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Development of Checklist for Assessment of Pragmatics in Preschoolers

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Introduction

Language consists of three main components as stated by Bloom and Lahey (1978). These components are the form, content, and the use. Form being the phonology, morphology and syntactic structures of the language. Content being the Semantic aspects of language, while use being the pragmatic aspect of language. These three areas are highly inter-related, and they together form the entire communication system. The development of these systems depends on the child's chronological age and mental age (Wing and Attwood, 1987). In the previous years, form (syntax) and content (semantics) of language have been studied extensively, however use of language (pragmatics) was not focused upon to that an extent. But more recently, the focus has shifted from study of syntactic-semantic features of child language to the social function of communication (Jafari, Younesi, Asgary and Kazemi, 2019). It is seen that typically developing children use language quiet early in life for regulating and for being regulated by others. Language learnt holds no importance if it is not used for communication appropriately by children. According to 'The University of Minnesota Centre for Advanced Research on Language Acquisition', pragmatics is "the appropriate use of language in conducting speech acts". We use pragmatics to

accomplish a variety of communicative functions which include commenting, requesting, attention directing, giving information, greeting, rejecting and for expressing emotions. Children begin to learn to use pragmatic skills very early in life. These skills are used non-verbally at first, and then they learn to add verbal expressions as their language develops. It has been observed that, pragmatic abilities are impaired in children with neurodevelopmental disorders which, include disorders like Autism Spectrum Disorder, Intellectual Disabilities, Attention-Deficit/ Hyperactive Disorder, Learning Disabilities, Specific Language Impairments. These deficits in the pragmatic aspects of language could lead to a lot of psychological and educational difficulties in children in the future (Jafari, Younesi, Asgary & Kazemi, 2019). Therefore, studying this aspect of language becomes increasingly necessary. It is however difficult to record pragmatic difficulties faced by children with neurodevelopmental disorders on traditional language assessment instruments because traditional tests focus mostly on linguistic structure and meaning rather than on pragmatic language use (Bishop & Baird, 2001; Young, Diehl, Morris, Hyman & Bennetto, 2005).

Due to these limitations of the available traditional language tools, some formal measures have been developed which focus on these pragmatic aspects of language. These tests give a better idea about the areas that should be assessed by a Speech Language Pathologist within the domain of pragmatics. Incorporating these tests as a part of the routine assessment measures carried out for assessing language would help in planning better intervention programmes by giving a holistic picture of the child's problems. This would also help us in quantifying the various aspects of pragmatics, in which children with neurodevelopmental disorders lack and what are their strengths therefore, giving a baseline for planning appropriate therapeutic goals. In addition to the evaluation of language including the receptive and expressive aspects (Sahin, Yalcinkaya, Muluk, Bulbul & Cakir, 2009) and also taking into consideration the context in which communication happens, it is also important to consider the cultural norms while assessing the pragmatic behaviours. Pragmatic behaviour is essentially culture specific and it becomes necessary to consider these cultural variations while assessing pragmatic aspects of language. Same has been endorsed in DSM-V and by American Speech and Hearing Association (2013). Thus, it is required to assess pragmatics using a test/ tool which is relevant in Indian context.

Some Tools are available in the west for assessing the pragmatic abilities of children; examples include Pragmatic Protocol (Prutting and Kirchner, 1987), Children's communication checklist – 2 (Bishop, 2006) and the Test of pragmatic language -2 (Phelps-Terasaki & PhelpsGunn, 2007). However, very few tools are available for assessment of pragmatic abilities in Indian context. One of the tools developed in India is 'Developmental protocol for pragmatics in Indian context (Dheepa & Shyamala, 2005)'. However, the tool is for assessing very young children and has been developed on Kannada speaking population.

India being a multicultural and multilinguistic country, the demands for development of language assessment tools is necessary and important. No tool is available in Marathi, the language used in Maharashtra to researcher's best knowledge. Hence it was necessary to develop a tool for the purpose so that it could be used for studying the pragmatic behaviors of clinical population and further for assessment to aid in management of the pragmatic issues if any. In addition, it has been mentioned in literature that parental / caregiver interviews offer some distinct advantages (O'Neill, 2007) over the clinician- observed standardized pragmatic assessments

These advantages are mentioned below:

- Parent/caregiver reports assess children's language in an authentic setting based on instances of language usage observed in the home.
- Because they are completed by someone who knows the child well, they are more likely to represent the child's typical level of functioning and be less influenced by day-to-day fluctuations.
- They may be more comprehensive in their evaluation, because they allow for the assessment of a larger range of pragmatic abnormalities, including the behaviours which may be difficult to elicit in test situations and may occur relatively infrequently (Bishop, 1998). It is therefore required to use a pragmatic questionnaire in a parental interview format for assessing and analysing even subtle pragmatic difficulties faced by children either as a sole assessment tool or as a tool to supplement the observations of the clinician. Hence there was a need to develop a tool in Marathi to assess pragmatics.

Method:

Development of the checklist:

A 'Checklist for Assessment of Pragmatics of Pre-schoolers (CAPP)' was prepared in Marathi with an aim to help assess the pragmatic skills of children in the age range of birth to four years while keeping the cultural aspects in mind. This checklist was based on Thakur and Waknis (2014) study which used 'The Pragmatic Profile of Everyday Communication Skills (Pre-Schoolers)'- Summers and Dewart, (1988), translated in Marathi by Thakur and Waknis (2014). Permission was obtained from both Thakur and Waknis and Summers and Dewart, for the same.

The complete checklist was in 4 sections (this was retained as is given by the original authors of the test Summers and Dewart, 1988). Each section had a set of questions [e. g. Q1.] and sub questions [e.g. Q1 (a), Q1. (b)].

All the sections and questions of the tool used in Thakur & Waknis, (2014) were retained except for the Q29.b of the Section IV. This question was not retained as, in the study done by Thakur and Waknis, (2014) it was found that this pragmatic function (concepts of God and Death) was not developed and also was not understood by the Marathi speaking children in the age range of 0-4 years.

Scoring the checklist

A scoring system was developed based on the typical behaviors and the developmental trend reported in the Thakur & Waknis, (2014) study.

Beneath every question in the checklist, a set of answers, which describe various pragmatic behaviors that the children in the age group of birth to four years were found to exhibit in Thakur & Waknis (2014) study were given. These behaviors were arranged in a specific hierarchy wherein the behavior which is expected to be demonstrated by younger children in the group of 0-4 years was given a lower score e.g. 0/1 and the behavior that is expected to be demonstrated by older children was given a higher score e.g. 4/5. Thus as the age increases the score is expected to increase from 0 to 5, showing development in pragmatic abilities. Any other column, was for noting down atypical behavior/ behavior other than the one mentioned above. This behavior was later given a score of anywhere on the scale of 0 to 5 depending on the score of the typical behavior to which it closely matched to. This scoring was done for every section. At the end of every section a total section score was calculated. Later a total score was calculated by adding up the section scores of all the 4 sections. A score sheet was then prepared in the manner explained below.

To summarize, the ‘Checklist for Assessment of Pragmatics in Pre-schoolers’ consisted of four sections with a maximum obtainable score of 220.

Section I (Communicative Functions) consisted of 18 questions including the subquestions, and the maximum obtainable score being 85.

Section II (Response to communication) consisted of 10 questions including the subquestions and the maximum obtainable score of 50.

Section III (Interaction and conversation) consisted of 9 questions including the subquestions and the maximum obtainable score of 45.

Section IV (Contextual Variation) consisted of 8 questions including the subquestions and the maximum obtainable score of 40.

Administration of the developed checklist to typically developing children and obtaining appropriate scores for age groups (Pilot)

Participants:

A total of 50 typically developing children within the age range of birth to four years with mother tongue and primary language used for communication as Marathi participated in the study for obtaining the pilot normative and also for assessing the reliability of the checklist. age and sex distribution of the participants of the study is shown in Table 1

Table 1. Age and sex distribution (Mean and SD values) of participants of the study

	Age ranges		Gender		Group mean age & Group SD
			Males	Females	
Group IA	0-6 months	No. of children	5	5	
		Mean age	3.6	3.2	3.4
		SD	1.48	1.67	1.64
Group IB	>6≤12 months	No. of children	5	5	
		Mean age	7.6	7.8	7.7
		SD	2.07	1.48	1.7
Group IC	>12≤24 months	No. of children	5	5	
		Mean age	17.2	16.8	17
		SD	2.48	2.94	2.58
Group ID	>24≤36 months	No. of children	5	5	
		Mean age	29.8	30	29.9
		SD	3.83	3.53	3.47
Group IE	>36≤48 months	No. of children	5	5	
		Mean age	42.2	42.2	42.2
		SD	4.65	3.56	3.91

Inclusion criteria was as follows:

- Child's mother tongue & language used predominantly was Marathi.
- Child's age was between birth to four years.
- Child had age appropriate motor milestones (delay < 3months)

Exclusion criteria was as follows:

- Child with a known hearing loss.
- Child with any known additional associated disorders such as any syndrome, hearing impairment, visual impairment, mental retardation, cerebral palsy, etc.
- Child who had received any kind of speech language related services in the past.
- Child with significant pre, peri or postnatal history.

Test protocol

Children visiting the well-baby clinic of Bharati hospital and nearby houses participated in the. The parents of the children were told about the purpose, advantage and need of the study. They were given the participant information sheet and were asked to sign the consent form prior to their participation in the study. Only those participants whose parents consented were included in the study.

The data collection began with administration of a pre constructed case history to rule out any known significant prenatal, natal, postnatal history and, sensory and motor problems. Informal screening (hearing and visual) was carried out for all the participants. REELS was administered to rule out any significant language delay or presence of atypical behaviors. The 'Checklist for Assessment of Pragmatics of Pre-schoolers' (CAPP) in Marathi was administered as an informal interview in a relaxed atmosphere in which interviewees spoke freely about their child's communicative behaviors. Interviewer used child's name throughout the interview. Prepared checklist was administered in the form of a parental questionnaire. The clinician asked the questions mentioned in the checklist to the child's parents/ caregiver. Response given by the parents was scored by the clinician. Scoring of the checklist was done as mentioned earlier. Complete administration of the checklist took a total time period of approximately 30 mins.

Results and Discussion:

The main aim of this study was to develop a checklist for assessing the pragmatic abilities of Marathi speaking pre-schoolers and keeping in mind the role culture plays in development of these skills. "Checklist for Assessment of Pragmatics in Pre-

schoolers”(CAPP)-in Marathi was prepared which was based on Thakur and Waknis (2014) study which used

‘The Pragmatic Profile of Everyday Communication Skills (Pre-Schoolers)’- Summers and Dewart, (1988), translated in Marathi by Thakur and Waknis (2014).

Study consisted of a total of 50 participants. The participants were selected by taking into account the inclusion and exclusion criteria.

Results of administration of ‘Checklist for Assessment of Pragmatics of Preschoolers’ on Marathi speaking typically developing children in the age range of birth to four years:

The ‘Checklist for Assessment of Pragmatics in Pre-schoolers’ was administered on Marathi speaking typically developing children in the age range of birth to four years, and pilot normative was obtained.

Results of Section I (Communicative Functions)

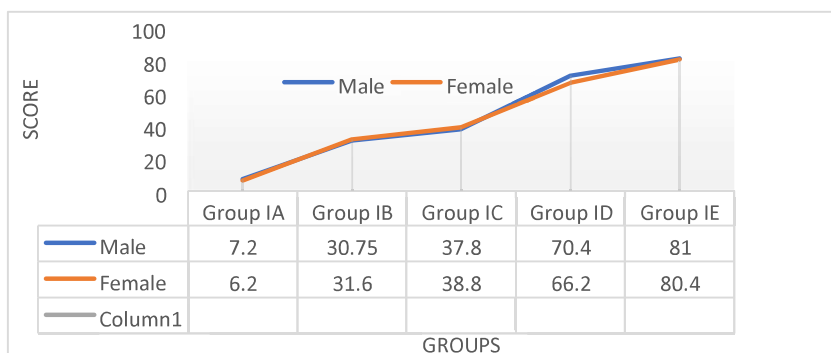


Figure 1: Graph depicting the Mean scores obtained on ‘Section I: Communication Functions’ across all the age groups for both the genders.

Results of Section II (Response to communication)

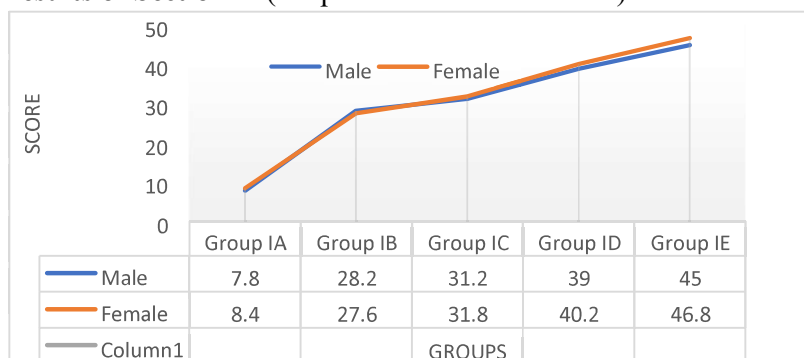


Figure 2: Graph depicting the Mean scores obtained on ‘Section II: Response to Communication’ across all the age groups for both the genders

Results of Section III (Conversation and Interaction)

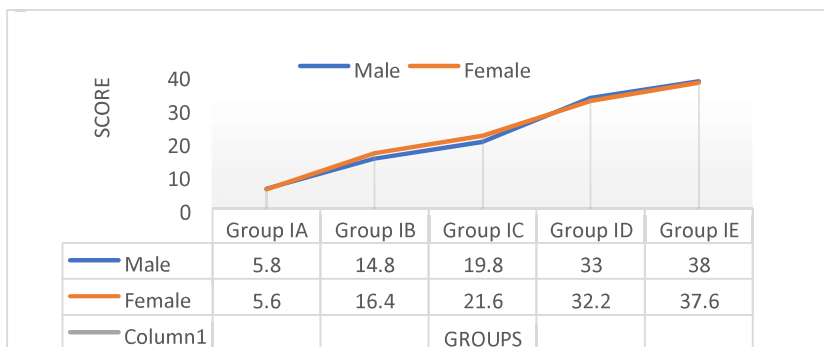


Figure 3: Graph depicting the Mean scores obtained on ‘Section III: Conversation and Interaction.’ across all the age groups for both the genders

Results of Section IV (Contextual Variation)

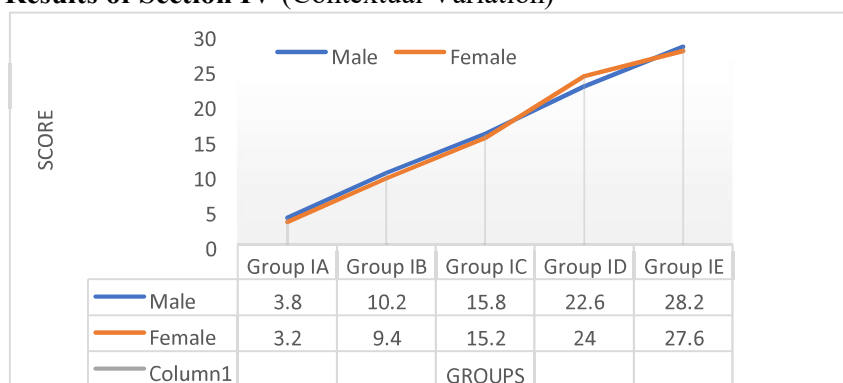


Figure 4: Graph depicting the Mean scores obtained on “Section IV. Contextual variation.” across all the age groups for both the genders **Total Score:**

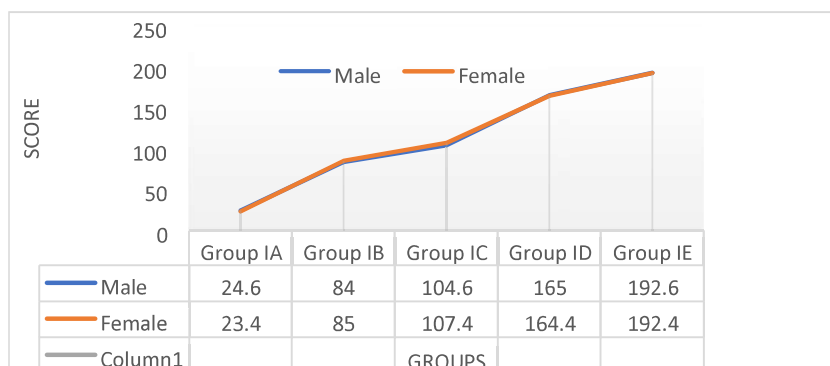


Figure 5: Graph depicting the Means of the ‘Total Score’ obtained across all the age groups for both the genders

Rising pattern of the graph in figures 1,2,3,4 and 5 represents an increase in pragmatic performance scores of both males and the females as the age increases across all four sections of the test and hence the total scores as well.

MANOVA was done to analyse whether the difference between mean values of pragmatic abilities demonstrated by children across all the four sections of the tool and the total score were statistically significant across the gender. As shown in table 2 overall multivariate test results revealed that there is no statistically significant difference across gender.

Table 2: MANOVA values for pragmatic abilities demonstrated by males and females across all the four sections of the test and for the total score of the tool

Sections	F(1, 72)	Sig.
I	0.659	0.422
II	1.998	0.165
III	0.446	0.508
IV	1.335	0.255
Total	0.101	0.753

Similar findings have been reported in the literature across different tools and tests for pragmatic evaluations. Tare and German (2010) reported no significant gender difference in pragmatic language skills demonstrated by bilingual typically developing children (English and Marathi) in the age range of 2.7 to 4.11 years. Gokhale and Hattiangadi (1997) reported no significant gender difference in Narrative skills of children in the age range of 5 to 7 years. Similar findings were also reported by Woolfolk and Lynch (1982); Owens (1984); Dheepa and Shyamala (2005); Shilpashri and Shyamala (2008) ;Thakur and Waknis (2014).

As the difference was not found to be significant across gender, further analysis was done by combining the scores obtained by males and females in each age group across all the four sections of the test to study the effect of age on the pragmatic abilities of Marathi speaking typically developing children and to obtain the pilot normative data for the purpose of this study.

Means of raw scores for all age ranges (males and females combined) were calculated across all sections of “Checklist for Assessment of Pragmatics in Pre-schoolers”, which are depicted in Fig 6, 7, 8, 9 and 10.

