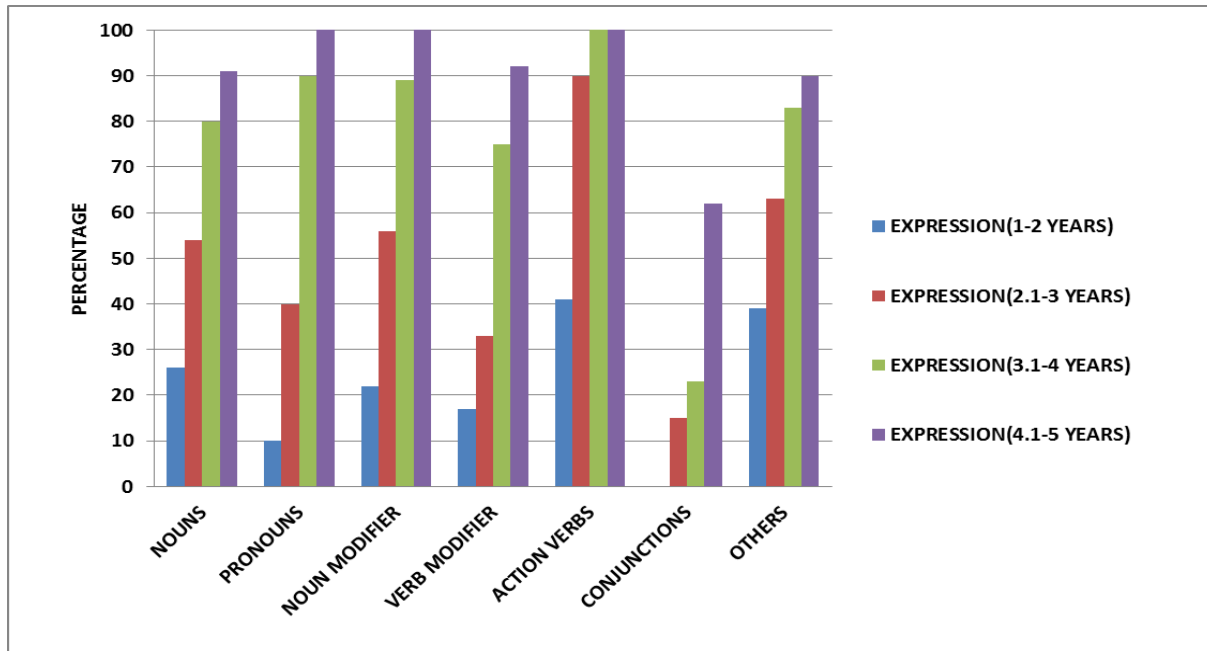


Fig 6: Showing the expression of 1-2, 2-3, 3-4 and 4-5 years old typically-developing Nepali speaking children across lexical categories.

Percentage of expression was high for action verbs (41%) followed by others(39%), nouns (26%), noun modifier (22%), verb modifier (17%), pronouns (10%). There was no expression for conjunctions (0%) in the age group of 1-2 years old children across the categories.

Percentage of expression for 2.1-3 years old children across lexical categories was obtained high for action verbs (90%) followed by others (63%), noun modifier (56%), nouns (54%), pronoun (40%), and verb modifier (33%). The least was obtained for conjunctions (15%).

Percentage of expression for 3.1-4 years old children across lexical categories was obtained maximum for action verbs (100%), followed by pronouns (90%), noun modifier (89%), others (83%), nouns(80%), verb modifier (75%). The least was obtained for conjunction (23%).

Percentage of expression for 4.1-5 years old children across lexical categories were obtained maximum for action verbs (100%), noun modifier (100%) and pronoun (100%) followed by verb modifier (92%), nouns (91%), and others (90%). The least was obtained for conjunction (62%).

Discussion

The above results are scattered across the group. Results obtained show that there is a vocabulary spurt in comprehension and expression as the children's chronological age increases. Comprehension of lexical items in all the categories develops in a more linear fashion within a group and across the group compared with expression for the same. As for the rate in vocabulary growth in noun categories across the age groups, percentage comprehension was lower for children with 1-2 years old (41%) preceded by 2-3 years old (65%), 3-4 years (87%), and 4-5 years (34%) old children. Percentage of expression for children 1-2 years (26%) preceded by 2-3 years (54%), 3-4 years (80%), and 4-5 years (91%) old children. As for the rate in vocabulary growth in pronouns category across the age groups, percentage comprehension was lower for children with 1-2 years old (40%) preceded by 2-3 years old (50%), 3-4 years (100%), and 4-5 years (100%) old children. Percentage of expression for children 1-2 years (10%) preceded by 2-3 years (40%), 3-4 years (90%), and 4-5 years (100%) old children. For vocabulary growth in noun modifier category across the age groups, percentage comprehension was lower for children with 1-2 years old (39%) preceded by 2-3 years old (56%), 3-4 years (100%), and 4-5 years (100%) old children. Percentage of expression for children 1-2 years (22%), preceded by 2-3 years (56%), 3-4 years (89%), and 4-5 years (100%) old children. For vocabulary growth in verb modifier categories across the age groups, percentage comprehension was lower for children with 1-2 years old (42%) preceded by 2-3 years old (59%), 3-4 years (92%), and 4-5 years (100%) old children. For percentage of expression, for children 1-2 years (16%) preceded by 2-3 years (33%), 3-4 years (75%), and 4-5 years (92%) old children.

Similarly, for vocabulary growth in action words category across the age groups, percentage comprehension was lower for children with 1-2 years old (86%) preceded by 2-3 years old (98%), 3-4 years (100%), and 4-5 years (100%) old children. Percentage of expression for children was for 1-2 years (41%) preceded by 2-3 years (90%), 3-4 years (100%), and 4-5 years (100%) old children. As for vocabulary growth in other categories across the age groups, percentage comprehension was lower for children with 1-2 years old (59%) preceded by 2-3 years old (71%), 3-4 years (90%), and 4-5 years (90%) old children. Percentage of expression for children 1-2 years was (39%) preceded by 2-3 years (63%), 3-4 years (83%), and 4-5 years (90%) old children. As for vocabulary growth in conjunction category across the age groups, percentage comprehension was lower for children with 1-2 years old (15%) preceded by 2-3 years old (15%), 3-4 years (54%), and 4-5 years (69%) old children. Percentage of expression for children 1-2 years was (0%) preceded by 2-3 years (15%), 3-4 years (15%), and 4-5 years (62%) old children. The result shows that there is spurt in growth in vocabulary when children start their schooling and they have shown 100% comprehension and expression in a few categories. This may be due to pattern of language acquisition, parental influences, stimulation of the environment and the current trend. The present study is in accordance with Meghana and Kumaraswamy (2014), wherein the results are similar to those of the present study.

Summary

Language is a complex and dynamic system of conventional symbols that is used in various modes for thought and communication. Vocabulary is the set of words which a child can understand and express in his or her daily life for the purpose of communication. Parents are main source of information to know about their children's development. When parents are sensitive and accurate observers the collected data should use for the scientific study of language development.. Parental report and the laboratory task yield similar means and variances, with high correlations in patterns of growth, parental report consistently yields an earlier estimate of development (Jennifer, 2000). The purpose of this present study is to document the vocabulary list in typically developing Nepali speaking children aged 1-5 years through parental report. The parents of 78 children were included in this study. Children who had normal speech and

language development, no otological symptoms, fail in academic performance no neurological symptoms were selected for the study.

The word list was divided into comprehension and expression categories and it was given to the parents and asked to mark the tick which their children can comprehend and expressed. The collected data was given to the statistical evaluation where frequencies of each word in a category for all the groups and across the groups were found and percentage of words comprehended and expressed across the categories within a group and across the groups was calculated. The results show that as there is increase in age, there is growth in development of vocabulary in various categories. The present study is in agreement with Meghana and Kumaraswamy (2014), the results of which are similar to those of the present study.

Limitation

- The study is carried out in 78 children only.
- Male and female categorization is not studied.
- The data was collected only from Nepali children.
- Data was collected exclusively from Kathmandu, Nepal.

Further Suggestions

- More number of children can be included in this study.
- Male and female categorization can be studied.
- Sister languages of Nepali like Newari, Bhojpuri, Marathi, etc., can be included in the study.

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Appendix

The word list which was given to all the parents:

VOCABULARY LIST:

NAME:

1. NOUN:

AGE/SEX:

A.FOOD	COMPRESION	EXPRESSION	B.CLOTHING	COMPREHENSION	EXPRESSION	C.FURNITURE	COMPREHENSION	EXPRESSION
Rice			Shirt			Chair		
Daal			Pant			Table		
Curry			Vest			Bed		
Pickle			Shoes			Sofa		
Roti			Frock			Dressing table		
Sugar			Blouse			Mat		
Tea			Shocks			Stool		
Milk			Handkerchief			Bench		
Water			Sari			Desk		
Flour			Belt			Moda		
Curd			Lungi			Cupboard		
Biscuit			Underwear			Tv stand		
Chocolate			Cap			Dressing mirror		
Ice cream			Cholo			Dining table		
Ghee			Kurti			Rack		
Coffee			Gridle			Pirka		
Oil			Nightdress					
Egg			Suruwal					
Spinach			T-shirt					
Chana								
Bread								
Others.....			Others.....			Others.....		

D.KITCHEN ITEMS	COMPREHENSION	EXPRESSION	E.ANIMALS	COMPREHENSION	EXPRESSION	F.FRUITS	COMPREHENSION	EXPRESSION
Spoon			Cat			Apple		
Plate			Dog			Banana		
Knife			Rat			Grapes		
Bottle			Cow			Guava		
Cup			Pig			Orange		
Saucer			Tiger			Mango		
Glass			Horse			Pine apple		
Stove			Donkey			Watermelon		
Gas			Lizard			Jack fruit		
Jar			Ox			Pomegranate		
Matchbox			Buffalo			Lime		
Lighter			Sheep			Strawberry		
Broom			Monkey			Litchi		
Dustbin			Lion			Apricot		
Chop board			Elephant			Kafal		
Spatula			Rabbit			Almond		
Ladle			Fox			Cashew		
Gagri			Wolf			Papaya		
Tumber			Giraffe			Grapefruit		
Utensil spoon			Squirrel			Beal		
Peel			Bear			Plum		
Table pan			Deer			Pear		
Masala box			Fish					
Oven			Snake					

Sieve			Leopard					
Kerosene			Kangaroo					
Rice cooker								
Pan								
Belan								
Fire								
Fridge								
Grinder								
Bowl								
Lid								
Mixer								
Filter								
Fork								
Others...			Others....			Others....		

G. VEGETABLES	COMPRE- HENSION	EXPRE- SSION	H.INSECTS	COMPRE- HENSION	EXPRE- SSION	I. VEHICLES	COMPRE- HENSION	EXPRE- SSION
Onion			Cockroach			Car		
Potato			Ant			Bus		
Tomato			Mosquito			Scooter		
Bringer			Butterfly			Motorcycle		
Beans			Bedbug			Tempo		
Ladies finger			Spider			Rickshaw		
Chilly			Earthworm			Aero plane		
Cabbage			Grasshopper			Tractor		
Cauliflower			Caterpillar			Helicopter		
Cucumber			Millipedes			Bicycle		
Carrot			Honeybee			Rocket		

Garlic			Leech			Microbus		
Lemon			Louse			Train		
Coriander			Silkworm			Geep		
Spinach						Ship		
Pumpkin						Boat		
Ginger						Truck		
Radish						Ambulance		
Pea						Van		
Soybean								
Others...			Others...			Others...		

J.SCHOOL ITEMS	COMPREHENSION	EXPRESSION	K.BIRDS	COMPREHENSION	EXPRESSION	L.FLOWER	COMPREHENSION	EXPRESSION
Bag			Crow			Rose		
Pencil			Pigeon			Dahlia		
Pen			Sparrow			Sunflower		
Copy			Hen			Lotus		
Book			Parrot			Jasmine		
Ruler			Duck			Marigold		
Eraser			Owl			Hibiscus		
Sharpener			Eagle					
Pencil box			Bat					
Paper			Cock					

Crayon			Peacock					
Pen cap								
Chalk								
Slate								
Uniform								
Duster								
Ink								
Exam								
Test								
Holiday								
Time table								
Marks								
Class								
Desk								
Bench								
Blackboard								
Glue								
Book cover								
others....			others....			others....		

M.BODY PARTS	COMPRE- HENSION	EXPRE- SSION	N.FAMILY MEMBERS	COMPRE- HENSION	EXPRE- SSION	2.PRONOUNS	COMPRE- HENSION	EXPRE- SSION
Head			Father			I		
Foot			Mother			Me		
Palm			Sister			My		
Lips			Brother			Mine		
Knee			Grandfather			We		

Waist			Grandmother			Our		
Skin			Uncle			Ours		
Tooth			Aunty			You		
Nails			Big brother			Your		
Ankle			Big father			Yours		
Neck			Cousin			They		
Leg			Friend			Them		
Chest			Niece			Theirs		
Stomach			Nephew			He		
Backbone			Brother in law			Him		
Face			Sister in law			His		
Eyes			Father in law			She		
Nose			Mother in law			Her		
Ears			Son			It		
Mouth			Daughter			Its		
Tongue			Maternal uncle					
Cheek			Maternal aunty					
Chin								
Forehead								
Hair								
Finger								
Hands								
Wrist								
Forearm								
Thigh								

Toes								
Eyebrow								
Others..			Others...			Others...		