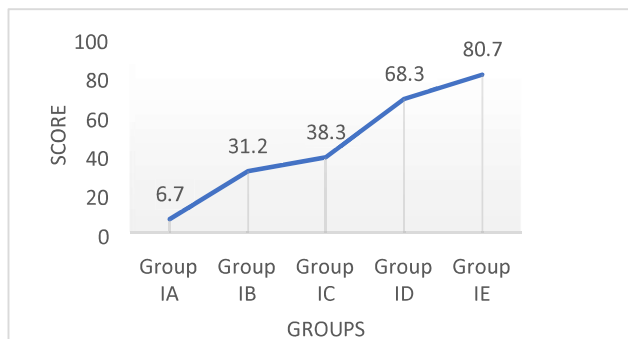


Fig 6: Graph depicting the Mean scores obtained on

Section I: Communication Functions:- across all the groups (typically developing children)

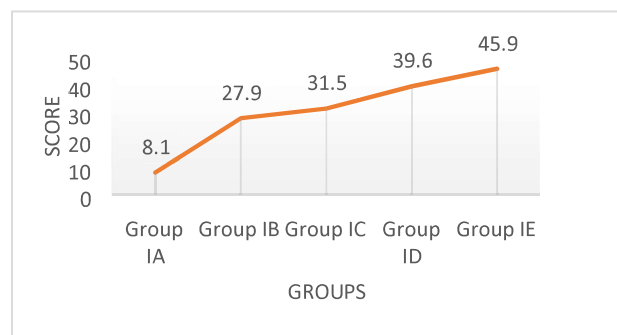


Fig 7: Graph depicting the Mean scores obtained on

Section II: Response to Communication:- across all the age groups

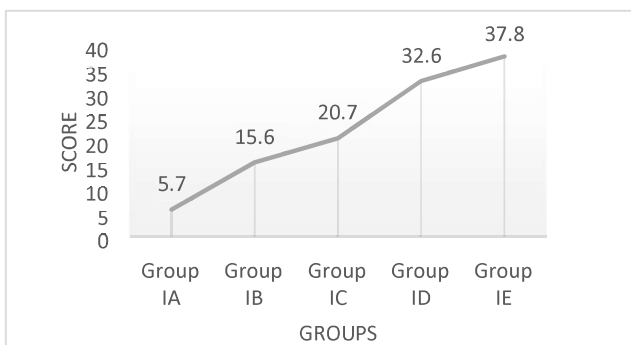


Fig 8: Graph depicting the Mean scores obtained on Section III: Interaction and Conversation:- across all the age groups

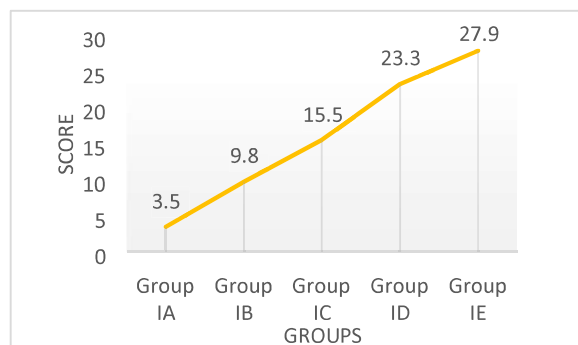


Fig 9: Graph depicting the Mean scores obtained on Section IV: Contextual Variation:- across all the age groups

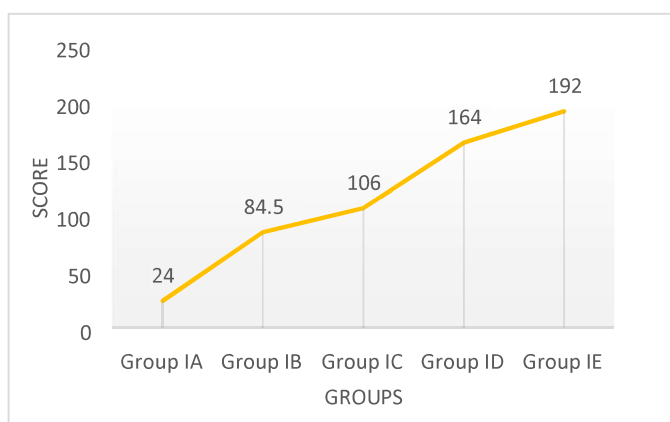


Fig 10: Graph depicting the Mean scores of the total score obtained by children across all the age groups

The Mean scores of children across all the age groups represented in the Fig 6, 7, 8, 9 and 10 indicate that the pragmatic abilities of the children across all the four sections of the test increased as the age increased from birth to four years. However maximum score is not achieved even by the oldest group for any of the sections of the tool. Hence the study could be extended to one more age group of $>48 \leq 60$ months. The variability was found to be least in the first age group of Birth ≤ 6 months across all the sections except for section IV i.e. Contextual Variation.

Studies like Herlekar (1987) as well as Dongol and Waknis (2011) reported similar findings, where low variability was found in the first age group which was below 12 months. Reason for this as stated by Herlekar (1987) was that, below the age of 1 year language is just emerging and hence children display only limited number of behaviours with respect to language communication and expression.

MANOVA was carried out to see whether the effect of age on the pragmatic scores of the typically developing children across all the five age groups and for all the four sections of the checklist as well as its total score was statistically significant. Results indicated that there was a significant main effect present [F (20, 120.348) = 0.000, p<0.05]. Also a significant difference in the mean values of the pragmatic scores obtained by typically developing children across all four subsections of the checklist across the five age groups was found.

Bonferroni post hoc analysis was done to investigate the difference between groups.

Table 3: Results of Bonferroni post hoc test across age groups for

Section I: Communication Functions

Age Groups	Group IA	Group IB	Group IC	Group ID	Group IE
Group IA		0.00*	0.00*	0.00*	0.00*
Group IB			0.00*	0.00*	0.00*
Group IC				0.00*	0.00*
Group ID					0.01*
Group IE					

**Significance at 0.01 levels.

Table 4: Results of Bonferroni post hoc test across age groups for Section

II: Response to Communication

Age Groups	Group IA	Group IB	Group IC	Group ID	Group IE
Group IA		0.00*	0.00*	0.00*	0.00*
Group IB			0.141	0.00*	0.00*
Group IC				0.00*	0.00*
Group ID					0.00*
Group IE					

**Significance at 0.01 levels.

Table 5: Results of Bonferroni post hoc test across age groups for Section

III: Conversation and Interaction

Age Groups	Group IA	Group IB	Group IC	Group ID	Group IE
Group IA		0.00*	0.00*	0.00*	0.00*
Group IB			0.00*	0.00*	0.00*
Group IC				0.00*	0.00*
Group ID					0.01*
Group IE					

**Significance at 0.01 levels

Table 6: Results of Bonferroni post hoc test across age groups for Section

IV: Contextual variation

Age Groups	Group IA	Group IB	Group IC	Group ID	Group IE
Group IA		0.00*	0.00*	0.00*	0.00*

Group IB			0.00*	0.01*	0.00*
Group IC				0.00*	0.00*
Group ID					0.01*
Group IE					

**Significance at 0.01 levels

Table 7: Results of Bonferroni post hoc test across age groups for the sum total score of the tool

Age Groups	Group IA	Group IB	Group IC	Group ID	Group IE
Group IA		0.00*	0.00*	0.00*	0.00*
Group IB			0.00*	0.00*	0.00*
Group IC				0.00*	0.00*
Group ID					0.00*
Group IE					

Tables 3, 4, 5, 6 and 7 show that there is a gradual increase in the pragmatic abilities as age increases from birth to four years except in the age range of $6 \leq 24$ months in terms of response to communication where the difference is not significant.

Significant increase in the pragmatic abilities demonstrated by children with increasing chronological age has been reported by various authors. Dheepa and Shyamala (2005) reported an increase in mean pragmatic scores with increase in age upto 3 years beyond which a plateau was observed upto 8 years of age. A review of studies done by Marasco, Rourke, Riddle, Sepka and Weaver, (2004); Sax, Weston, (2007) and Peters, (as retrieved on 12/10/2014 from <https://www.seattlechildrens.org/pdf/Peters-executive-functions-hierarchy-handouts.pdf>) and Thakur and Waknis (2014) have also shown a developmental trend in the pragmatic abilities with subsequent increase in the child’s chronological age. The lack of significant difference in the pragmatic abilities exhibited by children between age Group IB ($6 \leq 12$ months) and Group IC ($>12 \leq 24$ months) for Section II: ‘Response to communication’ shows that pragmatic skills did not improve as a function of age between these age ranges. To find out which questions within the tool did not show a significant difference in the pragmatic skills between the two age groups, descriptive statistics and one way ANOVA was done.

Section II	Q9*	Q10	Q11*	Q12	Q13a*	Q13b	Q14	Q15*	Q16a*	Q16b*
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Mean Score (Group IB)	3.8	3.2	3.2	2.8	3.2	2.2	2	2.4	1.8	1.6
SD	0.44	1.09	0.44	0.44	1.48	1.09	0	0.54	0.83	1.14
Mean Score (Group IC)	4.6	4.2	4.6	3.4	4.8	3	1.8	2.8	2.6	1.2
SD	0.54	0.44	0.54	0.54	0.44	0.7	0.44	0.44	0.89	1.3

Table 8: Mean scores and SD values for questions within Section II 'Response to communication' (for Group IB and Group IC)

All the starred questions in Table 8 are the questions that check child's pragmatic skills based on the comprehension abilities while the remaining questions check child's pragmatic skills based on the mode of communication used by the child to express language.

Table 9: One way ANOVA results for questions within Section II: 'Response to communication'

Questions	F	Df	Sig.
Q9	6.4	1	0.35*
Q10	3.57	1	0.095
Q11	19.6	1	0.002*
Q12	3.6	1	0.094
Q13a	5.33	1	0.050*
Q13b	1.88	1	0.207
Q14	1	1	0.347
Q15	1.6	1	0.242
Q16a	2.13	1	0.182
Q16b	0.26	1	0.62

It can be seen from Table 9 that, for Q9, Q11 and Q13a a significant difference is seen between the two age Groups IB ($6 \leq 12$ months) and IC ($>12 \leq 24$ months). This could be because these questions check child's pragmatic skills based on the receptive language skills while the remaining questions checked child's pragmatic skills based on the expressive language skills. Thus, indicating that as child's age increases, pragmatic skills pertaining to these questions also increase.

A review of studies done by Marasco, Rourke, Riddle, Sepka and Weaver, (2004); Sax, Weston, (2007) and Peters, (as retrieved on 12/10/2014 from <https://www.seattlechildrens.org/pdf/Peters-executive-functions-hierarchy-handouts.pdf>)

and Thakur and Waknis (2014) shows that, for many of the pragmatic abilities especially the ones which need the child to express, the mode of communication used by the child does not change drastically as the child’s age increases from 6 months to 18 months. A few of such skills that persist even upto 18 months of age are; shakes head for ‘No’ or pushes undesired objects away, begins directing others behavior physically and through gestures (pats, pulls, tugs on adult), uses pointing to learn new vocabulary, reaches to request an object, imitates routines, requests objects by pointing and vocalizing, gesturally requests action/assistance, acknowledges speech of others by giving eye contact or by vocalizing etc. Similar overlap is found in the mode of communication used to accomplish the pragmatic functions relating to the domain of Response to communication in the current study.

Reliability analysis of the tool:

Reliability analysis of the tool was done using Cronbach alpha. Cronbach alpha value of 0.89 suggested that the tool had good reliability ($r > 0.75$). Split half Reliability of the tool was also done. Results indicated that the tool had good split half reliability ($r > 0.75$). Item analysis was done using Cronbach alpha. Cronbach alpha value ($r > 0.80$) for every item of the tool suggested that the tool had good reliability ($r > 0.75$) for all the items of the tool. No item of the tool was deleted after item analysis was done. Indicating that all the items included in the tool were reliable. Item total correlation was analysed which indicated that, there was strong positive correlation between the items of the tool (> 0.8).

Thus the ‘Checklist for Assessment of Pragmatics in Pre-schoolers’ was prepared and the tool was found to have good reliability. Further the range for all the four sections of the ‘Checklist for Assessment of Pragmatics in Pre-schoolers’ was calculated separately considering Mean +/- 1SD & Mean +/- 2SD and tabulated, for comparison of scores of individual children with the pilot norms derived in the study.

Table 10: *Combined (males and females) Mean scores and SD values and their Range across all age groups across all 4 sections of ‘Checklist for Assessment of Pragmatics of Pre-schoolers’ (* Range = +/- 1 SD)*

Age (Months)	Communication		Response		Conversation & Interaction (45)		Contextual variation (40)		Total Score (220)	
	Functions (85)		to Communication (50)							
	Mean(SD)	Range	Mean(SD)	Range	Mean(SD)	Range	Mean(SD)	Range	Mean(SD)	Range

Birth-6 months	6.7 (1.76)	4.94 - 8.46	8.1 (1.91)	6.19-10.01	5.7 (1.25)	4.45-6.95	3.5 (1.90)	1.6-5.4	24(5.4)	18.6-29.4
>6≤12 months	31.2 (1.87)	29.33-33.07	27.9 (2.68)	25.22-30.58	15.6 (1.95)	13.65-17.55	9.8 (1.87)	7.93-10.07	84.5(5)	79.5-89.5
>12≤24 months	38.3 (6.46)	31.84-44.76	31.5 (3.62)	27.88-35.12	20.7 (1.88)	18.82-22.58	15.5(1.35)	14.15-16.85	106 -11.1	94.9-117.1
>24≤36 months	68.3 (6.09)	62.21-74.39	39.6 (3.27)	36.33-42.87	32.6 (3.06)	29.54-35.66	23.3(4.54)	18.76-27.84	164 -14.1	149.9-178.1
>36≤48 months	80.7 (2.98)	77.9-83.68	45.9(3.24)	41.76-49.14	37.8 (3.64)	34.16-41.44	27.9 (3.75)	24.15-31.65	192.5 -11.1	181.4-203.6

Table 11: Combined (males and females) Mean scores and SD values and their Range across all age groups across all 4 sections of 'Checklist for Assessment of Pragmatics of Preschoolers' (* Range = +/- 2 SD)

Age	Communication		Response		Conversation Interaction (45)		Contextual variation (40)		Total Score (220)	
(Months)	Functions (85)		to Communication (50)							
	Mean(SD)	Range	Mean(SD)	Range	Mean(SD)	Range	Mean(SD)	Range	Mean(SD)	Range
Birth-6 months	6.7 (1.76)	3.12-10.22	8.1 (1.91)	4.28-11.92	5.7 (1.25)	3.2-8.2	3.5 (1.90)	0 -7.3	24(10.8)	13.2-34.8
>6≤12 months	31.2 (1.87)	27.46-34.94	27.9 (2.68)	22.54-33.26	15.6 (1.95)	11.7-19.5	9.8 (1.87)	6.06-13.54	84.5(10)	74.5-94.5
>12≤24 months	38.3 (6.46)	25.38-51.22	31.5 (3.62)	24.26-38.74	20.7 (1.88)	16.94-24.46	15.5(1.35)	12.8-18.2	106(22.2)	83.8-128.2
>24≤36 months	68.3 (6.09)	56.12-80.48	39.6 (3.27)	33.06-46.14	32.6 (3.06)	26.48-38.72	23.3(4.54)	14.22-32.38	164(28.2)	135.8-192.2
>36≤48 months	80.7 (2.98)	74.74-86.66	45.9(3.24)	39.42-52.38	37.8 (3.64)	30.52-45.08	27.9 (3.75)	20.4-35.4	192.5(22.3)	170.2-214.8

The range overlaps across almost all the four sections and all the five age groups except for Group IA (Birth ≤ 6 months) and Group IB (>6≤ 12 months). This lack of overlap could be attributed to the very minimal pragmatic abilities and language skills exhibited by children in the age group of birth ≤ 6 months. After 6 months language skills of children increase rapidly along with the pragmatic aspects of language. While deciding upon the pragmatic language age of children the +/- 2 SD table should be looked at. If the value falls in range given for two age groups then the +/- 1SD table values can be used for interpreting the pragmatic age.

Summary and Conclusion:

To summarize, the checklist developed as a part of this study to assess pragmatic abilities of children in the age range of birth to four years with mother tongue Marathi was found to have good reliability. A scoring sheet with +/-1SD and +/-2 SD values was prepared for quantifying the pragmatic behaviors of Marathi speaking preschoolers. It was found that, as the Chronological Age increased, a subsequent increase was also noted in the pragmatic abilities. However, maximum score is not achieved even by the oldest group for any of the sections of the tool and the variability was found to be least in the first age group of Birth \leq 6 months across all the sections except for section IV i.e. Contextual Variation. Pragmatic abilities especially the ones which needed the child to express, the mode of communication used by the child did not change within the age groups ($6 \leq 12$ months) and ($>12 \leq 24$ months). Statistically significant gender difference was not found in the Pragmatic mean scores of males and females across all the four age groups and in all the four sections of the test. This knowledge would further help us in quantifying the various aspects of pragmatics, in which children with neurodevelopmental disorders having their mother tongue as Marathi lack and what are their strengths therefore, giving a baseline for planning appropriate therapeutic goals.

Recommendations for future Research:

- Larger sample size could be taken for standardization of the tool.
- An additional score for differentiated crying should be added in every section for assessing pragmatic abilities of very young children in the age range of Birth \leq 6 months.
 - Tool could be administered on children in the higher age groups
- Tool could be administered on different clinical populations to assess its sensitivity in identifying pragmatic abilities across different clinical populations.

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शालेयपूर्व काळातील मुलांमधील दैनंदिन संपर्क कौशल्यांची व्यावहारिक रुपरेषा
(हेझल डुवर्ट आणि सुझी समर्स) व ठाकुर आणि वाकणिस (२०१४) वर आधारित

SECTION - I

अ) संपर्कात्मक कार्ये :-

१) अवधानाची दिशा निर्देशित करणे

अ) स्वतःकडे

(पाल्याचे नाव) तुमचे लक्ष कसे वेधून घेते/घेतो?

Response	Score
१) लक्ष वेधून घेण्याचा प्रयत्न करत नाही.	0
२) रडून	1
३) तुम्हाला ओढून	2
४) तुम्हाला ओढून आणि आवाजांद्वारे किंवा फक्त आवाजांद्वारे	3
५) तुम्हाला “हाक मारून” (उदा : आई)	4
६) “माझ्या कडे बघा” अशा सारखे काहीतरी बोलून	5
७) इतर काही	

ब) घटना, वस्तू किंवा लोकांकडे

तुम्ही (पाल्याचे नाव) बरोबर रस्त्यावरून किंवा बागेतून चालत जात असाल व

(त्याला/तिला) काहीतरी मनोरंजक दिसले, तर (पाल्याचे नाव) काय करण्याची शक्यता

आहे?

Response	Score
१) काहीच प्रतिक्रिया देणार नाही.	0
२) डोळ्याने निर्देशून दाखवेल.	1
३) बोटानी निर्देशून दाखवेल व आवाज काढून दाखवेल.	2
४) बोटानी निर्देशून तुमच्याकडे पहायला वळेल.	3

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५) शब्द उच्चारेल (उदा. पहा/विमान)	4
६) वर्णन करेल.	5
७) इतर काही	

२) विनंती करणे

अ) वस्तूसाठी विनंती करणे

जर तुम्ही स्वयंपाकघरात असाल आणि (पाल्याचे नाव) ने काहीतरी पाहिले जे

तिला/त्याला खायला हवे आहे पण तिच्या/त्याच्या आवाक्याबाहेरचे आहे. तर तुम्हाला

ती/तो कशी प्रकारे सांगेल?

Response	Score
१) काहीच प्रतिक्रिया देणार नाही.	0
२) त्या वस्तूपर्यंत पोहोचण्याचा प्रयत्न करेल व त्याकडे बोट दाखवून सांगेल.	1
३) तुम्हाला ओढेल.	2
४) पदार्थाकडे/वस्तूकडे बोट दाखवून आणि गयावया करून सांगेल.	3
५) त्या पदार्थाकडे/वस्तूकडे पाहून किंवा त्याकडे बोट दाखवून व त्याचे नाव म्हणून सांगेल.	4
६) त्या पदार्थाकडे/वस्तूकडे बोट दाखवून आणि “मला ते हवे” अशासारखे काहीतरी म्हणून सांगेल.	5
७) इतर काही	

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ब) क्रियेसाठी विनंती करणे -

तुम्ही (पाल्याचे नाव) ला उचलून घ्यायला हवे आहे हे ती/तो कसे व्यक्त करतो/करते?

Response	Score
१) असे काहीच व्यक्त करत नाही.	0
२) रडून व्यक्त करतो/करते.	1
३) तुमच्याकडे बघून व्यक्त करतो/करते.	2
४) स्वतःचे हात तुमच्या दिशेने करून व्यक्त करतो/करते.	3
५) “वर उचला” असे म्हणतो/म्हणते.	4
६) “मी दमलो/दमले” असे म्हणतो/म्हणते.	5
७) इतर काही	

क) मदतीसाठी विनंती

जर (पाल्याचे नाव)

÷ १) मदतीसाठी विनंती

जर (पाल्याचे नाव) ला तुमची मदत हवी असेल, उदा. तो/ती एखाद्या चाकाच्या गाडीवर खेळत असताना अडकून बसला/बसली किंवा बगीतून बाहेर येण्यासाठी पट्टे काढण्यास त्याला/तिला तुमची मदत हवी असेल तर ती/तो काय करेल?

Response	Score
१) काहीच प्रतिक्रिया देणार नाही	0
२) रडेल	1
३) विनंती केल्यासारखे आवाज (शब्द नाही) काढेल	2
४) तुम्हाला हाका मारेल	3
५) “अडकले/अडकलो” असे काहीतरी म्हणेल	4

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६) 'मला करता येत नाही' अशासारखे काहीतरी म्हणेल	5
७) इतर काही	

पाल्याचे नाव :

ड) एखादी गोष्ट पुन्हा होण्यासाठी विनंती

जर तुम्ही (पाल्याचे नाव) ला तुमच्या मांडीत घोडा घोडा करत असाल व त्याला/ तिला

तुम्ही तसे परत करण्यास हवे असेल तर ते तो/ती तुम्हाला कसे सांगेल?