3.CONNECTING WORDS	COMPREHENSSION	EXPRESSION	4.NOUN MODIFIER	COMPREHENSION	EXPRESSION	5.VERB-MODIFIER	COMPREHENSION	EXPRESSION
And			Big			In		
Also			Small			On		
Because			Tall			Under		
Nut			Short			Through		
So			Thin			Between		
Either-or			Fat			Beside		
Neither-nor			Near			Fast		
Later			Far			Slow		
Unless-until			Happy			Now		
Or			Sad			There		
Then			Good			Here		
If			Bad			After		
Even though			Long			Before		
			Short			In front of		
			Clean			Behind		
			Dirty			Up		
			Up			Among		
			Down			Later		
						According		
						Around		
						Together		
						With		
						Instead of		
						Without		
others..			others..			others..		

6.ACTION VERBS	COMPREHENSION	EXPRESSION	7.OTHERS	COMPREHENSION	EXPRESSION
Walking			Pillow		
Sleeping			Camera		
Standing			Photos		
Picking			Iron box		
Cleaning			Videos		
Going			Computer		
Coming			Watch		
Jumping			Curtain		
Singing			Wind		
Crying			Petrol		
Dancing			Diesel		
Pulling			Spectacles		
Pushing			Carpet		
Combing			Window		
Dropping			Door		
Running			Calendar		
Sitting			Comb		
Walking			Cosmetic items		
Hitting			Cassettes		
Brushing			Bed sheet		
Talking			Blanket		
Playing			T.V		
Fighting			Bed		
Reading			Radio		
Throwing			Light		
Cutting			Bulb		
Cooking			Tube light		
Listening			Fan		
Watching			Switch		
			Tape		

			recorder		
			Towel		
			Toys		
			House		
			Bathroom		
			Bedroom		
			Soap		
			Shampoo		
			Clip		
			Rubber		
			Ribbon		
			shower		
Others...			Others...		

NOTE: The selected common words were written in Nepali language and given to the parents.

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Development of Vocabulary List in Typically Developing Nepali Speaking Children Aged 1-5
Years

Unarmed Mutiny of Draupadi in Mahashweta Devi's *Draupadi*

Shweta Choudhary, M.A., NET



Courtesy: <http://vintageindianclothing.tumblr.com/post/57661535801/epic-post-1-one-of-the-central-and-much>

Abstract

In this paper, the focus will be on Mahasweta Devi's piece of art *Draupadi* and its comparison with its compatriot "Draupadi" of the epic Mahabharat. Mahasweta Devi pinpoints a perceived necessity of sounding a strong protest by creating a defensive resistance against echelon hegemony of upper caste and caste-bound discrimination. She brings to light the pain,

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Unarmed Mutiny of Draupadi in Mahashweta Devi's *Draupadi*

suffering and silence forcefully hurled on marginalized, victimized lower class or Dalits. She discusses the experiences that thrive on presumed mainstream-marginal or core-periphery relationships. The main attraction lies in the composure and tolerance of Draupadi who wades through the ordeal of barbaric acts perpetrated on her and sheds no tears, nor sighs, and her hysteric laughter unnerves the tyrants. She, single handedly, unarmed, as a soldier of her caste, challenges the entire authority and defeats them by her confidence and shames them into making amends for the shame they hurled on her by stripping her off.

Keywords: Draupadi, Dalits, caste-bound discrimination, marginalized

Mahasweta Devi's *Draupadi*

The story here for discussion – Draupadi brings forth the character Draupadi who, being tribal, wrongly pronounces her own name in tribal form, Dopdi. “The life of Dopdi is circumscribed and straitjacketed by the norms and principles of a prejudiced society. Dopdi and her husband’s woeful tale starts from the Naxalite movement of the seventies – a movement of poor and illiterate peasants dwelling in the forest, meadows and plateaus fighting just for their living and survival.”¹

Mahabharata's Draupadi

“The striking similarity between this Dopdi and Mahabharata’s Draupadi is the destiny they share with each other. Draupadi in Mahabharata suffers terribly; despite being the wife of five illustrious brothers, she was thrown out of her home and disgraced with the attempt at stripping off of her garment.”² Her dignity was compromised when she had to serve a queen below her former rank of Maharani, incognito, one year. Draupadi was principal queen of Yudhisthir who performed ‘*Rajsuya Yagna*’. In those days it was an insignia of prestige and high status. Yudhisthir was the king who was superior to the king of Virat whom they served incognito.

“Draupadi’s sons were killed in sleep and her modesty was outraged in full view of court even in the presence of her kinsfolk. She didn’t possess archetypal feminine sensibilities of silent suffering, offering self-sacrifice or unconditional subservience to authority.”³

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She was yet the one to cry out her mind seeking justice, frets and fumes, hurls curses and seeks vengeance on her accused. With her own virtues, she comes out of the shadow of her royal ancestry. All her virtues of being sharp-witted, intelligent, well-versed in court matters, her foresight spell self-disaster on her. How she broke court decorum finds references and very well related in the great epic, Mahabharata, but how she felt when the Pandavas (her erstwhile husbands) decided and rationalized over what to do with her at a different stage of her life, what kind of affection or respect she earned from them, are never discussed anywhere in the epic.

“She is never acclaimed as a self-effacing mother like Kunti or devoted wife like Gandhari, she maintains her stature amidst her peers in solitary resolution and mute sympathy. Ironically, she is held responsible for the great Mahabharata war, fought for the establishment of order and righteousness.”⁴

Dealing with Complexities of a Dalits’ life - The story of Dopdi

“All these evocative aspects of Draupadi’s character open up the possibilities for modern authors dealing with complexities of a Dalits’ life.”⁵ Mahasweta Devi’s *Draupadi* also conceptualizes the awful experiences of Dalits, especially women in her work Dopdi’. “This Dopdi is not a princess having blue blood in her veins but a destitute, impoverished tribal, dark Santal girl, wanted by army as an accomplice in Naxalite operations.”⁶ The character of Dopdi, here, unfolds, the terrible tales of poverty, injustice, victimization and also criminalization. Her only fault is to provide shelter to a Naxalite youth; she and her husband were, by default, supposed to be connected with the murder of landowners, they were also accused of drawing some water from upper caste well during drought. They were among few who had miraculous escape when thousands of tribal people were gunned down, mowed down under the impression of being connected with Naxalites.

“The couple had to seek refuge in impenetrable forests of Jhankhani and a fierce battle ensued between the advanced war equipment on the one side and bows and arrows on the other side.”⁷ Misuse of law and power by state agencies to endorse money lenders and caste system, to

subjugate the peasant tribal revolt, that too for a mouthful meal is ironically, depicted in following lines:

...Annihilation at sight of any and all practitioners of such (guerrilla warfare with hatchet, scythe, bow and arrows) warfare is the sacred duty of every soldier. Dopdi and Dulna (her husband) belong to the category of such fights ... (138)

The Bloody Tales of Young Intellectuals

The story of Dopdi not only brings to the forefront a poignant tale of her life, but also narrates the bloody tales of young intellectuals who rebelled against injustice inflicted on the tribals and led the ill-fated Naxalite movement entailing suppression, oppression, annihilation in parts of Orissa, UP, Bihar, and Jharkhand in the late sixties. The outburst of the illiterate but assertive people, culminated into a bloody violence. A directionless mayhem caused by unplanned rebellion, shaped up by emotions, enthusiasm and primitive war weapons was subdued with incomparable strength of the border forces and army, but the uprisings marked and registered their significance because both Dopdi and Dulna will never die, but always remain in the hearts of people, inspiring them to take arms against injustice.

Dopdi and Dulna

Dopdi and Dulna, under the impression of being associated with Naxalites, met a terrible fate, predictable enough – the army has no parallel in might and ammunition. As a matter of fact, Dulna was gunned down and Dopdi was taken in for interrogation and this lasted till Sun bathed her naked body – crushed and bloody through tortures all night long. “What is surprising here - not the bruised body and of soul of Dopdi, but her will to tolerate, survive and surmount the torture, her ability to face the ordeal and those procedures to inflict pain, and humiliation on her in particular, in general to break the spirit of rebellion.”⁸ Dopdi revives this spirit and being propelled by it, she questions the Sena nayak, next morning, at officers’ camp, walking straight to him, upright and nude.

“You can strip me, but now can you clothe me again?” (146)

She had no saviour like Krishna to rescue her from physical violence and public shame, but she had a voice – terrifying, sky splitting as sharp and hoarse as her ululation.

“Draupadi did cast shame on the king’s courtiers and even Bhisma by her articulation and left them dumbfounded by her wisdom and reason; in the same way, the questions of Dopdi about re-clothing her after stripping her off her clothes, make the army officers dumbstruck and terrified.”⁹

Dopdi refuses to put on clothes, stripped off her in the dark night and hypocritically provided to her to cover and hide her wounds and scars as a mark of shame - less, for her and rather more for her accused. “Rejection here is not of bundle of some fabric but of possessive imposition of ‘honour’ and ‘shame’ on the female body, male hegemony – forceful humiliation on women, a patriarchal attitude to observe women – subdued, silent and pitiable.”¹⁰

Dopdi here gains renewed energy and tremendous strength by consciously, vehemently discarding her stripped off clothes and makes the well-dressed Sena Nayak to lower his eyes in shame and fear at the sight of the bruised, blood stained and bitten body of a dark woman. All high talks of ‘making up’ of poor unfed tribal people, all feelings of elation at prospects of being able to reinstate, presumably, moral but unmistakably the patriarchal structure of law and order in impenetrable forests crumble to the ground; unfathomable boundless mystery of forests stare in face of Sena Nayak, along with the numerous starving poor children of untouchable tribals who courageously try to evolve out of desperation and hopelessness.

Fictionalized Representation of History

The story, in every respect, remains a fictionalized representation of history in a different way because the primitive weapons like bows, arrows and axe represent the instinctive dexterity of the forest people at self-preservation and cunning ambush. “The male force of artillery fire is tackled and counter attacked by female guerilla warfare.”¹¹

The direct attack launched by armed forces on green cover, combing of forest for tribal rebels - instinctive, poorly armed and unguarded, leading fugitive lives, easily tracks them; the

killing of a rich money lender, in reality, propelled authorities to unleash terror and wreak havoc on tribal fighters, mistaken for rebels. This killing of the rich landowner, Surjon Sahay was accidental, in need of water during drought as ‘human patience catches easily in drought’; but this incident puts the tribal populace on their toes, to flee in exile – half-fed, half-clad, unfed, sleepless, barefooted.

Dopdi and Dulna’s resolution gets strengthened by this plight of fellow tribesmen and also their ultimate slaughter in name of law and order. Dopdi makes a mockery of the toughness of Sena Nayak as he has no answer to the challenges offered and thrown to him by an illiterate, defiled and defiant tribal woman. The uselessness of his fake theory of warfare and even worse practice surface themselves as he cringes in dreadful fear before Dopdi – For the first time Sena Nayak is afraid to stand before an unarmed target terribly afraid.

Mahasweta Devi’s Comparison

Coming back to the comparison of Dopdi with Draupadi in Mahabharata, the writer pinpoints that both characters realize that the male claim to protect their honor is only an eyewash – a pretension. Mythological Draupadi proves her worth and asserts herself by dignity preserved. This Dopdi makes her presence felt by dignity compromised and plundered. Epic Draupadi lost trust in her kinsmen as nobody came to her rescue and displayed sheer helplessness. Dopdi here lost all her kinsmen in army operation and felt out of place in her own establishments.

Having witnessed the sham of social hierarchy, they emerge out to be more open, confident and self-reliant. This prolonged parallelism between the epic heroine and the tribal laborer Dropadi, the presumed analogy between the two leads to a revealing realization of *Dalit* identity and their inherent reason for protest.

Dropadi’s modesty was outraged, basically to degrade her physically and through her scarred body weakening the spirit of tribal males was desired. The same attempt was made by Kauravas to dishonour Draupadi (Mahabharat epic) by disrobing her in the presence of courtiers to cut to pieces the pride of the Pandavas. Disrobing female body as happened in case of both

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these women is commonly viewed by society as a symbol of female degradation, female submission and the stripping of honor and humanity.

Disrobing of garments here create a dramatic climax. In Mahabharata's Draupadi, the unveiling of garments reveals immense female power. The act of disrobing result in a striking male reaction and symbolize the remarkable survival of a battered and abused woman. Dopdi, being strong in will and mind is strengthened by rape.

“Now Dopdi’ spreads her arms, raises her face to sky, turns towards the forest and ululates with the force of her entire being, once, twice, three times”. (195) She ‘tears her piece of cloth with her teeth’ and astonishes the general with her nakedness. She gives a calm, confident and a stringent answer to Sena Nayak : “You asked them to make me up, don’t you want to see how they made me.” (196)

Dopdi uses her feminine nakedness as a weapon against her enemy. She unveils herself to turn the violence, she endured, upon the man who perpetrated it on her. Instead of allowing this abhorrent act to strip her of her dignity and sensibility, she is empowered by ‘this violence’.

Epic Draupadi proved her chaste demeanour after her unaccomplished vastraharan (stripping off her clothing), Dopdi also proves her might, her presence and her ideology to propagate the rights of tribals and their need for survival in her battered body; she narrates the woeful tale of her entire tribal community in all her suffering and in all her defiance sprouted from inequity.

So, the symbolic meaning of Draupadi – cleansing by the fire of suffering and torture realizes its significance. The modesty of both characters is outraged; vicious attempts of Dusshasan (pulling and dragging Draupadi by her hair before the entire court) brought doom to the Kauravas and razed their crowning glory to dust; here also, the adamant will of Dropadi, her dare to accept the nakedness not of her but of the authorities, provided new dimensions to the tribal struggle and unnerved the perpetrator of torture. In short, Dopdi fails to enjoy divine status and escalation of prestige as epic Draupadi earned, but somehow, she has registered her presence by her utmost suffering and sacrifice that will remain, echoing in the annals of tribals and the

crime charts of authorities, and traditionally dominant male societies, as a reminder of their cruelty and the befitting reaction of the Woman.

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English Affricates as Pronounced by Telugu-English Speakers

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Abstract

This is an articulatory and acoustic study of English affricates / tʃ/, / dʒ / as spoken by Telugu speakers of English in terms of acoustic features such as time duration and amplitude, as well as, its articulatory features. Speech produced by eight informants of Telugu speaking background formed the basis of the study. It was noticed that the articulatory as well as the acoustic features the Telugu speaking informants produced were very distinctly different from the English affricates.

Key words: English Affricates, pronunciation, Telugu speakers

Introduction

In this paper we are going to analyse the articulatory and acoustic features of English Affricates / tʃ /, / dʒ /. Speech sounds may be broadly divided into two categories, namely, vowels and consonants. During the production of consonant sounds, there is friction or restriction of air passing out of the oral cavity. Affricates are consonants. They may be described as Palato-alveolars There are two affricates in English / tʃ /, / dʒ / A speaker of English should be able to articulate each of these sounds correctly.

Articulation of Affricates

Affricates are mostly said to be stops with a fricative release. In English, they are said to be homorganic - as a distinct individual type of a sound and not as a combination of two sounds - post alveolar. They have a combination of stop and fricative characteristics that is closure and burst followed by short silence and then frication. The affricates can be distinguished from the fricatives by the presence of closure and by the duration of noise which is longer for the fricatives. The shorter the duration of noise, the shorter is the silence necessary to elicit an

affricate response. Affricates have a shorter rise time than fricatives. Rise time is the time from onset to peak intensity of frication. Voicing is similar to the voicing for fricatives, but, Voice Onset Time applies as well. Hence an affricate is seen as a sound which combines the articulation of stop and fricative characteristics - closure, burst followed by short silence and then frication.

Acoustic Dimensions of Affricates

Consonants are produced with a constriction of the vocal cords at one place or the other so they have a weaker resonance, they can be produced as periodic / voiced, aperiodic / voiceless for affricates - the laryngeal and vocal tract forms the main sources of sounds Affricates are stops with a fricative release that is homorganic. In English, they are post alveolar or palato-alveolar.

Duration

Time or duration is an important dimension in assessing the acoustic and articulatory analysis of the segmental aspects of sounds, it depends mostly on manner and place of articulation and also on the position it appears in a word as well as in connected speech. In this study the duration was measured based on acoustic and perceptive measures, it was measured from the data of the waveform, recorded in milliseconds, the duration variation for the different sounds as well as variations among speakers are studied. The claim is that the same duration patterns are universally associated with the same syllable structures (Lehiste (1970); Maddieson (1985), Ladefoged (2001), Fischer-Jorgensen, (1955), Nagamma Reddy, (1988).

Description of Frequency of sounds F0, F1, F2 and F3

A speech signal has many acoustic features from which measurements can be taken. Beginning as a vibration at the vocal cords, the speech signals have a pitch or fundamental frequency, denoted **F0**, which is determined by the mass, length and tension of the speaker's vocal cords. Articulation changes the sound that exits in the mouth simply because it changes the shape and size of the air cavities used for speech. In the context of speech production, the resonance frequencies of the vocal tract tube are called formant frequencies or formants. The formant frequencies depend upon the shape and dimensions of the vocal tract, each shape being characterized by a set of formant frequencies. (Stevens and House, 1955; Fant, 1960).

F1- transition indicates the manner of articulation. The first formant provides important acoustic information about the voicing characteristics. **F1** is very low during complete closure. **F2 & F3-** transition indicate place of articulation they can also provide information about manner and place of articulation (Öhman, 1966; Fant, 1973; Cassidy & Harrington, 1995).

Description of Amplitude of Affricates

Amplitude is the objective measurement of the degree of change, positive or negative, in air pressure or the compression and rarefaction of air molecules caused by sound waves. Acoustic intensity is a measure of corresponding loudness. Intensity is proportional to the average size or amplitude of the variations in the air pressure, measured in highest intensity. In any utterance the actual intensity of a segment depends on factors such as its position in the sentence, degree of stress on each word and the personal characteristics of a speaker's speech. According to Laver (1994) and Stevens (1993), the voiceless sounds have low intensity in comparison to voiced sounds.

Methodology

The study involved collecting the data by audio recording the speech as read by the informants, The informants for the data collection were eight. Four of them were male and the other four female. The eight speakers represented the four dialectal zones of Andhra Pradesh. Analysis and description of the speech data was made by using a software tool Wave Surfer. It consisted of the affricate sounds occurring in all the entire word positions - initial, medial and end in different phonetic contexts directly spoken by the informants. The data was collected on the basis of English word-lists prepared by the scholar for the purpose. The words were in isolation and in connected speech. The articulatory description was based on perception as well as interpretation of the articulatory information derived from spectrograms.

Three methods of acoustic analysis chosen are:

- 1) Temporal measurements to distinguish manner of articulation.
- 2) Spectral characteristics of frequency analysis to distinguish place of articulation.
- 3) Amplitudinal analysis of frequency bands as a dynamic approach to place of articulation

Procedure

The speech by the informants was recorded onto the computer through the speech analysis software 'Wave Surfer' and saved onto a hard disk the recording speed was at f LIN-16 and digitized at 16,000 KHz and the recording was done through the software with the parameters already set in. Spectrograms were drawn using Wave Surfer with panes for spectrogram, waveform, duration, pitch contour, frequency and amplitudes and a Linear Predictive Coding (LPC) analysis was done. The speech wave for each sound was hand labeled. The entire speech of the informants was transcribed and presented in the form of broad transcripts made in International Phonetic Alphabet (IPA) made to match the speech as realized by the informants. The articulatory analysis was done based on audio recordings of the speech by the informants through the software. Wave Surfer was used to play back the speech and the transcriptions were done following the IPA broad transcript conventions

- i. The total duration taken by the speaker for the utterance of the sound in milliseconds (Ms).
- ii. The pitch contour for the entire utterance was done by assigning values for the fundamental frequency (F0) in Hertz (Hz).
- iii. The values of the first three formants for the obstruent position (F1, F2, F3) were recorded.
- iv. The time varying amplitude across the set period in decibels (Db) was recorded.

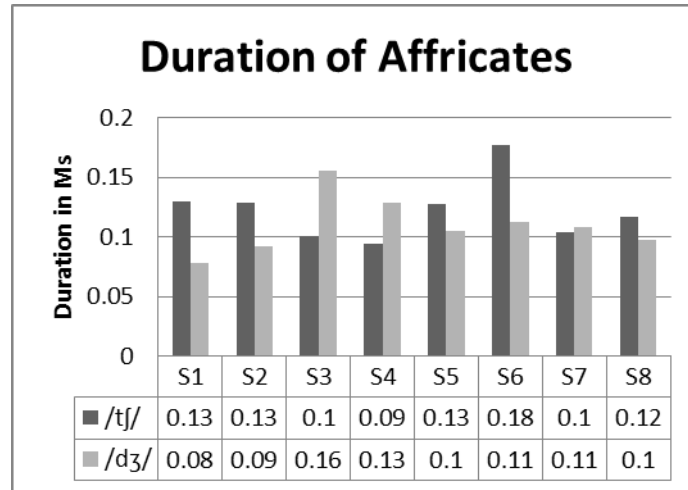
Analysis and Discussion

The mean values of duration of the sound in all word positions as well as in connected speech were recorded; the mean amplitude and the mean of the whole range of frequencies were tabulated for analysis and discussion.

The data values were tabulated and statistically the mean values were evaluated for discussion.

Duration of Affricates

Duration of affricates in all word positions and the overall mean in milliseconds as articulated by individual speakers displays comparative chart of duration of the affricates by the sample speakers shows that the duration pattern differed greatly with each individual speaker.



Duration of Affricates by Individual Speakers from s1 to s8

Affricates are realised with closure and frication, the observation of duration of the affricates shows that

- i. Voiced affricate took longer duration in its articulation in almost all positions by a majority of speakers in word initial positions / dʒ / took nearly 0.14ms while /tʃ/ took 0.12ms.
- ii. Voiceless affricate took longer by all speakers /tʃ/ 0.08ms in word medial position while voiced affricate / dʒ / took 0.08ms.
- iii. Voiceless affricate /tʃ/ took longer duration at 0.16ms and 0.11ms in word final and connected speech while the voiced affricate / dʒ / took 0.13ms and 0.10ms.

Frequencies of Affricates

Frequencies of affricates and overall mean of frequencies in Hertz as spoken by individual speakers shows that.

Voiceless Palato- Alveolar Affricate / tʃ /

The f0 ranges are between 53.3-235.7 Hz in word initial position with a mean of 116.4 Hz, between 60 - 1451 Hz in word medial positions with a mean of 270.4 Hz, in word final between 40 - 61.7 Hz with a mean of the range was 130.3 Hz, in connected speech between 71.5 - 115.5 Hz with a mean of 117.8 Hz.

The f1 ranges are between 843.7 - 1214.7 Hz in word initial position with a mean of 947.2 Hz, between 715.3 - 1255.3 Hz in word medial positions with a mean of 1185.9 H, in word final between 843.7 - 1741.3.Hz with a mean of 148.05 Hz, in connected speech between 1006.6 - 1234.9 Hz with a mean of 1169.07 the range was Hz.

The f2 ranges are between 809 - 2288.3 Hz in word initial position with a mean of 2186.5 Hz, between 1842.3 - 3469.7 Hz in word medial positions with a mean of 2186.5 Hz, in word final position between 1573.9-3609.7 Hz with a mean at 2350.6 Hz, in connected speech between 2188.7 - 2503.5 Hz and the mean was at 2405.2 Hz.

The f3 ranges are between 2970.3 - 4228 Hz in word initial position with the mean at 3452.6 Hz, between 1930 - 4023 Hz in word medial positions with the mean at 3287.2 Hz, in word final position between 2605.7 - 3901.7 Hz with the mean at 3370.8 Hz, in connected speech between 3142.3 - 3708 Hz with the mean at 3501.2 Hz

Voiced Palato-Alveolar Affricate / dʃ /

The f0 ranges are between 46.7 - 60 Hz in word initial position with the mean at 51.6 Hz, between 46.7 - 65.2 Hz in word medial positions with the mean at 55.6 Hz, in word final positions between 40 - 61.7 Hz with the mean at 51.8 Hz, in connected speech between 40 - 57.8 Hz and the mean was at 49.3 Hz.

The f1 ranges are between 148 - 708.3 Hz in word initial position with the mean at 268 Hz, between 115 - 723 Hz in word medial positions with the mean at 411.6 Hz, in word final position between 215.7 - 1160.7 Hz with the mean at 728.4 Hz, in connected speech between 256.2 - 836.7 Hz with the mean at 526.1 Hz.

The f2 ranges are between 1019 - 2072 Hz in word initial position with the mean at 1302.3 Hz, between 634.3 - 2402.7 Hz in word medial positions with the mean at 1725.2 Hz, in word final position between 856.7 - 2774 Hz with the mean at 2017.2 Hz, in connected speech between 1238.8 - 3296.4 Hz with the mean at 1840 Hz.

The f3 ranges are between 1985.3 - 3604.3 Hz in word initial position with the mean at 2410.4 Hz, between 2686.3 - 3402.3 Hz in word medial positions with the mean at 3076.8 Hz, in word final position between 1984.3 - 3685.7 Hz with the mean at 3010.3 Hz, in connected speech between 2343.1 - 3296.4 Hz with the mean at 2882.02 Hz.