Response	Score
१) काहीच प्रतिसाद देणार नाही	0
२) तुमच्याकडे एकटक बघेल	1
३) स्मितहास्य करेल	2
४) स्मितहास्य करेल आणि जागच्या जागी छोट्या उड्या मारून दाखवेल.	3
५) विनंती केल्यासारखे आवाज काढेल (अर्थपूर्ण शब्द नाही)	4
६) 'अजुन' किंवा 'परत' असे म्हणेल	5
७) इतर काही	

इ) माहितीसाठी विनंती

जर (पाल्याचे नाव) ला घरात काहीतरी नवीन गोष्ट दिसून आली तर तो/ती त्याबद्दल कसे

विचारतो/विचारते?

Response	Score
१) त्याबद्दल काहीच विचारत नाही/त्याची दखल घेत नाही.	0
२) तुमच्याकडे एकटक बघत राहतो/राहते.	1
३) वस्तूला किंवा तुम्हाला स्पर्श करतो/करते.	2

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४) त्या वस्तूकडे बोट दाखवतो/दाखवते व तुमच्याकडे पाहतो/पाहते.	3
५) 'ते' किंवा 'ते काय आहे' असे म्हणतो / म्हणते.	4
६) आणखी चौकशी करतो / करते. (उदा. हे कशासाठी आहे.)	5
७) इतर काही.	

३) नाकारणे

जर (पाल्याचे नाव) ला तुम्ही नको असणारे पदार्थ खायला देत असाल, तर तो / ती काय करेल?

Response	Score
१) सामान्यतः स्वीकारेल	0
२) रडेल	1
३) तोंड दुसरीकडे फिरवेल / थुंकून टाकेल.	2
४) खाणे बाजूला ढकलेल	3
५) 'नको', 'मला नको आहे', 'मला आवडत नाही' असे म्हणेल	4
६) दुसरे काहीतरी मागेल	5
७) इतर काही	

४) अभिवादन करणे

अ) कोणी आल्यावर अभिवादन करणे

तुमची घरी एखादी ओळखीची व्यक्ती आली, तर (पाल्याचे नाव) सर्वसाधारणपणे काय प्रतिक्रिया देतो/देते?

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Response	Score
१) काहीच प्रतिक्रिया देत नाही.	0
२) व्यक्तिच्या चेहऱ्याकडे पाहतो/पाहते.	1
३) आचंबीत होतो/होते आणि किंवा उड्या मारतो/मारते.	2
४) स्मितहास्य करतो/करते आणि आवाज काढून अभिवादन करतो/करते.	3
५) अभिवादन करण्यासाठी हात वर करतो/करते/ किंवा हात जोडतो/जोडते आणि / किंवा त्या व्यक्तीचे नाव घेतो/घेते.	4
६) नमस्कार, प्रणाम (हाय, हॅलो) अशा शब्दात अभिवादन करतो/करते.	5
७) इतर काही.	

ब) कोणी जाताना अभिवादन करणे

कोणीतरी कुठेही जात असताना (पाल्याचे नाव) काय करतो/करते?

Response	Score
१) काहीच प्रतिक्रिया देत नाही.	0
२) रडतो/रडते.	1
३) हात हालविण्याचे (टाटा करायला) अनुकरण करतो/करते.	2
४) आपणहून उत्स्फूर्तपणे हात हालवतो/हलवते. (टाटा करायला)	3
५) आपणहून उत्स्फूर्तपणे हात हलवतो/हलवते (टाटा करायला) आणि त्याचबरोबर “टाटा” असे म्हणतो/म्हणते.	4
६) आपणहून हात हालवून व्यक्तीच्या नावाबरोबर “टाटा” असे म्हणतो/म्हणते.	5
७) ओळखीची व्यक्ती असल्यास तिच्याबरोबर बाहेर जाण्यास निघतो/निघते.	
८) इतर काही.	

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५) आत्मभिव्यक्ती आणि स्व-सिद्धभाव

अ) भावना व्यक्त करणे

आनंद

जर (पाल्याचे नाव) ला एखादी गोष्ट करताना मजा येत असेल, तरे तो/ती ते कसे दाखवतो/दाखवते.

Response	Score
१) काहीच प्रतिक्रिया देत नाही.	0
२) स्मितहास्य करून आणि / किंवा आवाज जास्त काढून दाखवतो/दाखवते.	1
३) हसतो/हसते.	2
४) टाळ्या वाजवतो/वाजवते.	3
५) ती वर्तणुक/क्रिया, परत करतो/करते.	4
६) 'मजा येत आहे' किंवा 'मला हे आवडत आहे' अशासारखे काहीतरी म्हणतो/म्हणते.	5
७) इतर काही.	

वाईट वाटणे

(पाल्याचे नाव) जर दुखावलेला/दुखावलेली असेल किंवा त्याला/तिला कशाबद्दल वाईट वाटत असेल तर तुम्हाला कसे सांगतो/सांगते?

Response	Score
१) काहीच दाखत नाही/व्यक्त करत नाही.	0
२) रडतो/रडते.	1
३) रडतो/रडते आणि तुमचे बोट पकडतो/पकडते किंवा तुम्हाला हात लावतो/लावते.	2
४) मिठी मारतो/मारते किंवा बरे करण्यास पापी घेतो/घेते किंवा फुंकर घालायला सांगतो/सांगते.	3

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५) कुठे लागलय किंवा कुठे दुखत आहे हे तुम्हाला सांगतो/सांगते.	4
६) अलिप्त बसतो/बसते.	5
७) इतर काही.	

ब) आपल्या स्वातंत्र्याबद्दल स्वसिद्धता

जर तुम्ही (पाल्याचे नाव) ला काही काम करण्यास मदत करत असाल, जसे की कपडे घालण्यास व त्याला/तिला हे तुमच्या मदतीशिवाय करायचे असेल तर तो/ती तुम्हाला कसे सांगतो/सांगते ?

Response	Score
१) स्वतंत्र्यानी कुठलीही गोष्ट करण्याची मागणी करत नाही.	0
२) आरडा-ओरडी करतो/करते.	1
३) तुम्हाला किंवा तुमच्या हाताला लांब ढकलतो/ढकलते.	2
४) तो/ती गोष्ट स्वतःच्या स्वतः करण्याचा प्रयत्न करतो/करते.	3
५) 'मी' किंवा 'मी करणार' अशा सारखे काहीतरी म्हणतो/म्हणते.	4
६) 'मला माझं माझं करायचंय' असे म्हणतो/म्हणते.	5
७) इतर काही	

६) नावे देणे

जेव्हा (पाल्याचे नाव) एखादी माहिती असलेली वस्तू ओळखतो/ओळखते, तेव्हा तो/ती त्याला कशा प्रकारे नाव देतो/देते ?

Response	Score
१) प्रतिक्रिया देत नाही.	0
२) त्या वस्तुकडे बघतो/बघते किंवा त्या वस्तुकडे एकटक बघतो/बघते.	1

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३) आवाज करून त्या वस्तूला हात लावतो/लावते. फक्त आवाज काढतो/काढते. फक्त त्या वस्तूला हात लावतो/लावते.	2
४) आवाज काढून, हातवारे करतो/करते किंवा फक्त हातवारे करतो/करते.	3
५) संबंधित आवाज काढतो/काढते (मांजरीसाठी म्यांव किंवा गाडीसाठी ब्रुम)	4
६) त्या वस्तूचे नाव घेतो/घेते.	5
७) इतर काही	

७) मतप्रदर्शन करणे

अ) एखाद्या वस्तूबद्दल मत प्रदर्शन करणे

तुम्ही जर वस्तू आवरत असाल व (पाल्याचे नाव) ला रस वाटणारी एखादी वस्तू दिसली,
तर तो/ती कशाप्रकारे मतप्रदर्शन करण्याची शक्यता आहे?

Response	Score
१) काहीच मत प्रदर्शन करणार नाही.	0
२) रडून आणि / किंवा वस्तूकडे बोट दाखवून.	1
३) वस्तू ओढून घेऊन.	2
४) वस्तूचे नाव घेऊन	3
५) ती वस्तू कोणाची आहे ते सांगून (उदा : 'माझी')	4
६) त्या वस्तूबद्दल काहीतरी सांगून/वस्तूचे वर्णन करून (उदा. 'तुटली'/'घाण'/'हे छोटे आहे'/'नाही का'?)	5
७) इतर काही	

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ब) एखादी वस्तू गायब असण्याबद्दल मतप्रदर्शन करणे.

एखादी वस्तू नेहमी जिथे असायला हवी ती तिथे (पाल्याचे नाव) ला दिसली नाही तर तो/ती कशा प्रकारे मतप्रदर्शन करेल?

Response	Score
१) काहीच करणार नाही.	0
२) रडेल/वस्तूच्या दिशेने बघेल.	1
३) त्या वस्तूच्या जागेकडे बोट दाखवेल.	2
४) त्या वस्तूचे नाव घेईल.	3
५) ती वस्तू 'गेली' किंवा 'नाही आहे' किंवा '(वस्तूचे नाव) गेली' असे म्हणेल.	4
६) (वस्तूचे नाव) कुठे गेला/गेली अशा सारखे काहीतरी म्हणेल.	5
७) इतर काही.	

८) माहिती देणे -

तुमच्या गैरहजेरीत काही घटना घडली, (उदा. काही तुटले / कोणाला दुखापत झाली) तर (पाल्याचे नाव) त्याबद्दल तुम्हाला कसे सांगेल?

Response	Score
१) कुठच्याही पद्धतीने माहिती देणार नाही.	0
२) तुमच्यापाशी येऊन रडेल.	1
३) जखमेकडे/तुटलेल्या खेळण्याकडे बोट दाखवेल.	2
४) तुटले म्हणून सांगेल किंवा व्यक्तीचे नाव घेईल.	3
५) तुम्हाला सांगेल पण व्यवस्थित समजून घेण्यासाठी प्रश्न विचारावे लागतील.	4
६) तुम्हाला स्पष्टपणे सांगेल (काही प्रश्न विचारावे लागणार नाहीत.)	5
७) इतर काही.	

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SECTION - II

ब. संपर्काला प्रतिसाद -

९) पाल्याचे लक्ष वेधून घेणे

तुम्हाला (पाल्याचे नाव) चे लक्ष वेधून घ्यायचे असेल तर तुम्ही ते कसे घेता?

Response	Score
१) मुलाचे लक्ष वेधून घेणे खूप कठीण आहे.	0
२) त्याच्या/तिच्या चेहऱ्यापाशी जाऊन	1
३) तिला/त्याला स्पर्श करून	2
४) त्याच्या/तिच्या नावा व्यतिरिक्त दूसरे कुठले तरी आवाज काढून	3
५) त्याचे/तिचे नाव घेवून	4
६) “बागेत कोणाला जायचे आहे”? / “चॉकलेट कोणाला हवे आहे”? असे प्रश्न विचारून	5
७) इतर काही	

१०) परस्पर संवादातील रस

जर तुम्ही (पाल्याचे नाव) च्या जवळ बसून त्याच्याशी / तिच्याशी बोलत असाल, तर सर्वसाधारणपणे तो/ती कसा प्रतिसाद देतो/देते?

Response	Score
१) काहीच प्रतिसाद देत नाही.	0
२) थोडाच रस दाखवतो/दाखवते.	1
३) रस दाखवतो/दाखवते व तुमच्या नजरेला नजर मिळवतो/मिळवते.	2
४) स्वतःचा चेहरा किंवा शरीर वळवतो/वळवते.	3
५) तुमच्या नजरेला नजर मिळवतो/मिळवते आणि चेहरा व शरीर वळवतो/वळविते.	4

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६) आवाजाचा किंवा शब्दांचा वापर करून संवादात भाग घेतो/घेते.	5
७) इतर काही.	

११) हातवाऱ्यांची समज

(पाल्याचे नाव) ने एखादी गोष्ट पाहावी असे तुम्हाला वाटून तुम्ही एखाद्या गोष्टीकडे बोट दाखवले, तर तो/ती सर्वसाधारणपणे काय करतो/करते?

Response	Score
१) तो/ती काहीच प्रतिक्रिया देत नाही.	0
२) तुम्ही जिथे बोट दाखवत आहात तिथे न पाहता तुमच्याकडे पाहतो/पाहते पण थोड्या वेळाने.	1
३) तुम्ही जिथे बोट दाखवत आहात तिथे न पाहता तुमच्याकडे लगेच पाहतो/पाहते.	2
४) तुम्ही दाखवलेल्या वस्तूकडे बघतो/बघते पण थोड्या वेळाने.	3
५) तुम्ही दाखवलेली वस्तू जर जवळ असेल तर त्याकडे लगेच बघतो/बघते.	4
६) तुम्ही दाखवलेली वस्तू जरी लांब असली, तरीही त्याकडे बघतो/बघते	5
७) इतर काही.	

१२) आधीच्या बोललेल्या वाक्याची स्वीकृती करणे

जेव्हा तुम्ही (पाल्याचे नाव) शी बोलता, तेव्हा तुम्हाला कसे समजते की त्याला/तिला कळले आहे की तुम्ही त्याच्याशी/तिच्याशी बोलत आहात?

Response	Score
१) काहीच प्रतिक्रिया देत नाही.	0
२) तुमच्या चेहऱ्याकडे बघतो/बघते	1
३) स्मितहास्य करून तुमच्याकडे बघतो/बघते.	2

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४) स्मितहास्य करून आवाज काढतो/काढते.	3
५) मान हालवून आणि चेहऱ्याचे हावभाव करून बोलतो/बोलते.	4
६) बोलून तुम्हाला उत्तर देतो/देते.	5
७) इतर काही.	

१३) बोलणाऱ्याच्या हेतूंची समज होणे

अ) क्रिया करण्यासाठी केलेल्या विनंतीला प्रतिसाद

जर तुम्ही (पाल्याचे नाव) ला एखादी सूचना दिली, जसे, “जाऊन तुझे बूट घेवून ये” तर तो / ती कसा प्रतिसाद देतो/देते?

Response	Score
१) काहीच प्रतिसाद देत नाही.	0
२) गोंधळल्यासारखा दिसतो/दिसतो.	1
३) दिलेल्या आदेशाकडे दुर्लक्ष करतो/करते.	2
४) काम करण्यास हेतुपूर्ण जातो/जाते पण दिलेला आदेश पाळत नाही.	3
५) दिनक्रम असल्यासारखी क्रिया करतो/करते.	4
६) तुमच्या सुचनांचे पालन करतो/करते.	5
७) इतर काही	6

ब) माहितीसाठीच्या विनंतीला प्रतिसाद

तुम्ही (पाल्याचे नाव) ला जर काही माहिती विचारली, जसे “तू काय करतो आहेस/करते आहेस?”, तर तो /ती कसा प्रतिसाद द्यायची शक्यता आहे.

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Response	Score
१) काहीच प्रतिसाद देत नाही.	0
२) एकटक बघत राहिल.	1
३) एकटक बघत राहिल आणि/किंवा आवाज काढेल.	2
४) बोट दाखवेल किंवा हावभाव करेल/काहीतरी दाखवेल.	3
५) एका शब्दात प्रतिसाद देईल. (उदा : बाग)	4
६) छोट्या शब्द समुदायात प्रतिसाद देईल.	5
७) इतर काही.	

१४) अपेक्षा :

(पाल्याचे नाव) बडबडगीतांना जसे “गोल गोल राणी” किंवा त्यांच्या आवडीच्या बालगीताला कसा प्रतिसाद देतो/देते ?

Response	Score
१) काहीच प्रतिसाद देत नाही.	0
२) अपेक्षेने फिदीफिदी हसतो / हसते.	1
३) टाळ्या वाजवतो / वाजवते आणि किंवा रुची घेताना दिसतो / दिसते	2
४) मधले गाळलेले शब्द म्हणतो/ म्हणते.	3
५) भाग घेतो / घेते व तुमच्याबरोबर त्याचा उरलेला भाग म्हणतो / म्हणते.	4
६) तुम्ही शब्द बदलले तर त्याला / तिला जाणवते.	5
७) इतर काही	

१५) मनोरंजकतेने प्रतिसाद देणे

(पाल्याचे नाव) ला कोणत्या गोष्टी हसवतात ?

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Response	Score
१) कुठल्याच गोष्टीमुळे त्याला/तिला हसू येत नाही.	0
२) गुदगुल्या	1
३) हवेत झुलवणे	2
४) लपाछपी	3
५) मजेशीर बालगीते	4
६) विनोद/ उद्धट शब्द	5
७) इतर काही	6

१६) “नाही” ला प्रतिसाद आणि वाटाघाटी

अ) जर तुम्हाला (पाल्याचे नाव) ला नाही म्हणावे लागले, तर तो/ती सर्वसाधारणपणे कसा प्रतिसाद देतो/देते ?

Response	Score
१) त्याला/तिला ‘नाही’ या शब्दाचा अर्थच समजत नाही.	0
२) रडतो/रडते.	1
३) त्रागा करतो/करते	2
४) एकटे जाऊन बसतो/बसते किंवा रुसतो/रुसते	3
५) करत असलेली गोष्ट करत राहतो/राहते किंवा पुन्हा पुन्हा विचारतो / विचारते.	4
६) स्विकार करतो / करते किंवा पर्यायाची वेगळी मागणी करतो / करते (उदा. ‘एकच / आज नाही तर उद्या’)	5
७) इतर काही	

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ब) जर तुम्ही म्हणालात “एका मिनिटात”, तर (पाल्याचे नाव) कसा प्रतिसाद देतो/देते.

Response	Score
१) त्याला/तिला समजत नाही, पण निघून जातो / जाते.	0
२) समजत नाही आणि परत परत विचारतो / विचारते.	1
३) चिडतो/ चिडते, त्रागा करतो/करते किंवा मारायला लागतो / लागते.	2
४) काही क्षणासाठी थांबतो / थांबते आणि मारायला लागतो / लागते किंवा त्रागा करतो/करते	3
५) काही क्षणांसाठी थांबून निघून जातो/जाते.	4
६) थांबतो / थांबते आणि काही वेळाने पुन्हा विचारतो / विचारते.	5
७) इतर काही	

SECTION - III

क) परस्पर संवाद व संवाद -

तुमचा व तुमच्या मुलामधील संवादाबद्दल आता आपण बोलणार आहोत.

१७) परस्पर संवादात भाग घेणे.

तुम्ही (पाल्याचे नाव) बरोबर खेळत असाल किंवा परस्पर संवाद करत असाल, तर तो/ती कसा भाग घेतो/घेते?

Response	Score
१) काहीच प्रतिसाद देत नाही.	0
२) रुची असल्यासारखे बघतो / बघते.	1
३) स्मितहास्य करतो/करते आणि किंवा हसतो/ हसते.	2
४) आवाज काढतो / काढते किंवा बॅल्लिंग करतो/करते. (उदा. ‘बा’ ‘बा’ ‘बा’; ‘दा’, ‘दा’, ‘दा’)	3
५) बोट दाखवतो / दाखवते किंवा हातवारे करतो/ करते.	4

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६) शब्द व सोपे वाक्यप्रयोग वापरतो / वापरते.	5
७) इतर काही	

१८) परस्पर संवादाची सुरुवात

जर (पाल्याचे नाव) तुमच्याबरोबर कधी संवादाला किंवा एखाद्या खेळाला सुरुवात करत असेल तर ते तो/ती कशा प्रकारे करतो/करते?

Response	Score
१) स्वतःहून संवाद साधण्याचा किंवा खेळण्याचा प्रयत्न करत नाही.	0
२) तुमचे लक्ष वेधू घेतो/घेते.	1
३) आवाज करतो / करते.	2
४) तुमच्या जवळ येतो / येते व तुमच्या चेहऱ्याकडे पाहतो / पाहते.	3
५) तुम्हाला काहीतरी देतो / देते किंवा काहीतरी दाखवतो / दाखवते.	4
६) तुमच्याशी प्रत्यक्ष बोलतो / बोलते (उदा. तुम्हाला सामिल होण्यास सांगतो / सांगते, “ओळखा काय झाले” असे काहीतरी म्हणतो/म्हणते)	5
७) इतर काही.	

१९) परस्पर संवाद किंवा संवाद टिकविणे -

जेव्हा संवाद किंवा खेळाला सुरुवात होते, तेव्हा तो चालू कसा राहतो?

Response	Score
१) खेळ किंवा संवाद पुढे चालू राहत नाही.	0
२) तुम्ही एकटेच खेळत/बोलत राहता.	1
३) लवकरच त्याचे / तिचे कुतुहल संपते.	2

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४) तुम्हाला त्याला दिशा द्यायला लागते.	3
५) ती/तो पुढाकार घेण्याचा प्रयत्न करतो/करते.	4
६) त्याला/तिला पुन्हा पुन्हा तेच चालू ठेवायचे असते.	5
७) इतर काही.	

२०) संवादातील विभंजन

जेव्हा तुमच्या व (पाल्याचे नाव) मधील संवादात अडचणी निर्माण होतात. तेव्हा त्याचे साधारणपणे काय कारण असते?

Response	Score
१) तुमच्यात व त्याच्यात / तिच्यात काहीच संभाषण होत नाही.	0
२) मुलाच्या/मुलीच्या मते तुम्ही काय करायला हवे आहे हे तुम्हाला समजायला कठीण जाते.	1
३) मुलाचे बोलणे समजायला कठीण जाते.	2
४) त्याला/तिला तुम्ही काय म्हणायचा प्रयत्न करत आहात हे समजून घेण्यास अडचण होते.	3
५) तो/ती फार जास्त वेळ एकाग्रतेने लक्ष देत नाही.	4
६) तो/ती कोणाबद्दल व कशाबद्दल बोलत आहे याचा खुलासा करत नाही.	5
७) इतर काही.	

२१) संवादाची दुरुस्ती

जर (पाल्याचे नाव) तुम्हाला काही सांगायचा प्रयत्न करत असेल व तुम्हाला ते समजले नसेल तर तो/ती त्याबद्दल काय करेल?

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Response	Score
१) तो/ती काहीही करणार नाही. तो/ती काय म्हणत आहे हे तुम्हाला समजले नाही याने त्याला/तिला काहीही फरक पडणार नाही.	0
२) नाराज झाल्यासारखा/झाल्यासारखी वाटेल व सोडून देईल.	1
३) खूप चिडेल.	2
४) त्रागा करेल.	3
५) तेच-तेच पुन्हा-पुन्हा बोलेल.	4
६) जे सांगायचे आहे ते व्यक्त करण्यासाठी वेगळा मार्ग शोधून काढेल.	5
७) इतर काही.	

२२) स्पष्टतेसाठी विनंती करणे

जर (पाल्याचे नाव) ला त्याला काहीतरी सांगितलेले समजले नाही. तर तो/ती ते कसे व्यक्त करतो/करते?

Response	Score
१) कुठल्याही पद्धतीने व्यक्त करत नाही.	0
२) गोंधळल्या सारखा दिसतो/दिसते.	1
३) तुम्ही जे बोलता तेच परत बोलतो/बोलते.	2
४) तुम्हाला परत बोलायला सांगतो/सांगते.	3
५) स्पष्टतेची विनंती करतो/करते. (उदा. 'काय?'/ 'काय म्हणालात'?)	4
६) 'तुम्हाला काय म्हणायचं होतं?' असे म्हणतो/म्हणते.	5
७) इतर काही.	

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२३) परस्पर संवादाची संपुष्टता

तुमच्या दोघांमधील परस्पर संवाद साधारणपणे कसा संपतो ?

Response	Score
१) अर्थपूर्ण संवाद होत नाही आहे.	0
२) तो/ती अचानकपणे दुसरीकडे बघायला लागतो/लागते.	1
३) तो/ती अचानक निघून जातो/जाते.	2
४) तो/ती विषय बदलतो/बदलते.	3
५) तुम्ही संवादाचा योग्यपणे अंत करता.	4
६) तो/ती संवादाचा योग्यपणे अंत करतो/करते.	5
७) इतर काही.	

२४) संवाद कानावर पडणे

जर एखादा संवाद (पाल्याचे नाव) च्या कानावर पडला, तर तो/ती कशी प्रतिक्रिया देतो/देते ?

Response	Score
१) तो/ती लक्ष देत नाही.	0
२) एखाद्या वैशिष्ट्यपूर्ण शब्दाला प्रतिक्रिया देतो/देते (उदा.: स्वतःचे नाव)	1
३) चौकसपणे बघतो/बघते.	2
४) तुमच्या जवळ येऊन तुम्हाला घट्ट धरतो/धरते.	3
५) काय बोलणे चालु आहे हे विचारतो/विचारते.	4
६) संवादात भाग घेण्याचा प्रयत्न करतो/करते.	5
७) इतर काही.	

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२५) संवादात भाग घेणे

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असेल तर तो/ती ते कसे करतो/करते.

Response	Score
१) कधीच प्रयत्न करत नाही.	0
२) खूप आवाज करतो/करते.	1
३) जवळ घुटमळतो/घुटमळते.	2
४) तुम्हाला हिंसका देतो/देते किंवा तुमच्या कानात कुजबुजतो/कुजबजते.	3
५) इतर लोक बोलत असताना त्यांच्या बोलण्यापेक्षा जोरात बोलतो/बोलते.	4
६) संवादात अवधि असताना बोलायला सुरुवात करतो/करते.	5
७) इतर काही.	

SECTION - IV

ड) संदर्भीय वैविध्यता

२६) व्यक्ती

अशा काही व्यक्ती आहेत का ज्याच्या बरोबर (पाल्याचे नाव) ला इतरांपेक्षा जास्त
बोलायला आवडते?

Response	Score
१) तो/ती अशा प्रकारचे प्राधान्य कोणालाही देत नाही.	0
२) पालकांशी बोलायला अधिक आवडते.	1
३) कुटुंबातील इतर व्यक्तींशी आरामात बोलतो/बोलते.	2
४) शिक्षक किंवा सांभाळ करणाऱ्या व्यक्तींशी आरामात बोलतो/बोलते.	3

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५) आप्त स्वकिय किंवा इतर मुलांशी आरामात बोलतो/बोलते.	4
६) कोणाशीही आनंदाने बोलतो/बोलते.	5
७) इतर काही.	

२७) परिस्थिती/जागा

अशा काही परिस्थिती/ जागा आहेत का जिथे मूल अधिक संपर्कशील असते?

Response	Score
१) अशी कोणतीही पसंती नाही.	0
२) मुल घरी संपर्क करण्यास पसंत करते.	1
३) फोनवर बोलण्यास अधिक पसंत करतो/करते.	2
४) मित्र/मैत्रिणींशी खेळताना.	3
५) शाळेत/पाळणाघरात.	4
६) नवीन व्यक्तींबरोबर	5
७) इतर काही	

२८) वेळ :

दिवसातील कोणत्या वेळांना (पाल्याचे नाव) अधिक संपर्कशील असण्याची शक्यता
असते?

Response	Score
१) अशी काणतीही विशिष्ट वेळ नाही.	0
२) जेवणाच्या वेळी.	1
३) आंघोळीच्या वेळी.	2
४) झोपायच्या वेळी.	3

शालेयपूर्व काळातील मुलांमधील दैनंदिन संपर्क कौशल्यांची व्यावहारिक रुपरेषा
(हेझल डुवर्ट आणि सुझी समर्स) व ठाकुर आणि वाकणिस (२०१४) वर आधारित

५) शाळेत किंवा बालवाडीत चालत जाताना.	4
६) शाळेतून/बालवाडीतून चालत परत येताना.	5
७) इतर काही.	

२९) विषय :

अ) (पाल्याचे नाव) ला कोणत्या गोष्टींबद्दल बोलायला आवडते.

Response	Score
१) त्याला/तिला बोलता येत नाही किंवा त्याला/तिला बोलायला आवडत नाही.	0
२) असा कुठलाच विशिष्ट विषय नाही.	1
३) खेळणी/खेळ	2
४) टी. व्ही.	3
५) प्रत्यक्ष चालू असलेली कृती.	4
६) विशिष्ट खेळ.	5
७) इतर काही.	

३०) पुस्तके - संपर्कासाठी संदर्भ -

(पाल्याचे नाव) पुस्तकांना कसा प्रतिसाद देतो/देते ?

Response	Score
१) त्याचा/तिचा पुस्तकांशी कधी फारसा संबंध आलेला नाही.	0
२) त्याला/तिला पुस्तकांमध्ये रस नाही.	1
३) त्याला/तिला मोठ्या माणसांबरोबर पुस्तके बघायला आवडतात.	2
४) नाव घेतलेल्या गोष्टींच्या चित्रांवर बोट ठेवतो/ठेवते.	3
५) त्याला/तिला पुस्तक बघत गोष्टी ऐकायला आवडतात	4

शालेयपूर्व काळातील मुलांमधील दैनंदिन संपर्क कौशल्यांची व्यावहारिक रुपरेषा
(हेझल डुवर्ट आणि सुझी समर्स) व ठाकुर आणि वाकणिस (२०१४) वर आधारित

६) तुम्हाला पुस्तकातील सांगितलेल्या गोष्टींमधील छोटे-छोटे भाग, पुस्तकातील चित्रांच्या मदतीने/मदतीशिवाय सांगतो/सांगते.	5
७) इतर काही.	

३१) खेळात भाषेचा वापर

जेव्हा (पाल्याचे नाव) खेळत असतो/असते, तेव्हा कशा प्रकारचे बोलणे चालू असते किंवा तो/ती कशा प्रकारचे आवाज करतो/करते.

Response	Score
१) साधारण पणे शांतच असतो/असते.	0
२) बोलल्यासारखे आवाज काढतो/काढते पण खरे शब्द नसतात.	1
३) योग्य आवाज काढतो/काढते (प्राण्यांचे/गाड्यांचे आवाज).	2
४) काय चालू आहे त्या बदल बोलता/बोलते.	3
५) काल्पनिक मित्र/मैत्रिणींबरोबर बोलतो/बोलते.	4
६) गोष्टी तयार करतो/करते.	5
७) इतर काही.	

३२) समयस्कांबरोबर परस्पर संवाद :

जेव्हा (पाल्याचे नाव) इतर मुलांबरोबर असतो/असते, तेव्हा तो/ती कशा प्रकारे सहभाग घेतो/घेते.

Response	Score
१) एकटेच खेळायला आवडते.	0
२) बाजूला थांबून बघतो/बघते.	1
३) त्याला/तिला मोठ्यांचा सहभाग व मार्गदर्शन लागते.	2

शालेयपूर्व काळातील मुलांमधील दैनंदिन संपर्क कौशल्यांची व्यावहारिक रुपरेषा
(हेझल डुवर्ट आणि सुझी समर्स) व ठाकुर आणि वाकणिस (२०१४) वर आधारित

४) इतरांजवळ खेळतो/खेळते.	3
५) इतर मुलांवर वर्चस्व गाजवण्याचा प्रयत्न करतो/करते.	4
७) आनंदाने सहभागी होऊन इतर मुलांबरोबर खेळतो/खेळते.	5
८) इतर काही.	

३३) सामाजिक प्रथांचे अनुपालन

(पाल्याचे नाव) बोलण्यातून समाजात विनम्र असण्यासाठी व सामाजिक प्रथांशी जुळवून घेण्यासाठी कितपत जागृत आहे?

Response	Score
१) त्याला/तिला आपण विनम्र असले पाहिजे/आपण सामाजिक प्रथांशी जुळवून घेतले पाहिजे याची काहीच समज नाही.	0
२) कधी-कधी “प्लीज/थॅक्यु” तुमचे ऐकून अनुकरण करतो/करते.	1
३) कधी कधी प्लीज/थॅक्यु स्वतःहून म्हणतो/म्हणते.	2
४) नेहमी स्वतःहून प्लीज/थॅक्यु म्हणतो/म्हणते.	3
५) मोठ्यांशी विनम्रपणे बोलतो/बोलते.	4
६) इतरांच्या उद्धटपणावर अभिप्राय देत नाही/इतरांसमोर वैयक्तिक टिका करत नाही.	5
७) इतर काही.	

SCORE SHEET

Pragmatic Functions	Maximum achievable score	Score achieved
Section I (A)	----	----
Q.1	----	----
A	5	
B	5	
Total Q score	10	
Q.2	----	----
A	5	
B	5	
C	5	
D	5	
E	5	
Total Q score	25	
Q.3	5	
Total Q score	5	
Q.4	----	----
A	5	
B	5	
Total Q score	10	
Q.5	----	----
I	5	

II	5	
B	5	
Total Q score	15	
Q.6	5	
Total Q score	5	
Q.7	----	----
A	5	
B	5	
Total Q score	10	
Q.8	5	
Total Q score	5	
Total Section Score	85	
Section II (B)	----	----
Q.9	5	
Total Q score	5	
Q.10	5	
Total Q score	5	
Q.11	5	
Total Q score	5	
Q.12	5	
Total Q score	5	
Q.13	----	----

A	5	
B	5	
Total Q score	10	
Q.14	5	
Total Q score	5	
Q.15	5	
Total Q score	5	
Q.16	----	----
A	5	
B	5	
Total Q score	10	
Total Section Score	50	
Section III (C)	----	----
Q.17	5	
Total Q score	5	
Q.18	5	
Total Q score	5	
Q.19	5	
Total Q score	5	
Q.20	5	
Total Q score	5	
Q.21	5	

Total Q score	5	
Q.22	5	
Total Q score	5	
Q.23	5	
Total Q score	5	
Q.24	5	
Total Q score	5	
Q.25	5	
Total Q score	5	
Total Section Score	45	
Section IV (D)	----	----
Q.26	5	
Total Q score	5	
Q.27	5	
Total Q score	5	
Q.28	5	
Total Q score	5	
Q.29	5	
Total Q score	5	

Q.30	5	
Total Q score	5	
Q.31	5	
Total Q score	5	
Q.32	5	
Total Q score	5	
Q.33	5	
Total Q score	5	
Total Section Score	40	
Total Test Score	220	

Impact of English as a Second Language in India

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Abstract

The present article is a thorough analysis of how the expansion of English took place and established it as a global communicable language. This article is a reflection of the status of English being used in India as second language or foreign language. This article also aims at the progress of learning English at different stages. Definition of English language and identification of factor which affect English language learning India where there is a different mother tongue in every state. The present article also a charter for a language teacher which makes him/her understand what the pupils intend the communicate. This mere capability of understanding helps the teacher adopt a genuine approach, methodology and technique which are relevant for his/her pupils. The paper also finds out as to what are the problems being encountered by teacher-pupil in learning English in Indian context. It also champions the requirement of resource and information from the part of the English Teacher to cater to the pathetic situation and achieved ideal standard.

Keywords: English language, India, methodology, English Teacher, Second language

In the last two centuries English language has established its utility in every walk of life. In India English became a source of modern scientific knowledge. The S. Radha Krishnan University Education commission- 1949 concluded “English is a language which is rich in literature, humanistic, scientific and technical. If under sentimental urges we give up English we would cut ourselves off from the living stream of ever-growing knowledge”.

The above submission clearly indicates that by the time of independence English language had become essential in Indian Education system. Language is related to social and emotional development of an individual. It helps a person reflect his past hold commands in present and move to future. In today’s technological world English has become a global language which connects people from one part of the world to the other. There are almost hundred countries where English is official language. There are countries (the colonies) where English is a second language. It is still standing its reach around the world.

In India English is learned as a second language. Yet there are states such as Meghalaya, Mizoram, Nagaland etc where English is learned as the first language. It is a well-known fact

that any educational system desires to achieve certain basic objectives so as to bring a change in the pupil. These changes can be attained by implementing learning experience. The outcome of learning can be assessed only by measuring the changes brought about in the pupils through the means of experience of evaluation.

In India English has acquired a voluminous sphere. So, English has become an issue of linguistics centralism whereas the other region languages leads to linguistics regionalism. It's a matter of the prosperity of the English language which exists so firmly and distinctly and has created two Indias - India of English learning society and India of vernacular society. India of English learning society dominates the other and keeps on prospering four- fold. As for India of vernacular society, they remain neglected and alienated. That is why there is a language problem when comes the matter of teaching learning process. Till now the government has not been able to find a perfect solution to this learning gap. There are millions of students in many states' governments school where the teachers have not been able to bridge this learning gap. Yet there are other set of students in the same states where students learned through English medium in private school. How to teach English has been a debated issue in India. There are some techniques which incorporate theory with practice on some of the teaching topics may help students understand the concept easily. With the rapid growth of modernisation and globalisation has attached us to the English language which is unavoidable. Another important point is that we can't imagine of imparting education through vernacular and regional languages. We have to be dependent on English language. Today is the world of globalisation and students in India have to be prepared to compete with the international counterparts. If we implement regional language, we can disturb the cultural, social, political and economic system of India. The solution is only teaching the students English as a second language.

There are so many concepts of two language system or three language system or even four language system in schools of India. So, there is need for coexistence of English with Indian languages. The teachers will have to corelate the English language with Indian languages to ensure quality education of India. English has a greater role to play in the 21st Century Indian education system. In the past, the role of English was established and consolidated as it was recognised and supposed as:

- The language of knowledge (Science and Technology)
- The language of liberal modern thinking.
- A window on the world knowledge.
- The language of library.
- Universal language.
- Link language.
- Associative and official language in India.
- Socio-cultural understanding.

Therefore, the government decided to incorporate the system of three language formula. This policy was recommended way back in 1956 by the central advisory board on education. This proposal was presented in the meeting of Chief Minister's conference in 1961. The main moto behind this proposal was to make English an integral part of school education in India. This resulted in a positive nod. Students started learning English as second language and in states such as southern and north-eastern India Hindi got to be discarded.

Post-independence era proved to be a crucial phase in English language learning. Research has proved that mother tongue helps pupils learn second language rapidly. Same is the case with learning English as a second language through mother tongue or translation method. That is why there is a rich literature, grammar in English present in every regional language of India. There are so many novels, plays, poems and stories of English language in translated form of Indian languages such as Hindi, Urdu, Bengali, Tamil, Malayalam, etc. Like was literature of these Indian languages has been translated into English.

The process of learning to write and speak English undergoes through five stages. They are:

- **Pre-production:** The Pre - production phase is believed to be silent or mimicking phase. Their vocabulary is limited, and they don't feel content with speaking the language yet.
- **Early production:** The early formation stage may last for six months as the vocabulary expands up to 1000 words and students learn more words. They begin to speak using one- or two-word stages.
- **Speech emergence:** The speech appearance stage carries an even more wide vocabulary approx. 3000 words where students are actually speaking in simple sentences, but more comfortably. They may ask uncomplicated questions with grammatical error.
- **Intermediate fluency:** As they emerge in the intermediate fluency phase, they are speaking and writing in more complexes sentences and are not afraid to express thoughts and ideas.
- **Advanced fluency:** The advanced fluency phase may take as much as ten years to attain academic proficiency in the second language.

A language teacher has to play a crucial role. A teacher works as an interlocuter. He/she plays a vital role of getting the students comfortable in language learning. Language is learned in two ways delivering and receiving capacity. Teacher should ensure that the students learn a concept in as easy way as possible. Teachers should also see to it that the students are getting prepared to face the world competition internationally and globally. Learning English language helped students develop confidence in terms of political, social and international capacity. It develops the self confidence of the students.

It is very much important from the part of a teacher to understand the student's psychology before teaching English language. Theory along with practical can prove to be a boon n the process of language teaching. This helps students groom themselves globally. In

the words of Carl Roger's, "the teacher should first forget that he/she is a teacher. Instead, he/she must possess the skills of a facilitator of learning-genuineness, praising and empathy".