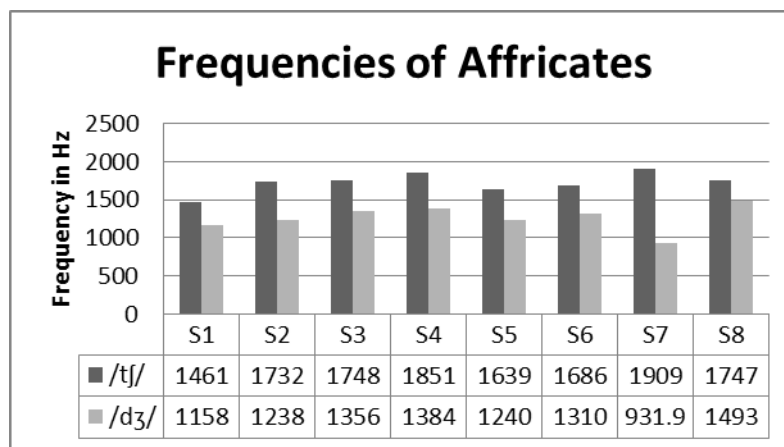


Fig. Frequencies of Affricates by Individual Speakers

The above displays the comparative chart of frequencies of the affricates by the sample speakers which shows that voiceless palato-alveolar affricate / tʃ / has recorded higher frequencies by all the speakers, followed by its voiced counterpart / dʒ /.

1. The affricates had consistently lower f0 as in plosives.
2. Since both the affricates in English are at palato-alveolar region, the frication and noise as in fricatives was higher at f2 and f3 region.

Amplitude of Affricates

Voiceless Palato-Alveolar Affricate/tʃ/

The f0 amplitudes in word initial position ranges are from -40.1 to -53.8 dB with the mean at -47.1 dB, in word medial position from -39.4 to -56.4 dB with the mean at -46.6 dB, in word final position from -30.1 to -50.7 dB and the mean was -45.8 dB, in connected speech from -44.2 to -49.7 dB with the mean at -47 dB.

The f1 amplitudes in word initial position ranges from -51.5 to -65.1 dB with the mean at -57.4 dB, in word medial position are from -16.6 to -66.8 dB with the mean at -56.7 dB, in word final position are from -39.7 to -63.6 dB and the mean was -57.7 dB in connected speech are from -56.9 to -66.6 dB with the mean at -62.3 dB.

The f2 amplitudes in word initial position ranges from -56.4 to -63.7 dB with the mean at -60.4 dB, in word medial position are from -62.4 to -68.8 dB with the mean at -65.2 dB, in word final position are from -34.2 to -63.9 dB and the mean was -57.4 dB in connected speech are from -57.3 to -64.3 dB with the mean at -61.4 dB.

The f3 amplitudes in word initial position ranges from -46.7 to -61.8 dB with the mean at -56.5 dB, in word medial position are from -53 to -63.2 dB with the mean at -57.2 dB, in word final position are from -42.6.1 to -61.7 dB and the mean was -52.6 dB in connected speech are from -49.7 to -63.1 dB with the mean at -55.8 dB.

Voiced Palato-Alveolar Affricate / dʒ /

The f0 amplitudes in word initial position ranges from -16.3 to -63.6 dB with the mean at -30.6 dB, in word medial position are from -32.7 to -62.3 dB with the mean at -48.3 dB, in word final position are from -47.2 to -58.2 dB and the mean was -52.7dB in connected speech are from -35.1 to -55.9 dB with the mean at -43.7 dB.

The f1 amplitudes in word initial position ranges from -56.9 to -66.6 dB with the mean at -62.3 dB, in word medial position are from -15.2 to -71.8 dB with the mean at -23.3dB, in word final position are from -26.7 to -63.9 dB and the mean was -51.6 dB in connected speech are from -46.6 to -72.7 dB, with the mean at -65.2 dB.

The f2 amplitudes in word initial position ranges from -46.8 to -73.9 dB with the mean at -54.2 dB, in word medial position are from -51.8 to -69.2 dB with the mean at -63.2 dB, in word

final position are from -58.1 to -70.1 dB and the mean was -64.5 dB in connected speech are from -57.6 to -66.9 dB with the mean at -62.7 dB.

The f3 amplitudes in word initial position ranges from -52.9 to -61.5 dB with the mean at -57.2 dB, in word medial position are from -49.7 to -67.8 dB with the mean at -57.5 dB, in word final position are from -28.1 to -70.7 dB and the mean was -55.06 dB in connected speech are from -28.1 to -64.8 dB with the mean at -55.08 dB.

Fig displays comparative chart of amplitude of affricates by the sample speakers which shows that voiced palato-alveolar affricate /dʒ/ recorded greater amplitude than its voiceless counterpart /tʃ/.

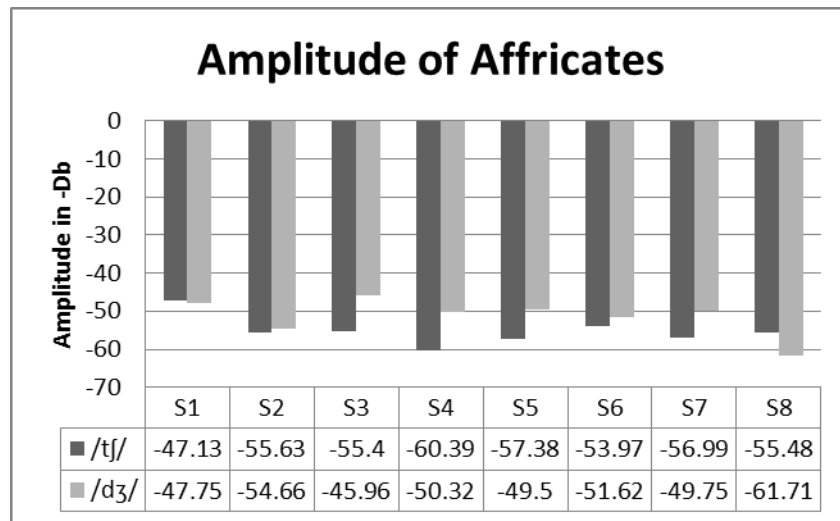


Fig Amplitude of Affricates by Individual Speakers from s1 to s8

It may be inferred from the observation of the articulation of affricates from the study that both the affricates do not have a homorganic release. They are not articulated as palato-alveolar affricates, but more like palatal affricates.

It can be inferred from the observations of amplitude of affricates from the study that

- i. The voiceless affricate showed higher relative amplitude than its voiced counterpart.
- ii. It also shows that the affricate release was not homorganic.

- iii. In connected speech the affricates showed greater amplitudes in f0s and in word initial positions than in F3 zones.

Findings

1. Palato-alveolar affricates / tʃ/. /dʒ/, homorganic were articulated as palatal fricatives
2. No two speakers' duration match perfectly with each other, yet, within the set duration of each of the informants there was a set pattern of similarity that was generalisable.
3. It was observed that voicing showed more energy in the lower frequency zones especially with alveolars than their voiceless counterparts which showed energy in higher frequency zones.
4. Voiced sounds showed higher amplitudes.
5. Connected speech showed higher amplitudes than word final position of sounds.
6. Female speakers displayed longer durations of voiceless obstruent sounds.
7. Female speakers showed greater range of frequencies of voiceless obstruent sound
8. Female speakers displayed greater amplitudes with regard to voiceless obstruents.
9. Male speakers showed higher range of frequencies, took longer and displayed greater amplitudes of voiced obstruent sound.

Conclusion

The study shows that there is a clearly discernable difference in the duration, frequencies and amplitude of individual speakers, across the speakers, not a single sound of Telugu is pronounced exactly like those of English sounds, there is absolutely no one-to-one correspondence of the phonemes of both languages. The sounds of Telugu are different from the normal English sounds there is mother tongue influence in articulation of affricate sounds by Telugu speakers of English in all word positions as well as in connected speech Affricates/ tʃ/. and /dʒ/ were not realized as palato-alveolar affricates but as a palatal fricative sounds. However, it is realized that certain speakers had relative ease at articulating palato-alveolar fricatives and voiced alveolar fricatives, which the rest of the speakers had problem in. Affricates / tʃ/. and /dʒ/

were not realized as palato-alveolar affricates but as palatal fricative sounds. It is realized that only two speakers had relative ease at articulating palato-alveolar fricatives. The rest of the six speakers had problem in articulating these sounds. The study was conducted mainly to describe “Telugu English” as it was felt that there exists no such description of “Telugu English” (Telgish).The study could serve an academic purpose to inform the teachers as well as the learners, the extent of mother tongue interference in the speech of learned/educated speakers of Telugu. Neutralization has gained an urgency and prominence in the academic scenario especially at the tertiary level as it boosts up the speakers’ employability as well as the speakers’ intelligibility could also be of diagnostic influence of errors in pronunciation and help in the therapeutic purpose of error correction in pronunciation can also be useful in identifying the areas where communication is hampered due to mispronunciation. The knowledge and reasons of this nature could bring about awareness among speakers to aid intelligible speech. Software can be specially planned and produced indigenously to handle speech/pronunciation training in English for Telugu Speakers. It could help in the compilation of online “Pronouncing Dictionaries”. It could contribute in Speech Recognition Systems as they are increasingly being built to cover a wider range of speaker accents. The need for developing a quality Indian English Text-To-Speech synthesis (TTS) is acute. TTS in Telugu- English is useful for delivering messages stored in computers and web to the Telugu users unfamiliar with Standard English accent.

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Appendices

Duration of Affricates of "Telugu English" in milliseconds										
SOUNDS		S1	S2	S3	S4	S5	S6	S7	S8	Mean
/tʃ/	W.I	0.1425	0.1508333	0.098245	0.0941667	0.0941667	0.2	0.089167	0.12167	0.12384359
	W.M	0.1125	0.115	0.093516	0.1283333	0.0916667	0.15166667	0.095	0.10917	0.11210658
	W.F	0.1191667	0.1858333	0.122937	0.085	0.1933333	0.27583333	0.12	0.18417	0.1607842
	C.S	0.1240909	0.1197727	0.095809	0.09	0.1381818	0.16090909	0.103636	0.09795	0.11629369
/dʒ/	W.I	0.1675	0.1366667	0.215753	0.1295918	0.1991667	0.14666667	0.110678	0.0530625	0.14488567
	W.M	0.0708333	0.0716667	0.047984	0.0319955	0.0608333	0.238125	0.069349	0.0567403	0.08094089
	W.F	0.1341667	0.1008333	0.128541	0.1176833	0.2141667	0.205	0.124688	0.0875493	0.13907854
	C.S	0.0979412	0.1041176	0.092524	0.0994722	0.1151471	0.14736111	0.087362	0.0836111	0.10344204

Frequencies of affricates of "Telugu English" in Hertz											
/tʃ/	W.I	F0	60.3	53.3	90.8	60.3	175.3	74	182	235.7	116.4625
		F1	911	985	890.8	1093.3	1005.3	843.7	850.3	1214.7	974.2625
		F2	2268	1903.3	2257.8	2714.3	2416	1809	1835.7	2288.3	2186.55
		F3	3260.3	2970.3	3068	3760	3739.7	3233.3	4228	3361.3	3452.613
	W.M	F0	94	60	1451	87.7	154.7	80.7	134.3	101	270.425
		F1	715.3	1140.3	2740.3	1025.3	796	1255.3	830	985	1185.938
		F2	1964	2510.7	3469.7	2558	1842.3	2200.7	1997.7	2207	2343.763
		F3	3172.7	3780	1930	3786.7	2666	3348.3	3591	4023	3287.213
	W.F	F0	54	73.7	195	67	121	141.7	330.3	60.3	130.375
		F1	870.7	1039	1329.3	1160.7	958	843.7	1741.3	1241.7	1148.05
		F2	1890	2578.7	2288	2497.7	1573.9	1977.7	3609.7	2389.3	2350.625
		F3	2605.7	3584.7	3368.3	3645	3165.7	3138.7	3901.7	3557.3	3370.888
	C.S	F0	111.9	115.5	115.4	71.4	143.2	111.9	191	82.5	117.85
		F1	1054.5	1185.1	1065.5	1146.5	1012.2	1234.9	1647.3	1006.6	1169.075
		F2	2372.8	2407.8	2374.6	2503.5	2188.7	2334.2	2763.2	2297.5	2405.288
		F3	3494	3558.6	3475.8	3613.8	3142.3	3398.2	3708	3619.4	3501.263
/dʒ/	W.I	F0	53.3	46.7	53.3	53.3	60	46.7	46.7	53.3	51.6625
		F1	202	289.7	175.3	202	148	235.7	183.7	708.3	268.0875

		F2	1248.3	1059.3	1207.7	1471	1255	1086.7	1019	2072	1302.375
		F3	2173.3	2085.3	2544.3	2686.3	2187	2018	1985.3	3604.3	2410.475
	W.M	F0	60	46.7	46.7	60	60.3	65.2	53.3	53.3	55.6875
		F1	283	209	465.3	485.3	512.7	723.5	155	459	411.6
		F2	2004.7	1566	1572.3	2402.7	1940.7	2257.5	634.3	1424	1725.275
		F3	2949.7	3445	2578.3	3402.3	3016.3	3351.5	2686.3	2686.7	3076.829
	W.F	F0	60	40	53.3	46.7	60	61.75	46.7	46.7	51.89375
		F1	445	836.7	1093	1160.7	674.7	673	215.7	728.7	728.4375
		F2	1248.7	2565	2774	2416.7	2173.3	2126	856.7	1977.7	2017.263
		F3	2490.7	2501	3685.7	3368.3	3449	2870.5	1984.3	3213.3	3010.3
	C.S	F0	45.6	40	57.8	50.1	47.1	53.4	49.5	51.2	49.3375
		F1	399.6	836.7	608.2	564.3	425.9	612.7	256.2	505.4	526.125
		F2	1465.6	2565	1877.3	1748.7	1699.2	1948.3	1238.8	2177.8	1840.088
		F3	2846.4	2501	3166.1	3076.8	2877.8	2948.7	2343.1	3296.4	2882.038

Amplitude of Affricates of "Telugu English" in decibels											
W.I	/tʃ/	F0 & Amp	-44.1	-40.1	-48.4	-51.6	-51.5	-40.6	-53.8	-46.9	-47.125
		F1 & Amp	-53.8	-57.5	-61.5	-65.1	-51.5	-54.9	-59.3	-56.3	-57.4875
		F2 & Amp	-56.4	-59.6	-59	-63.3	-63.7	-61.6	-59.3	-60.5	-60.425
		F3 & Amp	-46.7	-59.4	-52.1	-60.2	-59.8	-61.8	-55.1	-57.2	-56.5375

W.M		F0 & Amp	-45.3	-43.7	-39.4	-49.3	-56.4	-43.6	-50.1	-45.7	-46.6875
		F1 & Amp	-59.6	-60.4	-64.2	-61.6	-66.8	-16.6	-64.7	-59.8	-56.7125
		F2 & Amp	-63.9	-64	-62.4	-65.7	-68.2	-62.7	-68.8	-66.5	-65.275
		F3 & Amp	-53.1	-54.8	-53	-61.2	-63.2	-60.4	-54.7	-57.3	-57.2125
W.F		F0 & Amp	-30.1	-50.7	-50.5	-49.6	-47.4	-50	-47.6	-40.5	-45.8
		F1 & Amp	-39.7	-63.1	-63.6	-62.5	-55.5	-57.9	-63.6	-56.2	-57.7625
		F2 & Amp	-34.2	-63.9	-60.8	-61.1	-60.5	-59.8	-59.7	-59.3	-57.4125
		F3 & Amp	-42.6	-48.7	-46.7	-61.7	-56.4	-54.7	-51.3	-59.4	-52.6875
C.S		F0 & Amp	-45.5	-46.6	-48.4	-49.7	-47.5	-44.9	-44.2	-49.2	-47
		F1 & Amp	-61.9	-63.4	-63.8	-64.5	-56.9	-59.6	-66.6	-62.1	-62.35
		F2 & Amp	-61.5	-62.2	-60.75	-64.3	-61.4	-61.5	-62.4	-57.3	-61.41875
		F3 & Amp	-54.5	-53.4	-49.7	-63.1	-59.4	-54.8	-52.8	-58.7	-55.8
W.I	/d ₃ /	F0 & Amp	-27.5	-41.5	-17.4	-21.2	-27.7	-30.1	-16.3	-63.6	-30.6625
		F1 & Amp	-16.2	-38.4	-13.6	-5.2	-17.8	-15.4	-8.6	-71.8	-23.375
		F2 & Amp	-51.3	-55.4	-46.8	-52.9	-51.3	-53.1	-48.9	-73.9	-54.2
		F3 & Amp	-56.2	-52.9	-54.1	-61.5	-57.1	-58.3	-56.5	-61.2	-57.225
W.M		F0 & Amp	-32.7	-58.9	-40	-45.8	-53.4	-46.5	-46.8	-62.3	-48.3
		F1 & Amp	-26.7	-62.7	-48.2	-50.4	-61.6	-59.9	-39.8	-63.9	-51.65
		F2 & Amp	-51.8	-69	-61.5	-60.7	-65.7	-63.55	-69.2	-64.9	-63.29375
		F3 & Amp	-49.9	-58.6	-56.3	-62.3	-53.8	-49.7	-61.6	-67.8	-57.5

W.F		F0 & Amp	-49	-56	-47.2	-51.6	-57.1	-54.7	-48.3	-58.2	-52.7625
		F1 & Amp	-58.7	-70.6	-70.3	-70.1	-66.7	-66.6	-46.6	-72.7	-65.2875
		F2 & Amp	-65	-64.4	-58.6	-62.7	-68.4	-58.1	-70.1	-69.4	-64.5875
		F3 & Amp	-70	-28.1	-43.2	-60.3	-53.9	-56.1	-70.7	-58.2	-55.0625
C.S		F0 & Amp	-42.5	-55.6	-35.1	-40.3	-38.2	-41.9	-40.5	-55.9	-43.75
		F1 & Amp	-40.8	-70.6	-44.3	-40.9	-39.4	-50.2	-37.3	-58.2	-47.7125
		F2 & Amp	-62.6	-64.4	-57.6	-61.9	-60.2	-62.5	-65.7	-66.9	-62.725
		F3 & Amp	-57.2	-28.1	-53.5	-64.8	-60.6	-56.5	-63.7	-56.3	-55.0875

Relative Amplitude of Affricates

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Kurichiya Tribe of Kerala - A Phonological Study

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Abstract

Kurichiyas are one of the most developed tribes in Wayanad district. They live in scattered homesteads with a self-contained unit with its own hills and fields. They were said to be the first to settle in the Wayanad hills as farmers. Later in the revolt against the British and Muslims they were defeated by the British. The society of the Kurichiya tribes is complex as they maintain caste hierarchy. The Kurichiyas of Wayanad have a great martial tradition. They constituted the army of Pazhassi Raja who engaged the British forces in several battles. The descendants of those warriors are still expert archers. The excellence of Kurichiya archery has been exhibited recently at various centers. The main concern of this work is concentrated on the Language / Dialect spoken by this tribal Community. Hence the phonological analysis of this language has been done with the data elicited from the selected informants of the Kurichiya settlement in the Mananthavady Taluk of Wayanad District, Kerala State, India.

Key words: Kurichiya tribe, Kerala, kurichiya dialect phonology

1. Introduction

Kurichiya is one of the major tribal communities of Kerala State in India. They are the first agricultural tribe to have settled in Wayanad district of Kerala. They migrated to Wayanad between the first and third century AD. They observe untouchability with other tribal communities in Wayanad and they claim to be the best among all other tribal groups in Kerala.

1.1 Population

According to the 1971 Census, there were 15700 members of the Kurichiya tribe, among them 7996 were males and 7704 were females. According to the 1981 Census, the Kurichiya population in Kerala was 22,215. According to 1991 Census, the Kurichiya population was 28287 and it became 32746 by 2001 Census. 2011 Census data of Kurichiya

shows a total of 35171 persons, with 17643 males and 17528 females. Thus, there is a progressive increase in the number of the members of the Kurichiya tribe in Kerala.

1.2 Settlement

Kurichiyas live in scattered homesteads in self-contained units with their own hills and fields. There is an open yard known as *mittom* which is plastered over with cow dung. Important ceremonies and important meetings are presided over by their headman *pittan* (*puuppan* or *kaaranavan*). Only *pittan* has the right to sell or lease the property. He discusses important issues with all members of the family. The *pittan*'s wife is known as *ammayi* or *odakkarathi*. Although she is not a member of the *mittom* she has to shoulder several responsibilities and she enjoys certain privileges. A single household of Kurichiya is occupied by five to twenty families sharing a common kitchen to cook and serve food.

1.3 Agriculture and Hunting

Kurichiyas mainly subsist on agriculture, but they are good hunters and archers also. The main implements for their hunting are bow and arrows which are made by them using bamboo and other creepers and plants. The main types of bows used by them are *kattiyampu* and *mottampu*. *Kattiyampu* is a long sharp edged arrow with great penetrative power. It is used for hunting wild animals and the *mottampu* is used for hunting birds and for games. Used bows and arrows are preserved in the family armory.

1.4 Worship

Kurichiyas believe in Hinduism and worship Hindu gods and goddesses in their premises, in addition to the worship of their own Kurichiya gods and goddess.

Kurichiyas have a tradition of herbal medicine and their treatment is preceded by astrological procedures and counseling.

1.5 Customs

When a girl attains puberty, she is directed to sit in the seclusion hut known as *erupura* for six days and the 7th day is the day of purification and is celebrated as *therattukalyaanam*, a marriage-like ceremony with great joy.

In the case of marriage, they prefer cross cousin marriages. Marriage takes place only after a girl attains her puberty and is decided by their headman and the function will be held at the residence of the girl. Divorce and widow marriage is allowed but a woman is not allowed to live with more than one husband.

The delivery of a woman is in a confinement hut known as *erukottupura* about 200 to 300 meters away from their main house. She stays there for sixty days after delivery under the care of a midwife known as *peetticci*. Purification bath of a delivered woman will be conducted on the 9th and 15th days.

In the case of death of an individual, Kurichiyas take no food till the dead body is cremated or buried. Every *mittom* has its own burial ground. Headman presides over the function. Ritual bath to mark the end of the pollution is on performed on the 16th day.

2. Phonology

In Kurichiya language, 27 phonemes are identified. Total vowels identified are 5 and there are 22 consonants.

2.1 Vowels

Vowels are sounds in the production of which there is no obstruction to the flow of air as it passes from larynx to lips.

2.2 Short Vowels

	Front	Central	Back
High	i		u
Mild	e		o
Low		a	ə

2.2.1 Distributions of Short Vowels

2.2.2 Short Vowels in Word initial position

/ i e a u o /

Examples:

/i/	/ippo/	‘now’
/e/	/eppo/	‘when’
/a/	/appo/	‘then’
/u/	/uppu/	‘salt’
/o/	/okka/	‘all’

2.2.3 Short Vowels in word medial positions

/i/	kiññi/	‘small’
/e/	/cera/	‘pond’
/a/	/paṭṭi/	‘dog’
/u/	/tumpa/	‘Aromatic medicinal plant’

2.2.4 Short Vowels in Word Final Position

/i/	kuṭṭi/	‘child’
/e/	/kere/	‘cough’
/a/	/icca/	‘noon’
/u/	/up:u/	‘salt’
/o/	/appo/	‘then’

2.3 Long Vowels

	Front	Central	Back
High	ī		ū
Mild	ē		ō
Low		ā	ô

2.3.1 Distribution of Long Vowels

2.3.2 Long Vowels in Word Initial Position

/ī/	/iiccaran/	‘god’
/ē/	/ēla/	‘cardamom’
/ā/	/āru/	‘who’
/ū/	/ūru/	‘settlement’

/ō/ /ōru/ 'they'

2.3.3 Long Vowels in Word Medial Positions

/ī/ /kiiyu/ 'to step down'

/ē/ /pēya/ 'river'

/ā/ /kāl/ 'leg'

/ū/ /kūman/ 'owl'

/ō/ /kōṇi/ 'steps'

2.3.4 Long Vowels in Word Final Position

/ī/ Nil

/ē/ Nil

/ā/ Nil

/ū/ Nil

/ō/ Nil

2.4 Consonants

Consonants are speech sounds during the articulation of which there is an obstruction. That is, Consonants can be defined phonetically as sounds made by closure or narrowing in the vocal tract so that the airflow is either completely blocked or so restricted that the audible friction is produced. It also occurs in word initial, medial and final positions.

	Bilabial vl vd	labiodenta l Vd	Dental Vl Vd	Alveolar Vl Vd	Retroflex Vl Vd	Palatal Vl Vd	Velar Vl Vd
Stops/Plosives	P b		t d	ɾ	ʈ ɖ	c j	K g
Nasals	m		ṅ	n	ṇ	ɲ	ŋ
Laterals				l	!		
Flaps				r			
Continuant		V				y	

2.4.1 Distribution of Consonants

Among the consonants, / p, t, c, k / and / m, n/ occur frequently; occurrence of / b, v/ is less, and others least.

2.4.2 Bilabial Stops

/p/ is a bilabial voiceless stop identified in this language. It occurs word initially and medially.

/b/ is a bilabial voiced stop occurs word initially and medially.

Examples:

/pa!attu/	below
/kaṭṭupiri/	joined eyebrow
/balya/	‘big’
/karumbu/	‘sugar cane’

2.4.3 Dental Stops

/t/ is Dental voiceless stop. It occurs initially and medially

/d/ is Dental voiced stop. It occurs word initially and medially.

Examples:

/tala/	‘Head’
/tuṛti/	‘Sparrow’
/daśapu/	‘thickness’
/tāṇdakuttu/	‘surrender’

2.4.4 Alveolar Stops

/ṛ/ is the alveolar stop. It occurs only word medially.

/ēru/	‘ox’
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2.4.5 Retroflex Stop

/ṭ/ is the voiceless retroflex stop identified in this language. It occurs word medially.

/ḍ/ is the voiced retroflex stop . It occurs word medially.

/pōṭi/	‘fear’
/na ḍu/	‘middle’

2.4.6 Palatal Stops

/c/ is the voiceless palatal stop which occurs initially and medially.