Since the time of colony English language has established and strengthened itself to a great extent. This is the reason the constituent assembly of India announced that English will be the official language for communication in matters of central government issues. After independence there has been a surge in teaching and learning of English language. The reason is quite simple. The more the world is greeting progressed the more English language is becoming a means of communication globally. Without English no country can promote trade, bilateral relations in terms of politics, culture and economy. All the countries tend to promote the teaching of English language more than they promote the teaching of their mother tongue. We have an example of Arabian and African countries. Now countries have started believing that without teaching of English they can not develop in the world. It is very important for countries like India to promote the teaching and learning of the English language to develop globally. Here the role of the teacher becomes pivotal. The teacher should keep in mind the source, origin, obstacles, diagnosis and remedies while teaching English as a second language in India. Hence the teachers in India should try to improve the teaching of the English language to prepare its citizen to achieve following aims and objective:

- Listen and understand English when someone speaks it at normal conversational speed
- Use English for communication
- Read English and understand the content
- Write English for communication
- Enjoy simple poems
- Develop interest in library reading and listening

After a successful course of teaching English, a teacher should see to it that his students are able to communicate in English with fluency and without hesitation. The students should also master over four language skills of English language. The four language skills are given below in details which must be achieved by the students of English language.

Listening Skill: This is the skill that helps students to understand the language of the teacher to comprehend and extract information. Development in understanding spoken universal language

Specifications under listening:

- Distinguish the characteristics of English sounds
- Understand the tone of the speaker who may express feelings of politeness, fear, anger etc.
- Students will be able to use the material and resources for listening skill.
- Follow directions and commands given by the speaker.
- Understand questions and respond to them suitably.

Speaking Skill: This is the oral ability of communication. This is the most important language skill as almost 90% of communication is done through speaking skills. So, a teacher must ensure that the students are adept in English speaking in terms of fluency, pronunciation and another skill. So, the teacher should create an ambience of speaking skills in class room.

Specifications under speaking:

- Produce the correct sounds and clusters of sounds
- Use the correct stress patterns pauses and intonation
- Use the appropriate words and sentence patterns

Reading Skill: It is a cognitive process and ability to comprehend and interpret text. Development of reading, understanding and responding to a wide range of spoken, written and visual English text.

Specifications under Reading:

- Read the passage silently and fast
- Understand the central idea of the passage
- Locate key words, key phrases and key sentences present in the passage
- Guess the meaning of new words in context
- Give a suitable title to the passage

Writing Skill: Writing skill requires the complete knowledge of grammar, comprehension and syntax of the sentence. So, the teacher must ensure that the students are knowing the rules of grammar and composition.

Specifications under writing:

- Write grammatically correct sentences
- Use appropriate words, phrases and sentence patterns
- Follow a logical sequence
- Organize writing in paragraphs
- Avoiding unnecessary repetition
- Write with correct spelling and using marks of punctuation its unique features.

In India there are hundreds of vernacular languages or mother tongues. Among them there are many dialects depending upon regional diversity. When comes matter of teaching-learning English in India, there are various factors which affect the process of teaching learning English as a second language. The most prominent among them is the pronunciation. There is dearth of good English teachers. The impact of MTI has affected the English learning

process in India to a great extent. The rural students do not have access to teachers who are fluent in English, school, learning environment and of course latest technology of learning communication. As a result, the teaching of English has always been hampered in India. If these problems are sorted out, the status of English language can be improved in India.

Education is listed in the concurrent list of the constitution of India. This gives the privilege of making policies differently by different states. There are some states in India which have improved the teaching and learning of English to a great extent. Yet there are states like Bihar, Uttar Pradesh, Jharkhand and Haryana where the state governments are reluctant to facilitate the teaching of English. It is a dilemma to know that in Bihar students are not required to secure minimum passing marks in Board level. The government should pay heed towards the improvement of the teaching of English in these states.

In Indian Education system there is a problem of poor in fracture since time in memorial. As for the teaching of English, there is a need of language lab, audio visual aids and other such gadgets. Most of the students in India tend to carry forward mother tongue impact. They also fail to follow the new trend of language learning. As a result, they do not improve their speaking capability. There is a need for the teachers to look into all these problems and find a way out to groom the Indian students in such a way that they can compete globally and fluently.

It has also been found that students do not show their interest in learning English language. As a result, there is a poor performance of students in rural India. There are some other factors as well. They include socio-economic condition of the students. They don't have capability to buy new books and other language learning materials. They find it difficult to learn English language in the same ways as they have learnt their mother tongue. The government is also hostile towards improving the status of English language learning.

In India English is mostly taught through translation method. As a result, students learn English through their mother tongue. But this method is a defective one. There is need to introduce the communicative methods of teaching English. The teacher should also be trend in this direction. Translation method does not focus on oral communication skill.

The common problem being faced by the teachers of English language throughout India is overcrowded students in the classroom. It is difficult for a teacher to handle a class of seventy or eighty students of heterogenous classroom. The teacher can not concentrate on his teaching. He feels it hard to pay attention to the gifted child or the slow learners. Overcrowded classroom does not allow any scope for individual attention. As a result, quality teaching is not ensured.

The biggest challenge in ensuring quality education of English language is the lake of good teachers. There is no provision for training of teachers. The teachers are not skilled in

many terms. As a result, we find faulty teaching methodology due to untrained and unskilled teachers. There are some training institute such as EFLU and ELTC but only few teachers join the refresher courses offered by these institutions. The teachers should be trained first only after that we can imagine of quality teaching in the classroom. There is also a need of developing curiosity among the teachers. If the teachers are trained and skilled it will be ultimately translated into good out put of the students.

All the above discussed problems are based on practical experiences. The condition of English language teaching in India is utterly deplorable. Therefore, the government should come up with a draft agenda of teaching of English language in India. The English language teachers should be trained at large scales and they should be sent for refresher courses at regular interval. Large number of English medium school should be started at different locations of India. Infra structure development should be ensured to start technology-based teachings. English should be made compulsory subject right rom primary level. Besides oral communication skills should be focused instead of translation method of teaching of English in India. I hope my above-mentioned suggestions will do a little to improve the status of English language teaching in India.

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<http://www.mc3edsupport.org/community/knowledgebases/definition-of-fully-english-proficient-fep-student-194.html>



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Integrating Sustainable Development in ELT Classes

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Abstract

In a world where English is needed for enriching the prospect of development in all the areas of one's life- personal, social and professional, it is no wonder that it is being considered as one of the life skills for learners' comprehensible development. However, English is being taught as a stand-alone subject bereft of the social responsibility that learning a language and communicating in that language carries with itself. This dissociation of language from the social context and social responsiveness makes learning English a tedious affair for children. Yet, parents are opting for the English medium schooling with only hope that it will uplift their status in the society and fetch lucrative jobs to their children. What is being ignored is that a child can climb the social and economic ladder only when the world around them is developing in harmony with nature. While the importance of having competence in English and its role in social and economic upliftment is almost irrefutable now, the question is what the English Language Teaching (ELT) classes should do, so that students along with sustaining their own well-being may also help in sustaining a healthy, harmonious and happy future for themselves and also for generations to come.

This paper maintains that English is a means towards attaining the sustainable development for oneself. While sustenance of the future prospect of individual has been the nucleus of English language teaching, this paper argues that there is a need that teachers of English, besides teaching the language skills, also teach for the sustainable development. Integration of sustainable goals of education in English classes will engage students meaningfully not only in language production but also in solution of real life problems. Hence, the present paper will explore, firstly ideas of sustainability and the emergence and prevalence of this term into international discourse. Secondly, it will discuss how English classes can integrate the goals of Sustainable development in its stride. Finally, the paper will suggest some methods and strategies that can be used for the purpose of Education for Sustainable development in ELT classrooms.

Keywords: English Language Teaching, Sustainable Development, Language Skills, Critical thinking

Introduction

Since the inception of English Language Teaching (ELT) in India, the status and position of English has come a long way - from a language of library and literature to language of trade and commerce to language of livelihood and language of social upliftment and empowerment. In a world where English is needed for enriching the prospect of development in all the areas of one's life - personal, social and professional, it is no wonder that it is being considered as one of the skills-set needed for learners' sustainable development. However, English is being taught as a stand-alone subject bereft of the social responsibility that learning a language and communicating in that language carries with itself. This dissociation of the language from the social context and social responsiveness makes learning English a tedious affair for children. Yet, parents are opting for the English medium schooling with only hope that it will uplift their status in the society and fetch lucrative jobs to their children. What is being ignored is that a child can climb the social and economic ladder only when the world around them is developing in harmony with nature. While the importance of having competency and its role in social and economic upliftment in English is almost irrefutable now, the question is how far ESL (English as a Second Language) classrooms can help in inculcating the students with the values of Sustainable development enshrined in the UN documents and also empowering them so that they can take the responsibility of their own sustainable development in particular; what the ELT classes should do so that the students along with sustaining their own well-being can also help in sustaining a healthy, harmonious and happy future for themselves and also for generations to come.

Sustainable Development

Sustainable development, although much in vogue in the current discourse on development, is a difficult concept to define as it is also continually evolving since the time of its conception in the UN General Assembly in 1987. Nevertheless, one of the original and widely used definitions of sustainable development is given by the Brundtland Commission: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (World Commission on Environment and Development, 1987, p 43). Hence, Sustainable Development or Sustainability can be defined as the development that improves the standard and quality of life of individuals while inhabiting within "the carrying capacity of supporting ecosystems" (Daly & Cobb, 1989).

Sustainable development is generally ascribed with three components: environment, society, and economy. All the three areas are not separate rather interdependent. In other words, a rational sustenance of one area will certainly have a positive effect on the other areas as well. For example, a society needs a healthy environment to secure food and resources, safe drinking water, and unpolluted air for its citizens. Thus, a proper sustainable development is one where development of an individual, or the pursuit of quality of life are based on the balanced environmental, societal, and economic development.

Situating ELT in Education for Sustainable Development

Since 1987, when sustainable development was first endorsed at the UN General Assembly, there has been intense effort on how it can be promoted world- wide. In this aim to achieve sustainable development, education has been ascribed a major and vital role. From 1987 to 1992, the concept of sustainable development grown as committees discussed, negotiated, and drafted the 40 chapters of *Agenda 21*. Initial thoughts concerning Education for Sustainable Development (ESD) were captured in Chapter 36 of *Agenda 21*, "Promoting Education, Public Awareness, and Training." Education for Sustainable Development means that every individual has the opportunity and freedom to access the knowledge, skills, values and attitudes required to build a sustainable future.

ESD is a vision of education that strives for economic development with complete well-being of people along with preserving cultural traditions and the earth's natural resources. In this effort, ESD resorts to shattering the disciplinary boundaries by using transdisciplinary methods and "approaches to develop an ethic for lifelong learning" (MGIEP, p.82); this acclaims those human needs which are "compatible with sustainable use of natural resources and the needs of the planet; and nurtures a sense of global solidarity." (ibid, p. 82)

The relationship between education and sustainable development is not linear rather very complex. Research shows that basic education is foundation to a nation's endeavour for achieving sustainability targets. Studies have emphasised that education can have a vibrant/ pervasive effect on all walks of life which is inevitable for a person's prosperity and growth.

The UN declared 2005 to 2014 as the Decade of Education for Sustainable Development (DESD). The goal of UNESCO campaign for integrating the principles and values of sustainable development with education and learning has now been adopted by all the educational institutions globally. However, there are two basic issues that need to be pondered on: the first is what are the contents that a learner needs to learn and the second is, what strategies, activities or process to undertake for those contents to be successfully acquired, accommodated and embraced by the learners.

The answer to the first question can be addressed by the various recommendations given by the national and international bodies, namely United Nations, Organization for Economic Co-operation and Development, Organization of American States and by including those into the curriculum of the schools and also colleges; chapters on climate change, disaster management, biodiversity, poverty annihilation, sustainable consumption, globalization, multiculturalism, economic growth etc. So far as the answer to the second question, "how can it be learnt?" is concerned, it needs a little brainstorming on part of the curriculum planners and also the teachers. Teaching about sustainable development differs in different contexts. However, this paper is concerned with learning of sustainability at school levels, or preparing children to lead their lives with sustainability, so the question can be addressed in school contexts. The school students can be sensitized about the importance and principles of sustainable development through

the materials, contents and instructions in different classroom hours. While lecture and instruction may make them aware about the theories and principles of Sustainable development, there is doubt whether this kind of instruction can actually help them in sustaining and harnessing their own individual development. It is needless to say that the individual development decides to a very significant level, the social and global development. Therefore, if an individual's development cannot be sustained for a longer period of time; if they are deprived of the opportunities to choose the life they value, the vision of global development cannot be sustained. In such scenario, English is a major help. Although it is true that English has attained this position by endangering the status of so many indigenous languages, in fact all the other languages of the world, it cannot be denied that English is needed if one needs to achieve an overall development - personal, professional and economic.

While education is central to improving quality of life, competence in English language opens the opportunities that a person can choose from. If education helps in upgrading the economic status of families, improving life conditions including access to health facilities and increasing life span, English ensures better access to more sustainable economic resources, making informed choices about health and life conditions, thereby raising the chances for economic and social well-being of the forthcoming generations . Quality education, while holds both individual and national implications, English language education ensures that the desired goals are achieved.

English and Sustainability

Literacy and education have always been considered as key to Human development. Development has been construed variously. Exploring the nature of development, Sen argues that it is the expansion of freedoms and capabilities that create opportunities for people to lead lives that they value and have reasons to live (Sen, 2001). In other words, the aim of development is to reduce poverty - social, economic, academic, or psychological (Bruthiaux 2000, Sen 2001).

So, development, which embraces the enhancement of freedom is a positive change or improvement in people's living standard because it generates opportunities for the individuals to lead the life they value, (Street 2001, UNESCO 2005). In today's context, there is no denying of the fact that education that imparts proficiency in English to communicate successfully in academic as well as in real life, can, to a great extent, create those opportunities which will bring a change in people's living standard. This is because, English has pervaded all walks of life. Ukoyen (2005) comments "One look at the map of the world reveals that English now exists in every strategic corner of the globe, either as a mother tongue or as an official or second language" (as cited in Owolabi & Nnaji, p.124). Besides, more than half of all the academic texts in higher education is available only in the English language. The language "functions across the world as the language of power and of inclusion and exclusion in participation in global activities" (Egwuogu, 2011, p. 31).

The growing popularity and status of English has made an inevitable distinction between the people who can sustain their development for long and those who cannot; between people who can earn a respectable livelihood and those who cannot. The importance of English language in the economic upliftment has been underlined by various reports and studies. The higher the proficiency in English, better the prospect of climbing the socio-economic ladder.

The impact of globalisation and economic development has made English the ‘language of opportunity’ and a vital means of improving prospects for well-paid employment. **(British Council, p.3)**

Even the empirical studies reveal that there is a great difference in the social and economic access of people who know English and those who do not. For example, Chakraborty and Kapur (2008) found that the individuals who had any proficiency in English were paid better wages compared to the people who did not possess any competency in English even when the education for both the group was same. This trend certainly has repercussions on all the policies and actions related to development as Bruthiaux (2002) believes all developmental plans are ‘inextricably linked in governmental and academic circles as well as in the media with English language education’. (p. 289)

Apart from the role that English plays in the economic sustenance of the people, it also plays a role in what Grin (2003, p. 36) calls the ‘non-market value’; that is, the social and cultural effects that are associated with the language. This is because English is now considered a global language and competence in this language is one of the important skills set needed for an individual to participate successfully in the knowledge society of the 21st century. As Graddol (2006, p.72) believes, information and communication technology (ICT) and English are the ‘basic skills’ besides the basic literacy, namely, reading in the mother tongue and medium of instruction and numeracy; English is the ‘generic skills’ required in the future to accrue new skills set and knowledge. English language education, hence, can play a vital role in human development by providing skills which will help both individuals and institutions to participate actively with the current era of globalization where they will not deplete the resources rather engage in generating new resources.

The goal of Education for Sustainability is to sensitise people towards making such changes in their lives as can ensure a sustainable future not for the present generation but for the generations to come. This requires that the individuals develop new knowledge and skills which are based on problem solving and critical thinking and learn to work collaboratively. Hence, it is essential that such curriculum is devised which offers children sustainable skills required in future and also those skills which they can employ towards ensuring sustainable future of the world as a whole.

While the onus of preparing the curricula lies with the curriculum planner at the national and institutional level, an ESL teacher can extend their help by bringing into the class topics

related to issues of sustainable development, namely climate change, natural disaster and its management, biodiversity, population control and poverty amelioration, sustainable habits related to production, consumption and recycling. This demands a change in teachers' and students' teaching and learning behaviour - teachers need to bring such topics and activities that can bring consciousness among children towards issues of sustainability; students need to take full participation in the activities so that they can grow up to a responsible global citizen. This kind of curricula will have dual purpose to serve- one, the students will get sensitized about the various issues current in their daily lives. Since it will be related to their own lives; something that is affecting or going to affect their lives, this will motivate them towards reading and thinking critically about these issues. Second, it will meaningfully engage the students in the class and consequently develop competencies like critical thinking, imagining future scenarios and making decisions in a collaborative way.

“Education for sustainable development is situated within the sphere of critical or pluralistic environmental learning tradition.” (WWF Sweden, 2008, p.10) Such education requires that the disciplinary boundaries of knowledge to be loosened. It also demands that education along with knowledge offers values which are needed for creating a sustainable future.

The sustainable education depends not on lecture method but on participatory practices where the transformation of the world is the real goal. Such transformatory goal is achievable only when the students are imparted with critical and problems solving attitude during the classroom instructions and they are engaged in more meaningful and issue based dialogues and activities. Thus, the aim of sustainable development is neither completely local nor completely global, rather it intends for Glocal- Global perspective with local issues. In this transformatory aim of glocal sustainability, English has a lot to offer since the basic element that defines English language today is its global spread and local acceptance and its ability to make the local issues visible at the global level.

Integrating sustainable goals in English language skills development

Today's English classes are not just confined to developing academic literacy rather it has gone beyond. Even the academic literacy is not confined to just passive reading which involved read aloud and silent reading sessions and answering a few factual and inferential questions based on the text. Rather it demands that the students not only read and understand the text but also through the text they understand the world- reading 'word to world'. This type of reading requires the students to go beyond their memory level and exercise their higher order thinking skills, viz. evaluation, critical thinking and even creative thinking. So far as writing is concerned, it expects the students not to copy the text or reproduce the text as answers rather develop their writing slowly and steadily. This writing also requires that students are able to transfer their thinking and knowledge into the written script.

Teaching and learning of English involves not only reading and writing in the language but also communicating in the language. This communication requires active listening on the part

of the learners: processing the information, building their own value judgement about the topic or issues and then responding. A meaningful communication involves more than just yes and no answer. To develop the Listening, Speaking, Reading and Writing (LSRW) skills of the students, an ELT class needs to involve learners in group work and collaborative learning. This is because language is not an individual action. For language development to happen in learners, a group and society is a prerequisite. So, an ESL classroom which focuses on developing and nurturing the LSRW of the students are basically preparing the learners with sustainable skills as well.

Besides the activities undertaken in the classrooms, the activities that involve tasks of real nature, for example, surveying neighborhood with respect to their consumption habits of water, electricity etc. along with giving the learners real practice in communication skills also sensitise them about the sustainable living.

Hence, the need in the ELT classrooms is to organise teaching learning activities with a focus on sustainable goals. Such practices will help in dual objectives-it will build up students' language skills, namely, reading, writing, speaking and listening; it will also inculcate them with the value of sustainable development and also help them to become critical learners.

Conclusion

Education for sustainable development underscores the need of knowledge, values and action. While education system provides students with knowledge and values, what most of the curricula is failing at is in making them act; to take action for the real issues and for sustainable change. There is a gap in transforming the knowledge they have acquired into action. As language requires performance, English language classes can help in this regard to a great extent. Besides the simulated scenario for practicing the skills, students can be trusted with undertaking projects which require them to think for sustainability while using the target language. Such practices will not only help the learners in gaining confidence in using language but will also bring a sustainable change in their behaviour as they start seeing meaning in their activities. Therefore, the ELT classes need to integrate the issues of sustainability in their curriculum with a focus on learners' critical faculties in a collaborative setting and global context.

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English Teachers as Soft Skills Trainers: Indian Context

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Abstract

In the 21st century globalised world, the employers prefer the candidates who have job specific skills along with soft skills. The reality is that there are an overwhelming number of candidates available for the organisations but those who have both soft skills and job specific skills are not many. It naturally, not ignoring the fact that soft skills' possessors can be more productive and practical, creates importance of soft skills for employees. Those who are recruiting new candidates are necessarily wanting soft skills in them; and those who are already employed are trained. This kind of environment has created educational institutes to design and develop their curriculum with the inclusion of soft skills. Quite logically the role of training the students for soft skills is assigned to the teachers of English. This paper explains essential soft skills which are learnt as part of culture in India and the role of English teachers as soft skills trainers.