/j/ is the voiced palatal stop which occurs initially

/ciri/	‘laugh’
/ṭccan/	‘god’
/janal/	‘window’
/jāti/	‘caste’

2.4.7 Velar Stop

/k/ is voiceless velar stop which occurs word initially and medially

/g/ is the voiced velar stop which occurs word initially and medially.

/kā/	‘leg’
/uṇakka/	‘dried’
/garappam/	‘pregnancy’
/nagem/	‘nail’

2.4.8 Nasals

There are six nasal phonemes identified in this language.

/m/ is the bilabial nasal, which occurs word initially, medially and finally.

/mācci/	‘dirt’
/kūman/	‘owl’
/kiyāṭṭam/	‘foundations’

/n/ is the alveolar nasal, which occurs word initially, medially and finally.

/nāykuṭṭi/	‘dog’
/pani/	‘fever’

/tēn/ ‘honey’

/ n / is the dental nasal, which occurs word initially and medially.

/ nāṇam/ ‘shame’

/kū nnu/ ‘part of jack fruit’

/ŋ/ is the retroflex nasal which occurs word medially only.

/paŋi/ ‘work’

/ñ/ is dental nasal which occurs word initially and medially.

/ñāma/ ‘tortoise’

/maññu/ ‘snow’

/ŋ/ is velar nasal which occurs word medially.

/peññal/ ‘sister’

2.4.9 Laterals

/l/ and /!/ are two lateral sounds identified in this language.

/l/ is alveolar lateral which occurs word medially.

/!/ is retroflex lateral which occurs word medially.

/mela/ ‘breast’

/mē!u/ ‘pepper’

2.4.10 Flaps

/ɾ/ is a flap sound identified in this language. Which occurs word medially.

/pera/ ‘hut’

2.4.11 Continuants

/v/ and /y/ are two continuant phones identified in this language.

/v/ is a labiodental continuant which occurs word initially and medially

/y/ is palatal continuant which occurs word medially.

/veṭṭm/	‘light’
/dovasam/	‘day’
/āyam/	‘depth’

2.5 Clusters

Cluster is a term used in connected speech to refer to any sequence of adjacent consonants occurring initially or finally in a syllable.

2.5.1 Consonant Clusters

When two or more consonants occur together, they are called a consonant cluster.

Cluster means group.

/nt/	/anti/	‘evening’
/ṇ d/	/āṇḍōyi/	‘dipped’
/ṭk/	/aṭka/	‘near’
/ny/	/canyāsi/	‘nun’
/p!/	/kup!a/	‘Dirty thing’
/ly/	/belya/	‘big’
/yp/	/aypu/	‘half’

2.5.2 Gemination or Identical Consonant Clusters

Gemination is nothing but the long consonants.

/kk/	/cekkān/	‘boy’
/yy/	/kiyyi/	‘hole’
/cc/	/accān/	‘father’
/ṇṇ/	/peṇṇu /	‘lady’
/ṅṅ/	/kiṅṅi/	‘small’
/ṇṇ/	/aṇṇa/	‘brother’
/mm/	/amma/	‘mother’
/!!/	/mu!!u /	‘thorn’
/ll/	/ellu/	‘bone’
/tt/	/cūtta/	‘a medicinal plant’

/pp/ /appaviral/ 'thumb'

2.6 Syllable

In a linguistic system the smallest distinctive sound unit is the phoneme. Phonemes combine to form the next higher unit of expression called syllable. A syllable consists of one or more phonemes and a word is made up of one or more syllable.

A syllable is a unit consisting of one vowel or syllabic consonants, which may be preceded or followed by a consonant or consonants. Syllables are generally classified into Open syllable and Closed syllable.

2.6.1 Open Syllable

If a syllable ends in a vowel, it is known as Open Syllable.

/mācci/ 'dirt'

2.6.2 Closed Syllable

If a syllable ends in a consonant it is known as Closed Syllable.

/pūppan/ 'Headman'

2.6.3 Syllabification or Syllabic Structures

Syllabification is the term which refers to the division of a word into syllables. A word containing a single syllable is called monosyllabic word and if it contains two syllables, it is called disyllabic word. When it contains three syllables it is called trisyllabic word. Generally, a word with more than one syllable is called a polysyllabic word.

2.6.4 Monosyllabic Words

V /ā/ 'that'

CVV /nī/ you

VVC /on/ 'he'

2.6.5 Disyllabic Words

CVVCV /kōṇi/ ‘steps’

2.6.6 Tri syllabic words

CVCCVVCVC /kiyāṭṭam/ ‘foundation’

2.7 Conclusion

This paper focuses on the language spoken by the Kurichiya tribe. This paper is on the phonology of Kurichiya language. From the analysis it is found that this language has many similarities with the dialects of Malayalam. More details will be presented in subsequent articles.

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English Language Skills: Teaching, Testing and Assessment for Engineering Students

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Abstract

The present paper presents several steps to help engineering student acquire effective communication skills. The paper also suggests steps to make effective assessment and testing of English communication skills in engineering colleges. Regular training in presentational skills, group discussions, debate, role plays, interviews, proficiency of language use, etc. will help engineering students to master communication skills.

Key words: Communication skills, presentational skills, group discussions, debate, role plays

Introduction

English Communication Skills play a significant role in getting a good job and in getting hikes in salary and position. Because of this reason, engineering colleges and non-engineering colleges focus on improving English Communication Skills of students by establishing computer assisted language laboratories with relevant and adequate software systems. However, what is presented here could be used with or without language laboratory. At the same time models are more easily and repeatedly presented in language laboratories.

Presentation Skills

To succeed in professional career, good presentation skills are needed.

Key Factors of a Presentation

- ✓ Presentation skills require sufficient preparation of the needed content with clarity of thought and ideas, proper body language and strong intention to present a topic.

- ✓ Always first impression is the best impression. Before we start our oral speech, our body speaks something to the audience, and the message thus conveyed could be either positive or negative. Our appearance plays an important role here. A proper dress code, eye contact, body postures, effective use of gesture, etc. are core factors in presenting a topic in an effective way.
- ✓ Accuracy of the topic idea and limitations of the topic are to be made clear.
- ✓ Presentation is to be interactive and energetic.
- ✓ Methodology of presentation is to be decided in advance: Whether you will use notes, white/black board, LCD projector, etc.
- ✓ Inform time and length of presentation in advance so that audience will be mentally prepared to listen attentively.
- ✓ Structure your presentation according to your convenience to communicate effectively.
- ✓ Rehearse well before your presentation and anticipate the questions and keep the answers ready to face the audience in question and answer session.
- ✓ Make use of nonverbal communication
 - Maintain eye contact
 - Use facial expressions
 - Use gestures
 - Walk a little
 - Modulate your voice

Checklist for Our Own Assessment

- Did I initiate the topic effectively?
- Did I conclude the presentation satisfactorily?
- Did I present the topic clearly, confidently and interestingly?
- Did I use proper body language in the presentation?
- Did I face question and answer session effectively?
- Did I use simple, clear understandable expressions?
- Was the purpose of presentation served?
- Did I manage time well?

Evaluation Sheet for the Participants or One or Two Selected Evaluators

Evaluator's Name----- Speaker's Name-----

Topic----- Date-----

“Scoring: Circle appropriate number from 1 to 10 (highest score is 10)” (Kumar, E. Suresh and Sreehari, 2007)

Topic (appropriate to audience, sufficiently narrowed)	1 2 3 4 5 6 7 8 9 10
Organization (introduction, body, conclusion)	1 2 3 4 5 6 7 8 9 10
Delivery (gestures, voice, pauses)	1 2 3 4 5 6 7 8 9 10
Body language (gestures, eye contact, facial expressions)	1 2 3 4 5 6 7 8 9 10
Language ability (correct, concise, clear, courteous)	1 2 3 4 5 6 7 8 9 10

Group Discussion

Group discussion is a process of interactive oral communication among a group of people, where ideas, opinions, thoughts and feelings are shared in a purposeful way. It is given an essential role in the fields of academics, business and administration. Group discussions are gradually more used as apparatus to sort out candidates with the right abilities, either for job purpose or for admission into diverse courses. It is a tool of problem solving, decision making and personality assessment (Sastra, nptl).

Important Features of Group Discussion

- ✓ Effective communication skills
- ✓ In-depth knowledge about given topic
- ✓ Amicable and cooperative environment
- ✓ Effective participation
- ✓ Clarity in thought and expression

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- ✓ Good listening skills
- ✓ Suitable words and expressions
- ✓ Leadership qualities
- ✓ Team building skills
- ✓ Proper non-verbal signs
- ✓ Creativity
- ✓ Assertiveness

Check List for Our Own assessment of Participation

- Did I participate effectively in the discussion?
- Were my ideas expressed clearly and shared properly?
- Did I interrupt courteously and diplomatically?
- Did I show team building skills?
- Did I support/oppose in polite way?
- Did I listen each and every point attentively?
- Did I make comments in an appropriate way?
- Did I motivate other participants to be active in the discussion?
- Did I take an active part in decision making?

Evaluation Sheet for the Participants or One or Two Selected Evaluators

Evaluator’s Name----- Speaker’s Name-----

Topic----- Date-----

“Scoring: Circle appropriate number from 1 to 10 (highest score is 10)” (Kumar, E. Suresh and Sreehari, 2007)

Communication skills (fluency, clarity, accent and intonation, error-free language)	1 2 3 4 5 6 7 8 9 10
Knowledge on the given area	1 2 3 4 5 6 7 8 9 10
Body language (eye contact, facial	

expressions, proper gestures and postures)	1 2 3 4 5 6 7 8 9 10
Leadership skills	1 2 3 4 5 6 7 8 9 10
Logical capability	1 2 3 4 5 6 7 8 9 10
Ability to persuade and flexibility	1 2 3 4 5 6 7 8 9 10
Assertiveness and creativity	1 2 3 4 5 6 7 8 9 10

Debate

Debate is mainly an argument on a certain topic where participants take a particular stand by giving supporting details and opinions. The huge endeavor that participants put forth to accomplish something in this intellectually electrifying activity that is truly inspiring. “A number of studies have reported that participation in debate increasing the critical thinking of the students” (Allen, et al.1999). Many results show that one can develop over all skills by participating in debate. “Debate participation promotes problem solving and innovative thinking, and helps students to build links between words and ideas that make concepts more meaningful” (Bellon, J. 2000).

Essential Tips of Debate

- ✓ Knowledge about the topic
- ✓ Support the statements with examples
- ✓ Unity is to be maintained (If team)
- ✓ Structure of the content
- ✓ Use sign posts
- ✓ Link the points effectively
- ✓ Use proper eye contact and facial expressions
- ✓ Deliver the thought clearly, carefully and logically

Self-evaluation can be done by using the same sheet used to evaluate group discussion self- evaluation sheet with slight changes.

Evaluation Sheet for the Participants or One or Two Selected Evaluators

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Evaluator's Name----- Speaker's Name-----

Topic----- Date-----

“Scoring: Circle appropriate number from 1 to 10 (highest score is 10)” (Kumar, et al. 2007)

Subject matter (ideas, linking and order)	1 2 3 4 5 6 7 8 9 10
Refutation (opposing the points of rival)	1 2 3 4 5 6 7 8 9 10
Delivery (Voice intelligibility and pauses etc.)	1 2 3 4 5 6 7 8 9 10
Language skills (listening and speaking error free language)	1 2 3 4 5 6 7 8 9 10
Body language (eye contact, gestures and postures)	1 2 3 4 5 6 7 8 9 10
Attitude	1 2 3 4 5 6 7 8 9 10

Role Plays

Communication is nothing but the way people interact with their colleagues, peer group, salespersons and even other business owners and friends. Role-play is an effective communicative strategy in which students act the role of another character, thereby achieving an appreciation for others' points of view. Similarly, there is an understanding between the complexity of resolving issues and problems in the real world. “A conversation can be anything and can take any turn. It is easy to start a conversation if you are confident, friendly and not shy to open a conversation with anyone. So it is more a personality problem if someone cannot start a conversation.”(Hariprasad, et al. 2014)

A Few Important Tips are given below.

- ✓ Feel confident or secure and think that you are going to give or get information.
- ✓ Adopt positive and a confident attitude that will put other comfort.
- ✓ Have a backup plan if starting line fails.
- ✓ You break the ice and introduce yourself, if you don't know the people.
- ✓ Have firm eye contact and maintain good body cues.

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- ✓ Give a firm hand shake, if necessary.
- ✓ Modulate the voice according to the situation.

Check List for Our Own Assessment

- Was my language apt to the conversation?
- Did I use proper gestures and eye contact?
- Was my initiation good?
- Did I modulate the voice in proper way?
- Did I impress the person in positive way?

Conclusion

Communication has traditionally been seen as verbal or non-verbal. “Our understandings of communication are based on a rapidly evolving field that incorporates many different domains” (Iksan, et al. 2012). Legitimate and consistent testing and assessment of communication skills can be challenging, as these skills are difficult to assess through written tests. A range of assessment methods and tools have be used to assess all categories of communication skills. In this context, clearly defined target skills and well trained observers can provide a high reliability for language assessment. “Training and assessment of communication skills can pose several challenges to learners of English communication skills. Understanding the benefits of teaching and assessing communication skills outweigh the challenges of implementing can be motivated teachers and learners” (Seajme, Vol.18, No.2, 2014).

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Dependency Framework for Marathi Parser

Yogesh Vijay Umale

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Abstract

This paper describes the Framework of Dependency Grammar for Marathi Parser. Dependency grammar is a grammar formalism, which is a capture direct relations between word to word in the sentence. The parser is a tools, which is automatic analysis sentence and draw a syntactic tree of sentence. The grammar formalism is mechanism to developing parser. Today in filed of computational linguistics, natural language processing and artificial intelligent have two kind of grammar formalism which is Phrase structure grammar and Dependency grammar. Both grammar formalism have their own limitation to developing a parser. In this paper I will use computational Panini grammar approach of dependency grammar. Computational Panini grammar has 37 dependency tag-set and those tag-sets are useful to annotate the Indian languages such as Hindi, Telugu and Bangla. However, I have to examine those dependency tag-set to Marathi and annotate a corpus which is useful to develop a Marathi parser. To annotate data I have use an Anno-Corp Guidelines, which develop by IIIT, Hyderabad. According to guidelines the relations are three types *karaka* relations, which is mark as k1,k2,k3,k4,k5 and k7, non-*karaka* relations which marked as r6,r6-k1,r6-k2,rt,rd,rh,ras_k*, adv, and other relations such as relative clauses.

Key words: Marathi, Parser, Dependency Framework, Corpus Annotation.

Introduction

The Parser is tools which used to analysis the sentence in term of its constituent parts. A parser aims to generate automatic syntactic trees of natural language. In filed of computational linguistic, natural language processing language and artificial intelligent have two kind grammar formalism which phrase structure grammar and dependency grammar. Those two grammar mechanism are useful to develop a Parser. Today English language have phrase structure

grammar formalism and dependency grammar formalism to develop parser and those two grammar formalism are provide good accuracy. When we apply those two grammar formalism to Indian languages, than we can see dependency grammar is provide good accuracy compared to phrase structure grammar. The reason is simple, English language have positional word order structure and most of the Indian languages have free word order structure and morphological rich. “Development of a parser is a challenging task for morphological rich and free word languages such as Indian languages. Dependency grammar formalism is suitable and useful for Indian languages” (Bharati, et al, 1995).

Dependency grammar formalism have different approaches and different tag-set. Those approaches and tag-sets are may be change depend on language parameters. Indian languages have panini dependency grammar approach and tag-sets which is karaka relations (k1,k2,k3,k4,k5 and k7), non-karaka relations (r6,r6-k1,r6-k2,rt,rd,rh,ras_k*, adv,) and other relations (ccof, frgm, null etc).

Methodology

To data collection I used two Marathi grammar books and collected 500 sentences. Those 500 sentences I used as corpus. The corpus annotation I used **3A** Approach which refers to corpus Annotation, corpus Abstraction and corpus Analysis. After that I used Panini dependency approach and tag-set which developed by IIIT Hyderabad for Indian Languages such as Hindi, Telugu and Bengali. This panini dependency approach and tag-set I applied to Marathi and find out result.

Data Analysis and Interpretation

1 *karaka* Relation

The dependency grammar formalism captures the direct relation between word to word in the sentence. The case (*karaka*) shows a direct relation between nouns to verb. Marathi has six *karaka*, nominative, accusative, instrumental, dative, ablative and location. According to the dependency guidelines, I marked them as *k1*, *k2*, *k3*, *k4*, *k5* and *k7*.

1.1 Karta (dependency tag-set *k1*)

1.1.1 Nominative Subject

Most of the time the nominative form takes a syntactic and sometime it takes semantic function as *karta* (agent). The *karta* plays a major role in sentence which is doing or performing the action. Consider the following examples.

surēśa *pustaka* *vāca-tō*
suresh-nom-3msg *book-accu* *read-pres-3msg*
Suresh reads a book

Here Suresh is *karta*, Suresh performing the action *vāca-tō*, and *vāca-tō* is a transitive verb. So here verb has two arguments which is subject (*karta*) and object (*karma*). In intransitive verb does not require object. Consider the following example.

sacina *basa-lā*
sachin- nom sat-past-3msg
Sachin sat

Here the first example is transitive and the second one is intransitive verb. Both subjects are nominative with zero suffix (zero *vibhakati*). Both subjects are in agreement with verb like gender, number and parson. Here both the subject forms are marked as *k1*.

1.1.2 Ergative Subject

Ergative subject occurs with *ne* or *ni* postposition in Marathi. In this contraction ergative subject does not show agreement feature with verb. Consider the following example.

surēśa-nē *cēṇḍū* *phēka-lā*
Suresh-erg ball-3msg throw-past-3msg
Suresh throws the ball

Here the ergative subject construction takes a *ne* case marker but the agreement feature show with *karma* which is *cēṇḍū*, here this relation we marked as *k1*.

1.1.3 Dative Subject

The dative subject in Marathi takes *_lā* case marker and does shows agreement with verb, see the following example,

Surēśa-lā āmbā kha-llā pāhijē
suresh-dat mango-acc-3msg eat-impl.3msg should
Suresh should eat a mango

In this construction syntactic subject is *āmbā* because verb has agreement with *āmbā* but semantically *surēśa-lā* is subject so we marked as *k1*

1.1.4 Subject in Passive Construction

Subject in passive construction show by *kadun* and *dvara* case marker, in this construction *kadun* and *dvara* postposition block agreement feature with verb, consider the following example,

surēśa-kaduna/dvārē āmbā khā-llā gēlā
suresh- by mango-msg eat-ptcp-pass-past gone
Mango was eating by Suresh

Here *surēśa* is subject but that subject does not agree with verb, so we can mark as *k1*.

1.2 karma (dependency tag-set k2)

1.2.1 Accusative

The accusative (Karaka) object in Marathi takes *_0*, *_sa* and *_lā* case marker

surēśa **pustaka** vāca-tō
suresh-nom-3msg book-acc read-pres-3msg
suresh reads book

pōlisa **cōra-lā/-sa** māra-tō
Policeman-nom-3msg thief-acc beat-pres-3sm

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The policeman beats the thief

Above both examples are shown relation with verb as object because they takes case marker *_0*, *_sa* and *_lā* as well as those construction does not show a agreement Patten with verb so we can marked them as *k2*.

1.2.2 Object in Passive Sentence

In passive construction object (*karma-karaka*) control agreement with verb and takes *_0*, *_sa* and *_lā* case marker consider the following example,

pōlisān-kaḍūna cōra pakaḍalā gēlā
policeman-by thieves-acc-3mpl catch –past-3mpl go-pass-past-3mpl
The thieves were caught by policeman

pōlisān-kaḍūna cōra/sa/lā/nām pakaḍalē gēlē
policeman-by thieves-acc catch-past- 3nsg go-pass-past-nsg
The thieves were caught by the policeman

When the passive construction occurs in the sentence then we marked object as *k2*.

1.3 karaNa (Instrument) (dependency tag-set *k3*)

Instrument (*karaka*) case marker takes a *_ne* postposition. The instrument *_ne* case marker express function as instrument with verb,consider the following example,

surēśa-nē cāku-nē āmbā kāpa-lā
suresh-erg knife-inst mango-3msg cut-past-3msg
Suresh cut mango with a knife

Above example shows instrument relation with verb so that relation we can mark as *k3*.

1.4 sanprdan (Recipient/Beneficiary) (dependency tag-set *k4*)

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Recipient (Karakā) case marker expressed recipient or beneficial meaning of the verb. In term of syntactic category we can call it as indirect object but in dependency tag-set we call it recipient karakā. Consider the following example,

Surēśa-nē sacina-lā pustaka dilē
suresh-erg sachin-dat pustak gave-past-3msg
Suresh gave book to sachin

tyā-nē dēśā-sāṭhī jīva dilā
he-ag country-for life give-3-msg
He gave (his) life for his country

The above construction *-lā -sāṭhī* both are the case marker as well as postposition. In this construction we mark them *k4*.

1.5 aapadan (Source) (dependency tag-set *k5*)

The source *karakā* expresses a meaning of separation and point of departure with verb. Source (*karakā*) case marker takes *-kaḍhuna -hūna*, see the following example,

malā surēśa-kaḍhuna bātamī kāḍha-lī
I-dat suresh from newfindout get-psat-3fsg
I got new from suresh

surēśa mumbaī- hūna ālā
Suresh-nom Mumbai-from come-past-3msg
Suresh came from Mumbai

The above examples, *-kaḍhuna* and *-hūna* case markers provide us a meaning of separation and departure so here we mark them as *k5*.

1.5.1 Source of Material

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In this construction verb denoting source of material meaning in the sentence, now see the following example,

kaparē kāpasā-pāsūna bana-tāta
cloth-nom-3pl cotton-from make-hab-be-presp-3pl
Cloth are made from cotton

In the above sentence *kāpasā –pāsūna* is the natural source and it gives the source indication by postposition *-pāsūna*. In this construction we mark this relation as *k5*.

1.6 adhikarana (Location of Time) (dependency tag-set *k7t*)

The time location is express by tense like yesterday, tomorrow, now etc. a postposition like *-lā* and *-ta* also express a meaning of location. Consider the following example,

mī kāla mumbaī-hūna ālō
I-1msg yesterday Mumbai-abl come-past-1msg
Yesterday, I came from Mumbai

Here time gives a meaning of location, so here we can mark this relation as *k7t*.

1.6.1 Location of space (dependency tag-set *k7p*)

Space location expressed by locative suffix of *-ī* and *-ta* and postposition of *madhyē*. Consider the following example:

tō āja gharī/gharāta nāhī
he today home-loc-at/home-loc-in neg-3sg
he is not at home/in the house today

tyā-nē rastāta/madhyē gāḍī thāmbavalī
he-ag street-in the middle of car-3sgf stop-past3sgf
he stopped the car in the middle of the street

This construction we can mark as *k7p*.

1.6.2 Location of elsewhere (dependency tag-set *K7*)

The location is expressed the mental place and take same locative suffixes *-ī* and *-ta* which is follow by noun of location, consider the following example,

mājhyā manā-ta rāga āhē

my mind-in a nger is

I am anger in mind

mājhē māna mumbaī-ta āhē

my mind Mumbai-in is

I am mentally in mumabi

Here *-ī* and *-ta* give a meaning of location, so here we can mark it as *k7*.

B.2 Non-karaka relation

The non-karaka relations depend on the noun. The non-karaka relations capture the direct relation between noun to noun in the sentence. They do not show direct relation with verb.

2.1 shashti (Genitive /possessive) (dependency tag-set *r6*)

The genitive or possessive relation which holds between two nouns has to be marked as *r6* consider the following example:

mulā-cē nāka

boy-of nose

Nose of boy

līlā-cī bahina

lilaa- of sister

Sister of Lila

Here the postposition *-cē* and *-cī* provide a meaning of genitive as well as possession. Here we can mark this relation as *r6*.

2.2 genitive/possessive relations with conjunct verb (dependency tag-set *r6-k1, r6-k2*)

A conjunct verb is composed of noun or adjective followed by verbalize. Sometime the argument (*karta or karma*) come with genitive case. Whenever the argument of conjunct verb is in genitive case it will have a dependency relation with the noun of conjunct verb. The class of conjunct verb (a noun+verb sequence which functions as a single verb unit) is very large in Marathi. Consider the following example:

kāla mandira-cē udaghāṭana jhālē
yesterday temple-of inauguration happed
yesterday the temple got inaugurated

mī rōja rātri parīcī pratīkṣā kara-tō
I-1msg everyday night-loc angle-poss waiting do-1msg
I wait of angle everyday night

In this above construction we can mark dependency relations as *r6-k1* and *r6-k2*.

2.3 Adverbs only manner (dependency tag-set *adv*)

Adverbs of manner are expressed which are placed immediately preceding the verb. Adverbs of manner are marked as *adv*. Consider the following example:

surēśa bharābhara cālatō
suresh fast walk-pres-3msg
suresh walks fast

In this construction adverb, we would mark it as *adv*.

2.4 Purpose (dependency tag-set *rt*)

The purpose is expressed by dative case marker *-lā* and postposition *-sāṭhī* use in sentence. Consider the following example:

tō amērikē-ta śikanyā-sāṭhī/lā gēlā

he America-loc study-dat go-past-3msg

He went to America to study.

tō kuṭumbā-sāṭhī kaṣṭa karatī

he family-for- hard work do-pres-3msg

He works hard for the sake of (his) family.

In above examples *-lā* and *sāṭhī* we would mark dependency relation as *rt*.

2.5 Direction (dependency tag-set *rd*)

The label *rd* stands for relation direction. In Marathi postposition *-kaḍē* express a meaning of direction. Consider the following example:

surēśa gāva-kaḍē jāṭa hōtā

suresh village-towards go-prog be-past-3msg

Suresh was going towards his village

The participant indicating ‘direction’ of the activity has marked as ‘*rd*’.