Keywords: Soft skills, English teachers, Indian culture and trainees

Introduction

One of the impacts of globalisation is that the importance of soft skills came to light even in India even though the very existence of soft skills has been evident since the dawn of civilisation. One may question this view yelling why and what globalisation does about soft skills in countries like India where rich culture exists in every aspect of Indian life. Soft skills are life skills and they prepare us to lead a happy life and how to apply in career comfortably and satisfactorily. Indeed, in India, from bedtime stories to marriage ceremonies, from celebrating festivals to sharing experiences, folk songs to traditional dances, are to train the children and youth for life and so we can call it informal, of course real, education. The terms 'soft skills' and 'life skills' are frequently used by educationists and corporates but the essence of this is very much there in the way of life.

Often, community paves smooth paths for transferring essential skills in the form of cultural events and exercises altruistically to numberless generations. The verbal and nonverbal forms of soft skills transmitted could differ from community to community.

Definition

According to Collins latest dictionary, soft skills are defined as ‘desirable qualities for certain forms of employment that do not depend on acquired knowledge: they include common sense, the ability to deal with people, and a positive flexible attitude’. Cambridge dictionary gives the meaning as ‘people's abilities to communicate with each other and work well together’. Oxford learners dictionary terms the same as ‘personal qualities that enable one to communicate well with other people’. According to Sean “soft skills are non-technical, intangible, personality specific skills which determines an individual's strength as "a leader, listener and negotiator, or as a conflict mediator" (2008).

From these sources and from the experts’ definitions one can understand that communication skills, teamwork and leadership skills, time management, decision making, positive attitude, interpersonal skills, adaptability, positivity, motivation, problem-solving, conflict resolution etc. which are essential to personal life and professionalism come under soft skills.

Need and Necessity of Soft Skills in Industry

If an employee has soft skills along with job specific capabilities, he/she’ll be a great support to the organisation. According to a research, hard skills contribute to only 15% of one’s success while the remaining 85% is made by soft skill (Watts M and Watts R. K, 2008). Many researches have vindicated that understanding among the teammates, sharing the information clearly, assisting the colleagues when required and socialising at work are inevitable for the progress and prosperity of any organisation. These can be termed as soft skills. These are non-technical and cannot be possessed by all. In the era of globalisation, people from different regions and cultural backgrounds have to work together. This needs coordination, cooperation among employees and this can be done only through Soft skills. It is not an exaggeration to state that the existence as well as expansion of an organisation, small one or large one, depends on the employees’ possession of soft skills. In this backdrop it's not surprising that the employers want to hire candidates with soft skills.

Soft Skills in Indian Culture

India is known to the world for its rich culture. Life skills are taught through life itself. In the form of anecdotes, sayings etc. elder people try to impart necessary skills to the young.

Festivals: Indian festivals promote togetherness. The prime objective of celebration of festivals is sharing and serving. Many of the festivals in India are celebrated with the members of the family, neighbours or villagers which creates a sense of joy and empathy. These will instil a sense of responsibility and empathy while working in organisations. The essence is aptly given: “The concept of universal brotherhood encompasses all the festivals of India and the vibrant colours, warm hospitality and infectious buoyant spirit of the Indians attract people from all over the world to take part in the Indian fairs and festivals”

Mythology: From Indian mythology we can imbibe soft skills. In some IIMs leadership and decision making are explained quoting the war scene in Mahabharata, specifically Lord Krishna's words to Arjuna (The Bhagavad Gita) to have the ability to guide the people in disastrous situations in profession and private affairs too. Examples abound in all religions and sects practised in India.

Ceremonies: Naming ceremony of a kid is to introduce the world to him and the kid to the world. In the same way puberty function is to familiarise the girl to the social world which will help her in later life in communicating and coordinating with the fellow members of the organisation or family. Marriage, housewarming, birthday celebrations etc. undeniably teach us adaptability and improve communication skills. Unfortunately, in today's world keeping the actual objective of these celebrations aside people are considering these as opportunities to exhibit status which shows mere folly and senselessness.

Literature: Through tales, fables from books like *Panchatantra*, episodes from the novels, scenes from dramas like *Satya Harischandra*, saying and anecdotes, soft skills are taught. Didactic literature is an important part of literatures of various languages in India. These offer moral instructions which include both verbal and nonverbal conduct in personal, family, home, and external activities including business.

Reasons for Attributing Soft Skills Trainers' Role to English Teachers

In the field of education imparting soft skills to students, both an opportunity and a challenge, is usually given to English teachers. There arises a question naturally. Why is it given to English teachers? Why can't other subject teachers do it? These two questions are to be answered. The main reason is that English teachers are versed in two things one is English language another one is literature. Communication is the soul of soft skills and English is being considered as a global language in this era of globalisation. English teachers with command over English language can communicate effectively with students and can train well in communication skills. As Antony rightly stated “A soft skills training includes the personal, social and professional grooming of the students. This grooming session provides the upcoming professionals a very effective platform to grow and develop into very successful personalities. So, apart from the

language acquiring task, the English teachers train the individuals to develop a well-groomed soft-skills for their successful personality. (2012)

English teachers, as they are astute lovers of literature, can grasp the ways and methods to train the students for soft skills. Literature gives the best things in the best words and in the best order about life. Some describe it as the history of the human heart. It is all about life and deeds of life. It is a well-known fact that English literature is a mine of sources and solutions. English teachers are repositories of life related issues as they study literature and analyse them based on reality in the real society keeping in view the contemporary perspectives and priorities. All these things will help the English teachers of India in shouldering their role as successful soft skills trainers. It is obvious that the teachers of other subjects may not have this much of familiarity, scope and relevance to deal with soft skills. Here are some instances from English literature which supplement English teachers to do their best in this particular training.

Leadership: There are numberless examples and narration to train the students in leadership. John Milton's famous protagonist Satan's character and words, though acted against Almighty, are enough to inspire the students to possess leadership qualities.

“To be weak is miserable doing or suffering”

“Better to reign in hell than serve in heaven”

“Awake arise or be fallen for ever”.

Tennyson's *Ulysses* provides another example “to strive, to seek, to find and not to yield”. With this kind of words English teachers can easily be successful to be an example to leadership and can inspire the students to become good leaders making them aware that the world is in dire need of good leaders.

Decision Making: Numerous situations we have in English Literature which creates importance and ways of making a good decision. For instance, in *Paradise lost Book 9* Eve's decision to go alone to work leads to how they fall and lose Eden. Shakespeare's *King Lear* is a good example for consequences of a wrong decision. Even from the lives of great personalities one can understand the impact of making a good decision. For example, John Keats, one of the greatest romantic poets, who worked as an assistant to a surgeon left the medical profession to pursue his love and passion for English poetry. By narrating such type of events and incidents English teachers can do well as soft skills trainers

Adaptability: English literature provides teachers with enough plans and possibilities to inculcate a sense of adaptability to students. No need to reemphasise the need of adaptability in the globalised world where different employees from different cultural, societal, financial, religious backgrounds work in one place. Adapt to exist and adapt to expand is the slogan of the day. The

life of David Copperfield is in Charles Dicken’s eponymous novel is only one suitable example for adaptability. Thousands of such instances can be drawn from English literature. This knowledge and expertise make the English teachers effective in Soft Skills training

Actuality

When the role of soft skills trainers is assigned to the teachers of English they do with commitment and achieve desirable goals helping the students and organisations grow professionally. Thousands of English teachers in India are shouldering this role successfully besides handling other responsibilities. But there are limitations which one cannot neglect such as training the students depends on the actual character and attitude of the teacher mostly. There are instances where English teachers, even though they are subject experts, face failures in possessing the skills before training the students which naturally leads towards nothingness instead of fruitful training.

Conclusion

Weighing all the above issues and advantages, it is rational to state that the choice of the educational institutes in assigning the task of act as soft skills trainers is sensible, productive and welcoming deed as it being proved that the teachers are playing that role successfully assuring the management of the educational institutes, students, parents and corporate sector that training the students in soft skills is building the nation.

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Saru in Shashi Deshpande's *The Dark Holds No Terrors*

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Abstract

This research paper is written with an aim to interpret the heroine Saru depicted in the novel *The Dark Holds No Terrors* by Shashi Deshpande who has emerged as an icon for the young women writers illustrating women sandwiched between tradition and modernity. She represents Saru as a dominating girl who does not accept the inequality shown between her and her brother by her parents, especially by her Mom. She just tolerated the arrogant traditional orthodox mother Deshpande neatly delineates the Self-will of Saru, who took own decision for her marriage against her parents. She did her higher education in medicine and it was the only weapon to safeguard her life even after love marriage. This neatly analyses how being a woman writer Shashi Deshpande portrays Saru who explores the problems a woman faces in day-to-day life, even it is an arrange marriage or love marriage. Through this, every woman faces darkness in life, but through their strong personality and self will they just ignore terror in it.

Keywords: Shashi Deshpande, *The Dark Holds No Terrors*, Saru, Modernity, tradition, dominating, Self-will, egoist, inequality, terror.

The appearance of woman in the field of literature is “a significant fact. The advent of female literature promises woman’s view of life, woman’s experience, in other words a new element” says George Henry Lewes. In almost all the literatures of the world, the woman writers are transcending the boundaries and making their presence felt on the international stage. Women writers like Anita Desai, Ruth Praver Jhabvala, and Shashi Deshpande occupied a significant place in Indian English fictional world. Indian English writing cherished in the hands of women writers after a lot of efforts owing to the prejudice that they wrote what they experienced. They basically dealt with female subjectivity, domestic space, and personal sufferings. Today women’s writing is considered as a dominant and influential medium of modernism. The phenomenal achievement of carving the niche for themselves by these writers has brought a change in the way women’s literature is looked at today. These writers deal with not only domestic spaces and personal experiences but also openly describe the women’s world

with striking honesty. They deal with the most burning issues, sensitive aspects of life bridging the gap between tradition and modernity.

The present day women writers have realized the need to come to terms with the need of an hour making successful attempts in the directions of conquering the masses through their writings and many of them have written on the male-dominated societies, the sufferings and trauma faced by women, exploitation, complexities of man-woman relationship, social and personal dilemmas and such important other issues socio-economic, political and feminist ones. No doubt, a significant contribution to Indian fiction has come from women writers experimenting with the genres, tones and temperaments. With the skill of storytelling and expressing in the best possible way the modern and traditional linkages, they have succeeded in making a remarkable difference in both theme and outlook. The works of novelists like Kamala Markandaya, Anita Desai, Nayantara Sahgal and Shashi Deshpande have been widely noticed and acclaimed.

In the context of contemporary Indian writing in English, Shashi Deshpande is “one of the most understated yet confident voices exploring the individual and universal predicaments through the female psyche” (Sinha 173). In her quest for the human self within the woman, Deshpande lays her trails, and tribulations under the impact of the conflicting influence of tradition and modernity. Through myth and modernity, Shashi Deshpande has emerged as an icon for the younger writers. She was born in 1938 in Dharwad, south India. Being educated in Bombay and Bangalore, she took degrees in both Economic and Law. Deshpande’s writing career began comparatively late. At the age of thirty, she spent a year in England with her family. Her husband who is a pathologist insisted that she should pen the sweet memories of the trip and retain them through writing. So to keep the memories fresh and evergreen, she wrote about her experiences and her memories of the trip in three articles and handed them over to her father. Her father Sriranga, being a great playwright found the glow of a writer in her daughter and so handed the articles to a publisher. The major factors in the life of Shashi Deshpande that shaped her career are her father, her education which was exclusively in English and the fact that she grew up in a “home which was a harmonious mixture of languages” (Naresh 30).

Shashi Deshpande gained confidence in writing and started writing in a spontaneous way. She has to her credit publication of such notable works as 1.*The Legacy* (1971), 2.*The Miracle* (1986), 3.*It was Dark* (1986), 4.*The Dark Holds No Terrors* (1980), 5.*Come Up and Be Dead* (1983), 6.*Roots and Shadows* (1983), 7.*That Long Silence* (1988), 8.*The Binding Vine* (1992), 9.*A Matter of Time* (1996), 10.*Small Remedies* (2000), 11.*Moving On* (2004).

G.S. Amur writes of Shashi Deshpande thus: “Women’s writing can be seen at its best in Shashi Deshpande’s fiction. An important reason for this is that its main motivation comes not

from borrowed ideology but from authentic experience and understanding of what it means to be a woman in the Indian context” (P 84). In the words of Sunita Sinha, “Her work reflects the whole gamut of Indian cultural issues, the thickly populated world of her novels, the working out of relationships within families and marriages, the fine insight into human character as well as her boldness in the treatment of sex and class barriers which have been the major concern of her fiction” (P 173).

The fiction of Shashi Deshpande has gained wide acclaim at National as well as International levels. Major research on Deshpande novels is being carried by some researches from feminist point of view, for she has produced an excellent number of novels, short stories and children’s books. She is different from others in that she puts in front of the readers the bare realities of life. The character she portrays is around us which makes the readers one with the work, being part of it. Being a woman, she writes about women and tries to bring change in the existing social condition and position of women. Her writing should, no doubt, be read with special and intense concentration as it speaks the language of the common man, focusing the tradition of middle-class women and presenting the multidimensional Indian ethos. Her novels “sharply accuse the age-old customs, beliefs, blindly following the traditions and culture and imposing them upon women” (Nikam 16). Hatimi Nafisa is right in saying so:

“Shashi Deshpande has emerged as one of the mainstream women writers in India and has drawn critical attention because of her detailed, sensitive and realistic representation of Indian middle class women in the domestic sphere” (196).

In her own view, her works have an impact on women’s lives. She evidently says:

“I think over the years it is certainly making a difference. And I think my books have been very empowering for women, because I have more and women coming and telling me about how they felt kind of liberated after they read, and I think they say it does give them courage. And I also had a man who wrote me a long letter saying that I never knew what women thought of until I read your books. Hopefully it has opened up certain areas” (web source).

Deshpande’s concern for women is reflected in her fiction which is deeply rooted in the line of socio-moral sexual fiction. Since her fiction is women-centred, the feminine consciousness evidently gets reflected rather effectively. She is neither a Marxist feminist nor a lesbian feminist because her feminism is particularly Indian in the sense that it is born out of the predicament of women placed between two poles: tradition and modernity in India, between family and profession, between culture and nature and she mixes ‘humanism’ and ‘feminism’ in her fiction. In the olden days, the voice of women used to go unheard and unsung in the

patriarchal world. Though the world today is still patriarchal and male-dominated, the women have gained legal as well as social liberty to voice their problems and to protest against injustices done to them. It was sometimes in the 1960's that the women's Liberation started. The women came to the forefront and tried very enthusiastically to overthrow all the taboos ordained by the male-dominated society. But unfortunately, their enthusiasm could not continue for a long time. Issues like individual freedom and equality with men no longer exist and now the question is how far women have succeeded in getting the rights for which they fought. Shashi Deshpande, being the author of the 70's and 80's, understands the women well and has tried to project a realistic picture of the middle class educated woman who is finally independent. Though Indian woman who is educated and employed is economically independent, financial freedom is not enough. Family marriage and social norms bind her completely. The ideal man-woman relationship in the Indian context as the dominant man and the submissive woman is so prominent that even the most brilliant man is incapable of looking at woman in terms of equality. Shashi Deshpande has tried to show that the women, even after resisting the social taboos want to submit themselves to their conventional roles.

The novel *The Dark Holds No Terrors*, which explores paragon of all virtues, picturizes the problems faced by a career woman, a refreshingly new phenomenon in Indian English fiction. It effectively brings out the psychological problems of a career woman. It is the story of Sarita, often referred to as Saru in the novel, and her convulsions and conflicts. The novel reveals the life of Savita, who is always neglected and ignored in favour of her brother. She is not given any importance, and no parental love is showered upon her even on her birthdays. Her brother's birthdays are, however, celebrated with full enthusiasm including the performance of the religious rituals. Here, the novelist vividly portrays the importance given to the male child in the conservative Indian society. When Saru's brother is drowned, she is blamed for it. Her mother, in particular, always scolds her for being responsible for her son's death:

“You killed him, why didn't you die?
Why are you alive, when he's dead?” (DHNT 173)

Due to her mother's accusation, Saru begins to wonder if in reality, she had killed him. It is much later, after rethinking and pondering over the event, after her mother's death that she realizes the accidental nature of her brother's death. Saru grows up and acquires education against her mother's will. As an educated young lady, her sense of reasoning and questioning develops. She can no more tolerate inequality between brother and sister. She remembers how her brother was named:

“They had named him Dhruva. I can remember,
even now vaguely, faintly, a state of joyous

excitement that had been his naming day.

The small of flowers the black grinding
stone” (DHNT 152).

The mother is extremely attached to her son. The male child is considered more important than a female child because he is qualified to give ‘agni’ to his dead parents. When Dhruva was alive, her mother indiscriminate between the two had been very apparent. As she grows up, resentment and hatred drive her to leave home and obsessively seek success in medical college. There she falls in love with a collegemate and marries him against her parent’s wishes. Her mother, being an old traditional orthodox woman, does not want her daughter to get married to a person who is from a lower caste:

“What caste is he!
I don’t know. A Brahmin, of course, not.
The, cruelly ... his father keeps a cycle
shop” (P 87).

Saru revolts against her parents and runs away to get married to a person of her own choice. Saru is “just an Indian woman, or a house-wife. She is a well-educated modern Indian woman, a doctor by profession, a feminist lady who demands equality with men and a rebel who protests against man’s whisky and cigar’ politics”. (Patel 223).

Saru has considered economic independence as an insurance against suppression. Every move in life is towards the realization of that goal. Saru has a lot of childhood scars hidden in her subconscious mind, because of her mother. Due to her mother’s ignorance and arrogance, Saru feels her position at home rather insecure. Saru is depressed to the core by the unchanging monotony and the strictly regulated way of living at home. For living at home means to live the life of an orthodox Brahmin performing rituals, pujas and other duties, until she is ripe enough to get married off.

But Saru is not for such a dreary and dull life and develops hatred for all the meaningless rituals, the rites and customs which seem to stifle her. Saru’s life with Manohar does not run a smooth air. She finds him odd. She is bored of working too much for the family. Once even she declares that she cannot work:

‘I said I want to stop working’
‘You’re joking’
‘No. I’m not. I’m serious’ (P 80).

Saru is bored of life, one may say. She writes of her anguish:

“Nobody likes me.
Nobody cares for me.
Nobody wants me ...” (83)

Saru is not scared of her husband as she was never scared of her parents and even Boozy. She thinks how she never worried of the dark in her life. In a reference to her brother, she knows “the poor little scared boy, who never grew up to know the dark holds no terror” (P85). The dark referred to her context is the dominance of tradition, ignorance and, of course, the dominance of male over the female. She says,

“Perhaps there is something in the male,
she now thought that is whittled down and
ultimately destroyed. It is not so with a female
she can be dominated, she can submit, and
yet hold something of her in reserve” (P 85).

Saru is modern in her educational and marital choice and in planning her life. The conflicts in her mind reveal that she has the traditional part also within her. Even as a child, she rebels against her mother’s attitude of male dominance. She is against the importance given to Dhruva in her family and her mother’s notion of being fair and beautiful to please the husband. A jobless husband is a nightmare to her and feels that his position as a lecture gives her some prestige. Saru succeeds and emerges as a successful, well-known and reputed doctor. At the same time, her marriage begins to crumble under the burden of success in her profession. She is happy until she begins to establish herself as a doctor. Now the situation undergoes a change. When the society confers so much importance on the doctor in her, she proudly wears it on her sleeves, whereas it leaves Manu thoroughly insecure and Saru happily aware of the fact:

“When we walked out of our room, there were nods and smiles, murmured greetings and Namastes. But they were all for me, only for me. There was nothing for him. He was almost totally ignored.... And so, the esteem with which I was surrounded made me inches taller, made him inches shorter. He had been the young man and I his bride. Now I was the lady doctor and he was my husband a + b they told us in mathematics is equal to b + a. But here a + b was not, definitely not equal to b + a. It became a monstrously unbalanced equation, lopsided, unequal, impossible” (PP 36-37).

Manohar was once proud about him as a promising poet and as the effective secretary of the Literary Association, Debating Union and Dramatic Society. Many girls felt attracted towards him. Saru was engulfed by his presence too. Her admiration of Manu gives him the necessary confidence and his unreserved response, in turn pleases her ego. The life that they begin together eventually becomes a power race of two egoistic people in which she overtakes him effortlessly. Her respect for him wanes when she recognizes him to be a failure. Manu is no ordinary male chauvinist. He has absolutely no reservations about considering his wife as an equal and as a person. But when her success begins to highlight his failure, he degenerates. Her career gives her so much importance and power over the others. Her inability to procure time for herself and her family upsets her family life. Manu, her husband, cannot tolerate people greeting her and ignoring him. He cannot express it openly but sings out of irritation:

“I’m sick of this place.
Let’s get out of here soon” (P37).

He does not love her the way he used to love her earlier. She starts hating the man-woman relationship which is based on attraction and not on love:

“Love.... how she scorned the word now. There was no such thing between man and woman. There was only a need which both fought, against, futility.... turning into the thing they called love.... Take away the word, the idea and the concept will wither away” (P 65).

This is an awkward situation in which she is placed. At a personal level, she feels a gradual disappearance of love and attachment which she had once developed. The children do not get proper love and care from their mother as she gets late in returning home. The husband sits waiting:

“I came home late that night ... when I came home, I found him sitting with a brooding expression on his face that made my heart give painful, quivering little jumps” (P 71).

While there is a decline in her conjugal relationship, her status in society rises day by day. People visit her for different purposes which widens the gap between them. The financial ascendance of Sarita, at the same time, renders Manu important. The only way he can regain that potency and masculinity is through sexual assault upon Sarita, which for him, becomes an assertion of his manhood leading to a sort of abnormality at night, as he is a cheerful normal human being, a loving husband during day, turning into a rapist at night. Saru’s silence against her sexual predicament only reveals the modern woman’s dilemma. She knows the psychological nature of the problem, but she is very much hesitant to talk about it, she says:

“I can do nothing.
I can never do anything
I just endure.” (P 182)

Endurance is still the Indian women’s way. She is not ready even to seek guidance of the psychiatrist and deceives herself by thinking that what is happening is only a nightmare. In this novel, Manu satisfies his ego through sexual assault upon Saru. Shashi Deshpande as a feminist writer brings out the predicament of the modern women in their physical relationship with their husbands. One critic by name Indira Nityanandan obviously remarks:

“Shashi Deshpande’s primary focus of attention is the world of women – the struggle of women in the context of modern Indian society. Unable to fully defy traditional, patriarchal norms of their identity not only as women but also as human beings” (40).

She finds out that the life of a woman is full of artificiality. Society is responsible for this attitude which makes the women believe that marriage and children give real meaning to a woman’s life. Shashi Deshpande explores the problems a woman faces in day-to-day life. She marvelously depicts the sexual harassment of the protagonist Saru at the hands of her husband, Manu. Saru strongly resists the attack on her personality by her mother, and her husband who does represent the patriarchal society. She suffers humiliation and faces psychological problems in her own family. The critic P. Venugopalan rightly comments:

“The novel is by and of a woman. It traces the heroine Sarita’s growth to womanhood through a bitter, claustrophobic girlhood, followed by an industrious studentship idyllic romance and finally, a horrific wifehood” (17).

The Dark Holds No Terrors represents the modern woman Saru, with her own needs and aspirations. She wants to be economically self-governing but also desires a sturdy male support in her life. Education invokes in her consciousness and a desire for self-identity which was missing in the old generation. She loves and wants to be loved. With a very indispensable and normal wish, Saru as a child grows up but never gets parental love in the traditional family set-up. She constantly analyses what causes the physical illness between herself and Manu, whether she or he or her parents are to be blamed for this. She reaches the core of the truth very slowly. She realises that love finds fulfillment only in the sexual act. She also realizes that love and romance are all illusions, which are not relevant to her life. She initially sought refuge in love but later it became a trap. Saru’s mother has her own conventional stand regarding love marriages:

“I know all these ‘I love marriages’,
It’s love, for a few days, then quarrels

all the time.” (P 62)

Saru sees happiness neither in love; nor in arranged marriages. Marital life is nothing but a queer combination of several forces acting upon two human beings in different capacities to fulfill the marital ambition and play a vital role in the society. Saru attains economic independence but she is unable to look after her family. She expects sympathy from her father but no avail. Rather her father, after listening to all the failures in her life in adjusting with her husband, turns his back on her pretending to put rice on the stove. Under such circumstances, Saru feels that if it had been an arranged marriage, she would have got support from her parents. She thought of a girl, the sister of a friend, who had come home on account of disastrous marriage. The girl was surrounded by care and sympathy in her parents’ home. But her married life is full of unspeakable suffering and torture.

Thus, it is found that Shashi Deshpande goes on depicting the elite Sarita and her problems, particularly in relation to her father, her obsession with her mother and brother and others. She is worried of her loss of love, mother’s affection for her and her future with respect to Manohar. It is praiseworthy that Deshpande has highlighted the inner psyche of a female so subtly by presenting Saru as a victim of patriarchy undergoing pain and the sense of alienation. Throughout the novel, *The Dark Holds No Terrors*, the novelist portrays Saru as a dominating, a self-willed and an egoist girl.

To conclude, the novel *The Dark Holds No Terrors* is about Saru’s assertion of herself, her personality, her position in human society. She gets medical education even in the teeth of opposition; she marries outside the caste and she does what an educated woman can do. So, the ‘dark holds no terror for her’. The title virtually presents the need for conflict and disagreement by means of light and darkness, love, and hatred.

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Social Realism in Indian Urban Societies as Depicted in Kamala Markandaya's *A Handful of Rice*

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Abstract

The term *literature* which is derived from Latin word 'litera' meant letter. The writings represented the expressions of humankind, however with the cultural transitions; the literatures now serve as the depiction of culture and the ideology of the society. The paper would throw light on the cultural inequalities and its effects on human life in Kamala Markandaya's *A Handful of Rice*. The binary oppositions in culture shatter the dream of the protagonist Ravi. The life of Ravi as depicted in the novel reflects the struggle between his dreams and the reality. Ravi wanted to become rich and enjoy the liberties of rich; however, he had to disdain all his ambitions. The portrayal of Ravi is the symbolic sign of the cultural clash that exists between the Indian urban and rural societies. The research paper would throw insight on the economic oppressions faced in the social milieu of Indian society.

Keywords: Kamala Markandaya, *A Handful of Rice*, Binary opposition, Dreams, Economic oppression, Cultural clash, Urban and rural society.

The changing scenario in Indian literatures has laid the pathway to understand them in its new dimensions. The term 'literature', which is etymologically derived from Latin, meant "writing formed with letters", however the contemporary literatures are not mere letters but they are the expressions of reality.

The 'letters' refer to both spoken and sung texts, which includes folk literatures. The original purpose of these literatures began with the expression of the writer about themselves or to execute their excellence in aesthetic writings. The literatures are now realistic and celebrate reality rather than imagination. The pragmatic approach to literature expresses how it has taken its own responsibility in presenting social reality through their writings.

Unlike other genres of literature, Novels project reality with the minutest details. The novels are the reflection of the characters in the mundane society. The research paper would focus on Kamala Marandaya's *A Handful of Rice* and explore the life of the protagonist Ravi in the urban life. The character is the representation of individuals who desire to achieve in sophisticated urban life, however they remain crushed and the reality is completely paradoxical to their aspirations.

The novel was written during post independent India in the year 1966. Though it is more than four decades since its publication, the literature brings its current relevance to Madras of modern times.

The text revolves around the central theme of 'hunger' and 'poverty'. The male lead 'Ravi' undergoes various struggles to overcome them, however till the end he fails to do so. The portrayal of 'Ravi' is the symbolic representation of class struggle that exists in the Indian society. The binaries of urban and rural life are presented in the novel. The binaries in any system is the sign of woe and Ravi's life presents how both urban life and his village both denied him the basic need for survival. 'Food' which is considered as one of the necessities for one's survival was deprived all his life.

The life of 'Ravi' is an attempt to understand the multiple meanings expressed in the novel such as class, language, gender, economy, and social order. In analyzing Ravi's character one can find the constructed notion of identity and belongingness being subjected to deconstruction.

Ravi is introduced in the beginning of the story as a vagrant. He suffers in his village even for one time meal and believes that city life would at least fulfill his hunger. As the son of a poor peasant, he comes to Madras and joins the local petty criminals to earn his bread. The leader of the team Damodar teaches him the art of pilfering and Ravi becomes a thief. The change of behaviour is the result of one's situation and Ravi had to adapt to the Darwin's evolutionary theory of "survival of the fittest", therefore Ravi is the symbol of such individuals who come to the city aspiring to achieve great things. Many times, the reality is a bitter one.

He takes refuge in Apu's house at late night, but he was asked to get away quickly from the house. The beginning chapter reflects the vagabond life of Ravi where he was chased by Apu as, "well you can't rest here. Go find a chatram. I'll give you just one minute."(6).

He was chased and beaten black and blue by Apu and Jayamma, however they also show empathy towards him after knowing his dismal condition. He is deprived of both the basic necessities namely food and shelter. Apu and his wife Jayamma takes pity on him and later feed

him and let him go. The description of the food is more appealing to the sense organs and it further symbolizes how Ravi worships food. His affinity towards food is described as:

“She took off the lid and a cloud of white steam rose, bringing familiar and tempting smells to his nostrils. He peered into the steamer, knowing exactly what he would see: three idlies, composed in clover pattern in the steamer, each wrapped in butter muslin, well-risen, rounded and pure white. His mouth began to water.” (11)

In the village where Ravi was brought up all lived between bouts of genteel and acute poverty. His condition in the village is described as, “The kind in which the weakest went to the wall, the old ones and the babies, dying of tuberculosis, dysentery, the ‘falling fever’, ‘recurrent fever’, and any other names for what was basically, simply, nothing but starvation”.(12)

The acquaintance with Apu’s family creates him an opportunity to win Apu’s daughter Nalini and he also constructs a good bonding with Apu. Apu as an aged man considers Ravi as a trustworthy son than a son-in-law and marries him to his daughter Nalini. The marriage life brought disappointment in him as he was not able to fulfill the basic needs of family life. Even privacy was denied due to their economic status. He could not afford a proper accommodation to his wife and they had to live along with the other family members in Apu’s house. The story reflects on the common problems faced by every individual in the urban society. The search and craving for food, dwelling, livelihood, customs, manners and the mundane rituals of urban life is reflected in Markandaya’s narrative.

As W.B. Yeats writes in his poem “The Second Coming”:
“Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,”
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;”

Ravi’s life also falls apart after the death of Apu. The centre which is supposed to be the pillar of the family also dies and the entire burden of the family falls on the shoulders of Ravi. As the poem expresses the ‘mere anarchy loosed upon the world’, Ravi understands the power struggle that exist between the Indians and the British memsahibs. The memsahibs do not give respect to the Indian bourgeois and Ravi faces such insults to bribe the gateman to even enter in to the memsahib’s house.

The death of Apu completely changes life of Ravi. He could not carry on the business as convincing as Apu, therefore it becomes a failure. He is not able to accept the eccentricities in the characters Jayamma, Thangam, Puttana and others. Even with his son he was a failure, he could

not save his son Raju, as he was not economically affordable to spend for the medical expenses of his son. Raju dies of convulsion as Ravi prays,

“At last Ravi prayed not for himself but for his child to die; and towards dawn there was a last convulsion. Ravi held his son in his arms, tightly, crooning to him to take the terror away, until it was over.” (230)

The death of his son and the economic instability of his life make him to take vicious path. The innocence is drowned as he steps in to the urban life he could no longer stay a stable man. He violates his morality at a point, where he has forced sexual intercourse with his mother-in-law Jayamma. Though he felt disgusting about his own carnal desires, the behaviour of Jayamma was a shocking one. The people of the dwellings always bothered about their social status and about their neighbours. Jayamma is the reflection of such individuals in his place. Jayamma responds to Ravi as:

“Do you think I care about that? Who cares what goes on between four walls? It’s the public scandal that breaks one in two, you roaming all night, and creditors at the door every day.’ She wiped her eyes. ‘It’s the scandal.’” (223)

The culture is also not considered as a valuable one. The life of individuals is designed and destined by money in the urban societies. Ravi as a failure from the beginning falls a prey in the sophisticated urban life. The story is the reflection of the struggle for survival in the urban society. This struggle is not just reflection of 1966 Madras, but the similar experiences and people like Ravi are still found in every urban city, but they are unnoticed in the busy lifestyle.

The portrayal of two binaries of characters, Ravi and Damodar proves how in spite of hardships Damodar as a local criminal succeeds his life in the city whereas, Ravi as a migrant from village to city decides to take up Damodar’s path and ends up in joining the gang of protestors to get a handful of rice. As Ravi mentions the city as, “In this jungle one had to fight, fiercely, with whatever weapons one had. Or go under.” (198).

The title of the story is thus justified by the protagonist Ravi whose entire life is a struggle from beginning to end for a handful of rice. Neither his village nor the urban life could change his life. Ravi stands therefore as the symbolic representation of people who are the victims of the society.

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Borrowing or Code Switching: Some Observations in Bodo

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Abstract

Sociolinguistics is an interdisciplinary area with diverse subject matter and has given rise to a variety of studies. The multilingual society has resulted in immense mixing in different languages. As a result, the scope and intensity of research in code switch and borrowing have increased over the years. This confirms the practical and academic relevance of different aspects of sociolinguistics. Several languages co-exist in Assam and a major section of the Bodo population speaks two or more languages. Bodo has borrowed and code switched from Assamese and English freely without assimilating or assimilating them. Prolonged contact between Assamese and Bodo is the reason why there is the occurrence of code switch and borrowing. Besides, the Assamese language plays a pivotal role as lingua franca in Assam. While English is the most widely spoken language. Therefore, this paper examines the code switch and borrowing elements from Assamese and English in Bodo.

Keywords: Bodo-English, sociolinguistics, code switching, borrowing

Introduction

Sociolinguistic deals with all aspects of the relationship between society and language. Bernard Spolsky (1998) “Sociolinguistics is the field that studies the relationship between language and society, between the uses of language and the social structures in which the users of the language live” (p.1). Several research works in code switch has flourished over the years. Since code switching and borrowing is one of the important phenomena that are frequently used by speakers. So there is a need to focus on the lexical categories as code switching or borrowing often made by the speakers during interactions. The mixing of English and Assamese as well as different languages in Bodo is the inevitable consequence of bi and multilingual situations. With acculturation between Bodos and Assamese speaking society and the use of English language changes in socio-cultural systems, the use of languages and ways of living have radically changed. Therefore, such an endeavor is crucial to explore the position of the language.

Review of Literature

A few researchers examined the borrowed or loanwords to Bodo from different languages. But, no paper discussed borrowed words with regards to code switching. The works attempted to highlight borrowing is discussed below:

Baro (2007) claims that Bodo vocabulary consists of :

- a) Indigenous words
- b) Newly coined words
- c) Loan words from within the state and nation. (p.67)

Brahma (2012) presents a list of lexical borrowing from the Kamrupi Assamese in Bodo with some changes as per the Bodo phonemic inventory. The Assamese words undergo different phonological processes such as aspiration, de-aspiration, vowel insertion, vowel shifting, and others. Chainary (2015) examines the lexical borrowing from non-cognate (Assamese, Bangla, Hindi) and cognate (Dimasa and Kokborok) languages. The study shows that some borrowed words undergo semantic and morphological changes during the process of borrowing and the formation of hybrid words is also observed. Muchahary (2015) notes that borrowed elements mainly from Indo-European, Austro-Asiatic, and Tibeto-Burman have directly or indirectly entered into the Bodo language due to socialization and interchange of knowledge and ideas. Basumatary & Chainary (2016) states that the words borrowed from other languages mainly Assamese, Hindi, and English are boronised to articulate the words natively. Brahma (2016) comments that the loanwords undergo phonological and morphological changes to accommodate the Bodo vocabulary. Apart from Assamese, Hindi, and English, loanwords are borrowed from Persian, Arabic, Turkish, France, Chinese, Japanese, Portuguese, and many others. Most of the borrowed words have become assimilated into the Bodo language. Brahma (2018) in his paper shows that words from the languages undergo morphophonemic changes during borrowing. The vowel 'u' and diphthong 'ui' is the most common changes that undergo in the borrowed words. The next section will discuss briefly on borrowing and code switching.

Borrowing vs Code-switching

Borrowing and code switching are closely related as borrowings are the remains of code switching. Borrowing is generally limited only to lexical items that may or may not be assimilated, unlike code switching which ranges from a single lexical unit to a complete sentence and remains assimilated or unassimilated. Cook (1991) termed code switch as a “non-cooperative communicative strategy” (p.68) and code switch occurs when an individual “falls back on his or her first language when in trouble, hence employing a psychologically motivated linguistic archi strategy” (p.70). Unlike other researchers, Myers-Scotton (1993) does not distinguish between borrowing and code switch. Rather, it suggests that both are similar and can witness the difference

in frequency. Code switching has different linguistic functions and is different from borrowing. For instance, borrowing occurs when one does not find an equivalent word in their language while the code switch serves as solidarity markers. Essien (2000) defines code mixing (as used by the researcher) a ‘socio-psychological function’. It has its way to construct a meaningful sentence. It follows a certain rule which may be language-dependent or language-independent. Essien (2000) suggests that “while code-mixing may be more or less ad-hoc in terms of selection of mixing items, borrowing is more stable. A person or community that borrows some items is likely to repeat the same items as the need arises” (p.5). According to Muysken (2000) code switching ‘suggests the alternational type of mixing’ and separates the bilingual mixing from the phenomena of borrowing and interference. Sometimes it is difficult to find out a clear and unwavering definition between code switching and borrowing. Stell (2019) rightly points out that “determining what is (not) a switch in bilingual speech has been a consistent concern for structural approaches” (p.161). Devic (2008) writes lexical transference (borrowing) was earlier considered as a threat to the purity of language and code switching was leveled with negative connotations.

However, the process to examine a word as borrowing or code switching will be different in every language depending on the status of the languages, history of language contact, the degree of acceptability of certain words in the recipient language, and many other sociolinguistic factors as well.

The Objective of the Study

The main purpose of the study is to distinguish a lexical element as borrowing or code switching.

Methodology

The data is collected from a natural conversation between two Bodo bilinguals.

Analysis of Data

The section below shows some of the examples from the Bodo language. The sentences containing examples are only extracted for analysis and are highlighted in bold and the translation is presented in italics.

The classification of code switching instances occurring in different speech categories is as follows:

- a) **Numerical terms**- Though the English equivalence of third, fifteen, one, and two are available in Bodo, the speakers tend to use the English numerical terms in high frequency. The speaker code switches as the Bodo numerical terms are not frequently used due to the

habitual use of English numerical terms. Such terms can be best identified as code switched items.

For example:

- 1) nuṅ suura t^hu **2 jeirs** duṅk^haiju zuṅnijasu **1 jeir** lo duṅu sui. (*You have two years but we have only 1 year*).
- 2) nuṅ da **3rd semestər** Kla:s p^hura sɔli duṅ? (*Is your 3rd-semester class going on?*)
- 3) k^hali **15 deisni** t^hak^hai madui mannau t^hahai dɔṅ muṅ (*I stayed in my aunt's place for fifteen days only*).

- b) **Terms of measurement-** Kilometer is an English term of measuring length. As there is no equivalent term in Bodo so the speaker borrowed the English word to fill the lexical gap during the conversation. At times, due to extensive use of a word, it becomes a part of the recipient language and is no longer identified as a borrowed word.

For example:

- 1) zuṅni t^hannainip^hrai 7 - 8 se **kilomitər** guzan. (*It's away from our place 7-8 kilometers far*).
- c) **Kinship terms-** There are many terms in Bodo used to address kinship terms, but the word cousin does not have an equivalent word in Bodo. So, the speaker makes a marked choice by borrowing the lexical item. It is generally used to refer to the child of either uncle or aunt.