6 Reason (dependency tag-set *rh*)

The reason or cause of activity is to be marked as *rh*. Consider the following example:

Surēśa-nē mōhana-muḷē pustaka vikata ghē-ta-lē

suresh-erg mohan of because book bought- past-3msg

Suresh bought book because of Mohan

In this construction *-mulē* postposition provides a meaning of reason or cause, so here we can mark this dependency relation as *rh*.

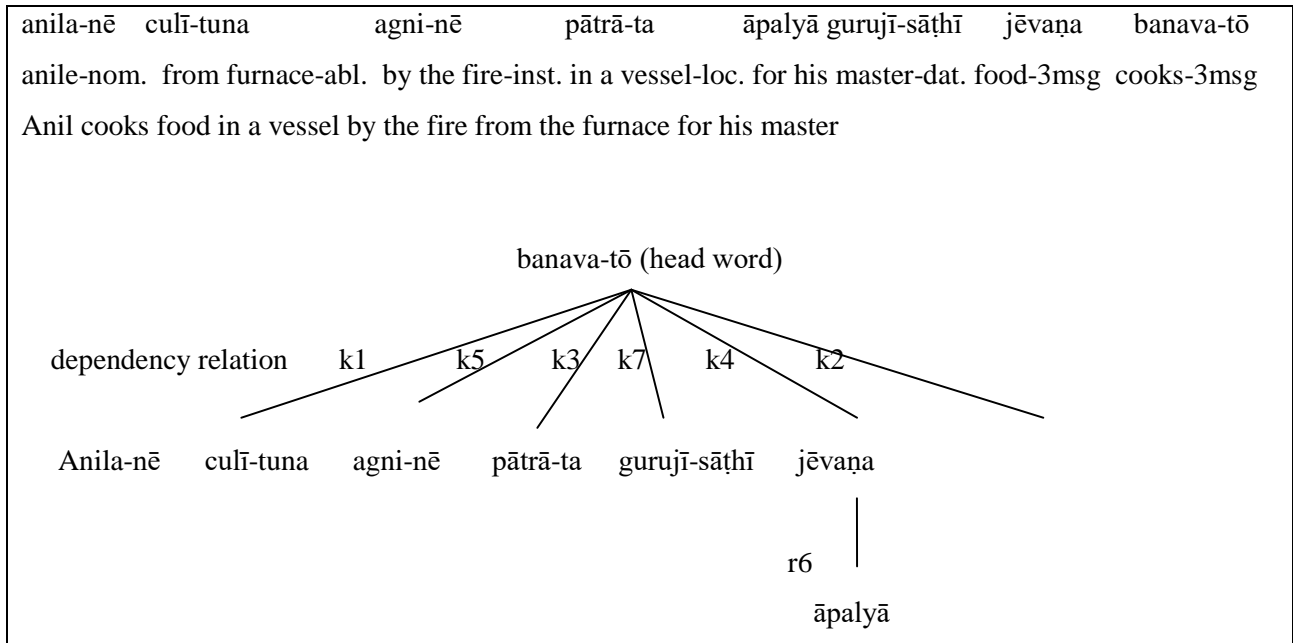
7 Associative (dependency tag-set *ras_k**)

Where two participants perform the same action but syntactically one is expressed as primary and other as semantically associated. So, we would mark the *ras_k** consider the following example,

surēśa āpalyā vaḍilā barōbara gārī gēlā
 suresh own father with home went-past-3msg
 suresh went to home with his father

In the above the example *barōbarashow* has the meaning of associative, so here we would mark this relation as *ras_k**.

Tree of Dependency Framework for Marathi



3 Other Relations

In other relations, dependency is captured as direct relation between clauses to clause. Marathi has two types of clause; one is sentential clause and other is participle clause. In this paper I have explain only sentential clause.

3.1 Pre-nominal relative clause (Dependency tag-set nmod_relc)

In this construction relative clause occur with left of head noun and it take a relative pronoun *Jō* as a demonstrative marker *tō* along with noun, consider the following example,

Jō māṇūsa yēthē śikavatō tō (Θ)mājhyā bhā'ū āhē

rel man here teach-pres-3-sm cor (man) I-poss-3-msg brother is

The man who teaches here is my brother

Here this dependency relation we would mark as nmod_relc.

3.2 Pronominal Relative Clauses

In this construction the relative clause come to the right of head noun and relative pronoun in such case behaves like a full-fledge pronoun consider the following example,

jō māṇūsa yēthē śikavatō tō māṇūsa mājhyā bhā'ū āhē

cor man rel here teach-pres-3sm I-poss-3sm brother is

The man who teaches here is my brother

Above construction is pre-nominal and *Jō* is modifying of main clause with *tō*. *tō* itself refer to *Θ* (*māṇūsa*) which came with relative subordinate clause and clause along with the relative pronoun *tō*. Here we can mark as *nomd_relc*.

Here *jō māṇūsa* which is a subordinate clause refers to main clause, which is *tō māṇūsa*.

C. Conclusion

The above dependency tag-set provides us linguistic information such as syntactic and semantic. Above analysis method also provides us dependency relation in terms of word to word relations in sentences. Today in computational linguistics, we need this kind knowledge for annotate a language corpus and depending on annotated corpus we would develop a Parser.

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Appendix

Set of dependency labels:

S.No	Labels	Description(Relations)	Gloss/Additional
1	k1	karta	doer/agent/subject
2	k2	karma	object/patient
3	K3	karana	instrument
4	k4	sampradana	recipient
6	k5	apadana	source

7	k7t	kAlAdhikaran a	location in time
8	k7p	deshadhikara na	location in space
9	k7	vishayadhikar ana	location elsewhere
11	r6	shashthi	genitive/possessive
12	r6-k1, r6-k2		karta or karma of a conjunct verb (complex predicate)
13	r6v	kA	relation between a noun and a verb
14	adv	kriyAvisheSa Na	adverbs - ONLY 'manner adverbs' have to be taken here
15	Sent-adv		Sentential Adverbs
16	rd	relation prati	direction
17	rh	hetu	reason
18	ras-k*	upapada_ sahakArakatw a	associative
19	nmod__relc, jjmod__relc, rbmod__relc		relative clauses, jo- vo constructions

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Dependency Framework for Marathi Parser

Communication and Disruption in English Classroom

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Abstract

This paper discusses the usefulness of group communication to develop better performance in English among the students of engineering colleges in Tamilnadu. It raises the question whether the emphasis on speaking in full and complete sentences is an appropriate goal. It points out that code-mixing code-switching or shifting is not very common when we want to use English for communication. Other issues discussed include the need for getting closer to Standard English, use of English in group meetings, speaking English using written English, advantages of group communication in learning to use English in engineering colleges, and disruptive acts during group communication.

Key words: Code mixing, code-switching, communication through speaking, group communication, disruptive acts, collaborative team activity to learn to use English.

Speak in Full Sentences Only?

Does communication mean speaking in full sentences? Traditionally, English teachers wanted their students to speak in complete and full sentences. Composing a complete sentence does take time and it involves mastery of grammar and related features of speaking such as appropriate pause between sentences, appropriate pause using phrases within sentences, etc. Since our ultimate goal in most cases is to master writing in English, such an insistence is understandable. The performance of a student in English is still largely assessed by the level of mastery of writing in English.

Communication through Speaking

On the other hand, communication through speech may or may not contain complete sentences. Even broken sentences are understood using the context in which these are uttered.

Even wrong use of a word may be corrected suitably and understood properly. Manner of

delivery of sentences, phrases, along with intonation, comes to dominate communication. This does not mean that we accept speaking ungrammatical sentences or ungrammatical English. A strategy that encourages fluency and slowly switches over to correct grammar in several stages with examples and practice may be the best thing to adopt.

Code-mixing and Code-switching

Code-mixing and code-switching with English words, phrases and sentences are very common while using Tamil or another Indian language for communication. However, these are relatively less resorted to when a student or teacher tries to communicate through English. This distinction between the use of Tamil or any other Indian language and the use of English may be strengthened in English classrooms in engineering colleges. Teachers of English and other subjects, which are taught using the medium of English, should be able to speak English fluently. We highly recommend that the teachers speak to one another only through English. Such practice could be made an implicit norm for all the teachers of engineering colleges, all of which seem to use English as the medium of instruction.

Getting Closer to Standard English

Since our engineering graduates may seek employment everywhere in the world, our communication through English must get closer to Standard English used in nations wherein English is viewed as the native language. Accent will continue to be a problem, but let us remember that even within the above mentioned native English speaking countries, there is an abundance of dialects, each having its own accent. Some ethnic groups such as African Americans, Native Americans and Hispanics have all been there right from the beginning of the modern history of USA, and yet they all continued to have their own accent even today. So, such accents are recognized and understood largely as native accents.

Our Possible Goals for English Learning in Engineering Colleges

On the other hand, the accent/s of South Asians studying, working and settling down in USA pose problems of comprehension. Our strategy here in the engineering colleges should be to enable comprehension of native English with great ease, and then learn strategies to speak slowly and steadily, pronouncing each word with clarity, and not hurriedly as common among

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many of us while speaking English in India. Possibly less complicated sentences, short sentences, and willingness to repeat the utterances still more slowly, etc., may be practiced.

Speaking English Using Written English

We believe that we in India will continue to speak in written English, although some do aim at and get the ability to speak in spoken style adopted in Native English speaking countries. Since English was introduced as part of formal schooling in British India, we have focused on learning written English and using it as our spoken format. Interestingly, East India Company as well as subsequent British India Government/s, and the Native English speaking missionaries who established and ran schools, did not focus on importing in large numbers the native English speaking teachers. This was not the case in many other nations wherein even now there is preference for native speakers of English as teachers of English. Thus we have a long history of teaching English by non-native speakers of English. We've managed well, we should say, and yet there is always room for improvement. Especially now there is some deterioration of knowledge of English in spite of the fact that most of us want to learn and use English.

No Substitute for Practice

There is no substitute for constant practice. We need to continuously focus on reading pronunciation, intonations, distinction between some sounds which create confusion in the minds of listeners as well as speakers. For example, z and j. Pronunciation of letters such as g, x, t, d, etc. which have different values in Indian languages, or sound that are not found in Indian languages. Information on such problems and issues are readily available. We must first recognize the fact that these problems or issues are faced both by our teachers and students. Summer training and workshops every year in English skills must be made a requirement for our teachers so that their performance in English would continuously improve. Online training is also a good possibility. Their motivation to improve their quality of performance in using English must be encouraged, if possible through some suitable incentives.

Several Styles of Performance

There are a large number of Indian engineers employed in other countries. We notice several styles of performance of these engineers in group meetings in their companies: Some

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Indians keep silent and nod in acceptance, and ask only a few questions, or make a few observations. On the other hand, some Indians are given to jump at the opportunity and continue to ask questions. Some go to the extent of arguments.

It is important our students seek a balance and perform well by raising only relevant questions, making only relevant comments and observations, and by discussing issues with clear examples and illustrations. There is no need to imitate what American participants may do in a group meeting; we can still retain our own posture and yet win accolades.

We would like to emphasize that it is easier for students of engineering colleges to learn and use English with great competence. Most colleges offer their subjects of study through English medium only. And so with cooperation from all, especially, from the teachers of engineering and technology subjects, we can improve the communication skills of our students, even if they are first generation learners or from rural communities where there is not much exposure to English.

Group Communication Training

Group communication training, not individual based learning drills, is our recommendation here. Most of the time, in the past, we have focused on individual performance through loud reading, repetition and question-answer methods, etc. in the classroom to help our students in high schools and even in colleges to produce sentences and speak on chosen topics with coherence. Grammatical correctness dominated and guided our approach. We believe it is time now to form groups and get the students communicate with one another in English. From simple topics of conversation to progressively more complex topics of professional subjects may be identified. Students in groups will begin to speak to one another with no interference from the teacher.

The teacher also could be a visitor to the group and he or she could join the conversation. But the teacher should not make any corrections of the utterances and may participate in the conversation briefly and leave the group soon. This may help the teacher to assess the progress of team deliberations.

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Collaborative Team Activity Norms

This group communication is a sort of collaborative team activity which engineers will be called upon to perform in their career. Meetings to discuss issues to develop and execute projects and/or meetings to solve problems, etc. are very common.

The norms that such meetings impose on the participants may be adopted for group communication as well. In such meetings, some may not participate actively, some may simply accept and follow what is offered as conclusion, some may dominate the discussions, some individuals may be always argumentative and thus disruptive.

In addition, there may also be disruption in the form of late arrival and early departure, cell phone talk, texting, always looking into the smart phone, whispering, exchanging private notes through bits of paper, making signs while someone else is speaking, etc. Disruption is disruption, a sign of indiscipline, lack of respect for others, disinterestedness, pride, sarcasm, superiority complex, “I knew it already attitude”, etc. Teachers will easily add to the list of disruptive activities listed here. It appears to us that every new class brings with it some additional and innovative disruptive activities in the classroom. So, it is likely that group work for communication will also have its due share of these disruptive activities.

We need to emphasize the fact that group communication using English is an absolute requirement for their future career. Group communication in the college provides the students with some seriousness of purpose giving them opportunities to improve their use of English even as it provides them with skills to participate and even lead group activities.

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