For example:

- 1) **kadzin** p^hurzuṅ gele bai. (*I played with my cousins*).
- d) **Terms for parts of town-** 'sari ali' is the name of a place where four-lane intersects. There is an equivalent word for sari ali /lama bruu/, but as it is the name of a place the speaker did not use the term equivalent in Bodo. Whereas, the phrase /tini ali/ is borrowed from Assamese to describe the exact location.

For example:

- 1) bini p^hruui sari g^hanta laju Vishwanath **sari ali** sim. (*From there it takes 4 hours to reach Vishwanath sari ali*).
- 2) **tini ali**-ni k^hu aṅ bara k^hɔbɔr muṅa k^hai. (*I do not know much about the incident in tini ali*).

- e) **Terms for sports-** Football is the name of a sport that has no equivalent term in Bodo. So, the speakers had no other option but to borrow the English lexical item which is now part of Bodo vocabulary.

For example:

1) *p^hutbəl* muzaŋ muunu? (*Do you like football?*)

- f) **Academic terms:** The speakers have directly mixed the English words used in the academic field without using the Bodo equivalent even though it is present. Sometimes, the speakers are not aware of the equivalent Bodo term as they are rarely used. Here, the proficiency of language also plays an important role. Instances found in the data below include linguistics, university, semester, notice board, class, etc. Such lexical categories are mostly considered as borrowed items but as new words are introduced through neologism it should be considered as examples of code switch as such concepts are now familiar to Bodo culture and society.

For example:

- 1) *kla:s* p^hura muzaŋ hoinu səlɪ dəŋ (*My classes are going well*).
- 2) auga bauga *ju:nivərsiti*-au muun ba lanu sui *lingwistikk^hu* iŋglif-au lanu sandu. (*I will take admission in any University if I will get admission I will take linguistic or English*).
- 3) bara guzaŋ beraihuip^herak^hui Cherrapunji t^haŋnu hagu daŋ. *la:s smestər*-rau. ump^hrai bənd^huau nɔjəɔ t^haŋgun (*I have not visited faraway places (in Shillong). In last semester I am planning to visit Cherrapunji and in puja holidays I will go home*).
- 4) *nəutis bɔ:d*-au huɓai ba. (*It might be if it's written on the notice board*).

- g) **Phatic expressions:** The phatic expressions are usually taken from the English language. The speakers used the English word ‘yeah’ and ‘bye’ as a sign of expression of acceptance as well as linguistic fillers respectively. Such words can be considered as borrowed items from English but they do function as code switch items as well. Gumperz (1982) regards such items as discourse markers which is an important aspect of code switch.

For example:

1) A: *p^hutbəl* p^hur!! (*football!!*)

B: *jeə* (yeah)

2) *bus*-a p^hui bai. aŋ t^haŋnu sui. *bai*. (*The bus has arrived, am leaving now. Bye.*)

- h) **Noun** - Although Bodo has lexicon items to refer to the weather, area, town, year, days, and last the speaker makes the use of the English term to be more expressive and acceptable. The speaker has borrowed the lexical word /lɔgu/ ‘friend’ and / bɔ:dər/ ‘border’ as there is no Bodo term for it.

For example:

- 1) Tezpurni p^hrui tin g^honta laijɔ, Arunachal **bɔ:dər** sim (*It takes 3 hours from Tezpur to reach Arunachal border*).
 - 2) zuɲnija **town area**-jau ump^hrai zanaja tini ali-au. (*It happened in tini ali , a place away from our town area*).
 - 3) **direkt** Arunachal lau naɲzabu Gohpur. (*Gohpur can be reached direct from Arunachal*).
- i) **Verb**: The verb /sina/ ‘well known’ does not have an equivalent term in Bodo. So, it a borrowed item into the Bodo language.

For example:

- 1) **log-u** p^hur guja lugup^hur bu guja k^hɔk^hrazarau **sina-i** nai bu guja enik^hainu. (*I want to go but I don't have any friends in Kokrajhar*).

Apart from Assamese and English, words from Hindi is also present in the conversation.

For example:

- 1) **karɔn** k^hunt^ha hɔra aɲnu baherau t^haiju hunnai k^hai. (*I do not know much about the incidents because they do not inform me as I stay outside*).
- 2) sanba lɔsɔnɔ **sutti**-ja? (*Holiday is only for 5 days*) ?
- 3) Bahir-au t^haɲnu giju weðər-ni t^hak^hai **gɔrɔm** (*I am afraid to go to other places as it is very hot*).

It is observed that the elements of both the languages Assamese and English have become an integral part of the Bodo language. In many cases, it is observed that the speaker borrows due to the non-availability of terms and code switches to fulfill some sociolinguistic motivation. Some examples function both as borrowing and code switching. As Matras (2019) claims that “borrowing is most difficult to discern from code-switching in cases where active bilinguals alternate among meaning-equivalent structures- in two (or more) languages” (p.149). Therefore, one should also examine the situation where and how a word is used to determine the status of the word as borrowing or code switching as shown in the examples above.

Conclusion

From the above discussion, it becomes clear that switching and borrowing have become an unmarked feature of the Bodo language. It is very important to examine a word by analyzing the context of usage to denote if it is a borrowing or code switching. The introduction of new words through neologisms should be accepted as a part of Bodo vocabulary to fulfill the different requirements of the language in a modernized society. It will further help to strengthen the vocabulary of the Bodo language. Even though the research work does not study the phonological and morphological changes due to the mixing of languages, one needs to investigate the language induced changes in Bodo due to intensive contact with Assamese and English. So there is a need to conduct a further in-depth study on other aspects of borrowing and code switching phenomena.

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Myth and Bathou Religion: An Analytical Study

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Abstract

Every myth is related with their folk religion. Myths tell about the folk story from the past times, especially about the human beings, creation about the nature, creation about the universe, ghosts, etc. it is also a part of the prose narratives. Prose narrative is a part of folk literature. Bodo have rich in their myths. Bodo myths are directly related with the Bathou religion. Bathou religion is a traditional religion of the Bodo. They believe that 'Bathoubwrai' is the supreme God of the world. He is the creator of the universe. There are so many myths of the Bodo like- creation of the Bathou religion, creation of the traditional musical instruments of the Bodo, creation of the kherai, etc.

Keywords: Bathou religion, myths, kinds of Bodo myths, myths related to the Bathou religion.

Introduction

The Bodos are the single largest tribes of plains of Assam in the north-east India. The Bodos are mainly agricultural people. Bathou is the ethnic religion of the Bodo people. It has been practiced from generation to generation without any priest or sacred literature. Traditionally Bodos has no fixed place for worship like temple or church. A Bathou is a bamboo fenced surrounding by centering Sijou tree, Jatrasi and Tulsi plant. The followers of Bathou religion worship Sijou tree as the symbol of Bwrai-Bathou. Bathou-bwrai is the supreme God of the Bathou religion. The supreme God Bathou-Bwrai is invisible. The Sijou tree is planted in the centre of the bathou as a symbol of God and in the right side of the Sijou, Tulshi (basil) plant is planted as a symbol of purity and in the left side jatrashi (justiceassamia clake) plant is planted as a symbol of Knowledge and wisdom.

Bathou has five elements Ailwng, Agrang, Khwila, Sanja Bwrali and Raj Kunggri attributed as god of earth, water, air, fire and sky respectively. Comprising these five elements, Bathou altar presents one supreme God which is called Bathou Bwrai. The Sijou tree has five knots. Bodo community believes in regeneration of life. Believing these five elements of

Bwrai Bathou, the followers of Bathou used to worship as the god of Earth, water, air, fire and sky.

‘Myth’ is a traditional story which concerning the early history of people or explaining some natural or social phenomenon, a cultural belief and practice of a group of people involving supernatural beings and events’. It is an ancient Greek word. Myth is a folklore genre consisting of narratives or stories that play a fundamental role in a society, such as foundational tales of creations of world, human beings etc. William Russell Bascom defines “*Myths are prose narrative which in the society, in which they are told, are considered to be truthful account of what happened in the remote past*”¹. Maria Leach defines *myth is a story presented as having occurred in a previous age explaining the cosmological and supernatural traits of a people, their Gods, heroes, cultural traits, religious beliefs etc.*²

Myth is a part of prose narratives. Prose narratives are classified into three categories, viz, i) myths, ii) legends and iii) folk-tales. The Bodos are numerically and sociologically one of the most important tribes of the North-East India, particularly in Assam. They belong to the Indo-mongoloid group and linguistically they belong to the Sino-Tibetan group. Bodos have rich in their folk-culture. Traditionally they believed the ‘Bathou religion’. ‘Bwrai Bathou’ is the supreme god of the Bodos. They also believe different Gods and Goddesses. They planted a ‘Sijou’ plant (euphorbia splendens) as the symbol of ‘Bwrai Bathou’. Myths mean ‘gwjam solo’ in Boro terms. There is a slide different between the myths and legends. *Myths are supposed to be more truthful and full of reality than the legends. A legend is not regarded as sacred. It is for the entertainment only and has not connection with ritual.*³ But the legends tell the stories of activities of the past heroes, chiefs and kings. The story of the legends is related with the prehistory. In folktales animals can talk like human beings. In folk-tales animal can be very clever than the human beings. But the stories of all these three categories are coming out among the people from generation to generation without any proper garden. All myths of the Bodo are generally related with Bathou religion and rites and rituals. It tells us about the creation of the world, human beings and creation of the nature, Gods and Goddesses, how the Bathou is formed, about kherai, traditional musical instruments of the Bodo and so many. There are so many myths believed in the community which have been continuing from generation to generation.

Aims and Objectives

The main aims and objectives of the study about the myth and Bathou religion are:

- 1) To study to know about the myths of the Bodo.
- 2) To study how the myths are related with the Bathou religion of the Bodo.

Methodology

Both primary and secondary methods will be applied for the study. Primary method will include the field visit, interviews with senior citizens, with All Bathou Religion Union (ABRU)

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or other religious organizations related to Bathou religion. Secondary method will include previous research reports, newspapers, magazine and journal content and all other published books, etc.

Some Myths of the Bodo Related to the Bathou Religion

(a) Myth on conception of the Human beings

Bodos have belief that they have been created by the God Aham Guru on the earth. First of all, God Aham Guru created two birds- one male and another one female. The female birds laid three eggs. Then the Aham Guru said from the heaven that three different lives will come out from the eggs. The female bird began to sit on the eggs. But the female birds became sad because thousands of years passed sitting on the eggs and there was no any sign of birth of any life. The female bird broke an egg and could not see any sign inside the eggs. Then suddenly came another heavenly voice from Aham Guru not to break the two eggs, otherwise the universe would be destroyed. Aham Guru advised the female bird to spread the broken pieces of the egg here and there. There was a belief that from the broken egg, the evils spirits, ghost, various kinds of insects and birds, plants were born.

After the many years passed, from the two eggs Mwn-sin-sin Bwrai and Burai (male and female) and Diba Bwrai and Dibi Burai (male and female) were born. After born they desired to go to heaven. The God Aham Guru allowed them to go to heaven with the warning that during the journey if any one of them looked back on the earth then he or she would fall down on the earth. Mwn-sin-sin Bwrai and Burai and Diba Bwrai and Dibi Burai started to go to the heaven with the help of golden ladder (jangkhla). When they had reached at mid-way, the creatures born out of one broken egg made noises on the earth to accompany them to the heaven. Hearing the noise of creatures, Diba Bwrai and Dibi Burai looked back and suddenly fell down on the earth. Some days later, the creatures fell in scarcity of enough foods. They (creatures) prayed to the Aham Guru to provide them for enough foods. Then the Aham Guru told – “the children of Mwn-sin-sin Bwrai and Burai will come to live on the earth, and they will provide enough foods to the creatures and will become savior of all creatures”. From this myth it was known that Mwn-sin-sin Bwrai and Burai was the first human being created by Aham Guru. Aham guru was another name of the Bwrai Bathou.

Besides this myth, there was another myth of creation of human being among the Bodo. Before creation the earth there was neither the sun nor the moon and stars in the universe. The Lord Anan Gosai (aham guru) was lying silently in his formless state. One day in a fine moment (ever-conscious self-existing supreme energy) Anan Gosai desired to take a form and lead a life form. Suddenly he uttered fourth words loudly. These were ``Laoba-lao-swm (five organs of knoladge), khaoba- khaoswm (five organs of action), Ada-gwswm (dignified elder brother),

Dwiao-barsum (jump to deep water).` With this voice of Anan Gosai the five gyanendriyas (five principle of knowledge) and five karmendriyas (five working organs) with a great physical form appeared in the open air. The physical form was appeared in full form as `Sibrai`. Sibrai was the first visible form of the God. The earth, water, air, fire, and sky, the sun, the moon, the stars, the plants and every creature were created from the mouth of the Sibrai. `Si` means `form` and `brai` means the oldest man. Sibraifelt lonely. Then he created `Si-burwi`. Mwn-sin-sin was the first man to born from the Si-brai and Si-burwi.

There was another one myth that human being comes from the monkey. After the creation of earth, the Bathou sent down his creation 'Si-bwrai' to look around the earth. Accordingly, the Si-burwi also came down to the earth. They noticed that some big size animals were trying to dominate over some small animals. They noticed the animals like lions and tigers were attacking over some small animals like monkey. Seeing the dismal condition of the monkey folk, suddenly the Si-bwrai got sympathy on monkey and offer blessing to the monkey that their two front legs turn into hands so that they could protect their life from the enemy. From the day the monkey got blessing from Si-bwrai they became capable of thinking and doing as they like. Subsequently the monkey started dominating over other animals and transforming man.

(b) Myth on Foundation of the Earth

At the beginning, there was no earth, only water and water around the world. The God Aham Guru desired to create the earth. God Aham Guru ordered the creatures to bring the soil from the bottom of the water. But none of them could bring the soil from the water. Then Aham Guru sent two old barbell fishes. These were called Magur-Maguri in Bodo term. The Magur-Maguri went to the bottom of the water and collected some soil as much as they could. But on the way they returned, the gourd of the water attacked Magur-Maguri and they were beaten to die. They could not come again alive on the water. Then the God Aham Guru sent birds and the other creatures to find out the Magur-Maguri. After searching many years, the crow found the dead Magure-Maguri and informed the God Aham Guru. The Aham Guru created the earth with the small quantity of the soil sticking to the heads of the Magur-Maguri. There was a belief that the earth was created with a small quantity of soil, thus the area of land was smaller than the area of the water. This myth was also known as myths of Magur-Maguri. The dead body of Magur-Maguri got alive again when they were beaten by Aham Guru with his death-stick and life stick.

Myth on Conception of the Bodo Traditional Musical Instruments

The traditional musical instruments are still used in every social activity of the Bodo. Every indigenous community has their own musical instruments. At the time of worship, they use only traditional instruments. The Bodos also have their own musical instruments. There is a myth among the Bodos how the musical instruments are originated among the Bodos. The

musical instruments which are used in the religion purpose are-kham (dram), zotha, siphon (flute) and serja.

(c) Myth on Conception of the Siphung (Flute) –A Musical Instrument of the Bodo

Once upon a time there was a group of cowherds, who used to keep watch cattle in the field. In the course of watching cattle, they used to spend their time playing different games. After playing game, all cowherds worshiped the Gods and Goddesses. They selected a leader (douri) from the cowherds to sacrifices and charm at the worship and some of them prepared for the worship and some of them sang and danced. They wanted to sacrifice a grasshopper for the Gods and Goddesses. They catch a grasshopper one by one every day. One day an appointed cowherd could not catch the grasshopper. Then the leader said that he (who could not bring the grasshopper) should pray to the God and Goddesses by sacrificing his drop of blood. All of them prayed to the Gods and Goddesses and enjoyed by singing song and dance. Suddenly an old man appeared before the cowherds. The old man also joined with the dance. Then he asked the cowherds to bring a piece of reed (a kind of tall grass growing in marshy lands) and a crab. They bring a piece of reed and a crab following his order. Then the old man made a small hole on one side of the reed and on the other side the old man placed the crab. The crab made another five holes on the reed with its legs. After that the old man asked the leader of the cowherd to blow with his lips. When he blew on the reed a sweet and melodious sound came out of it. The old man disappeared after playing this melodious tune. Thus, the piece of the reed turned into the `Siphong` (flute). Thus, Siphung has come into existence in Bodo Society. Siphong has been traditional musical instrument of the Bodo. In this myth the old man was the `bwraibathou` the supreme God of the Bodo they belief.

(d) Myth on Formation of the Serza

‘Serza’ is a four stringed traditional musical instrument of the Bodo which is made from the Sijou (euphorbia splendent) plant. There is a myth how the Serza came up among the Bodo.

Once upon a time there was an old man named Khorai-bwrai. He had two sons whose name was Dwnsing and mwnsing. He was a cultivator. One day early in the morning the old man wanted to go in the field to plough. He heard that a cock is crowing in a strange sound. The cock said as ``one who eat my head he will be the king``. The cock repeated it again and again. The old man surprised, and he wanted to prove it. So, the old man killed the cock and toasted its flesh in the fire. Then he kept it ready for eating after returning from paddy field telling his wife to keep the toasted head and legs and wings for him separately. Then he left to the paddy field for ploughing. At that time two sons Dwnsing and Mwnsing came back at home and looked for some food to eat at kitchen. They saw toasted head, legs and wings of the cock and eat all without asking their mother. Dwnsing ate the head part and Mansing consumed other parts of the cock. When their mother came to know that her son had eaten all fleshes, she advised them to go

away from home to save two sons from to be hit by angry father. After coming back to home when father asked for the roasted flesh to eat, his wife told the matter what was happening in the home. The angry father having no other option, cut down his wife and went out to search children. Dwnsing and Mwnsing had passed seven days and night in the forest because they could not come back in the home due to fear of their father. They became very hungry and thirsty and tired. The elder brother Dwnsing went on searching water to drink leaving his younger brother to stay under a big tree. But elder brother never came back to his younger brother. The lake from where Dwnsing went to bring water was known as `Bilwbudang`. He went near the lake. He noticed there a big heron king having three heads spreading his three heads with long necks towards the three lakes situated at the three different places. He noticed there also was a big elephant lying just like a small hill between the lakes. When he wanted to fetch water as the advised of the king heron, the elephant said he will have to ride on his back and then only he would give him water for his younger brother. As soon as Dwnsing rode on the back of the elephant and tried to take water, suddenly the elephant got up and walked away from the lake to the other place. There was a king named 'Mwikhun raja' who had dead at the previous night. So, they searched for new king of their place. Dwnsing became king of that place. In this way the Dwnsing became the king as what the cock said and proved it be truth. After becoming the king he forgot younger brother Mwnsing who was lying under the big tree. Some days later Mwnsing dreamt in his dream that his brother Dwnsing became a king. He went up to search his brother in the jungle. After some days of search operation, he came to know about location of his elder brother with the help of king heron. When he went to search his elder brother on the way he met an elephant with the name of king Dwnsing on the forehead. Then Mwnsing became very happy and wanted to ride on the back of the elephant. But the driver of the elephant got angry and brought him for the trail before the king Dwnsing. But Dwnsing could not recognize him. He forgot everything. After long trail the king ordered gourds to give Mwnsing a shelter along with the cattle at the cattle shed. King also ordered Mwnsing to look after all the cattle every day from the morning to evening. Remembering his early life Mwnsing became very sad.

One day he dreamt a dream that when he rested at noon near the 'Sijou' tree, along with the herds of the cattle. In this dream the Sijou tree advised him to cut down the Sijou tree and out of this tree he should make an instrument of four strains. Then with this instrument he should sing the song narrating his past life before the others, so he could be relieved of his trouble with the help of this instrument. He dreamt this kind of dream for three times. He was instructed by the Sijou tree how to make the musical instrument. Such like 'Serza' came among the bodo. He learnt how to play on the Serja and turned into a melodious song. People came to know about his miracle creation. With his melodious music he earned natural power to command cloud to rain, thunder, and river to flow on earth as his wishes. His melodious music could grow new leaves in the tree.

One day king came to know about him. Then he called him. Mwnsing went to the king's court and played on the Serza. He narrated about his tragic life history of his own life with the help of Serza's tune. Then the king came to know, that he was none other than his younger brother. Then he donated a half of his own kingdom to his younger brother. They lived happily. Thus, the Serza a traditional musical instrument came into existence in Bodo society.

(f) Origin of the Kherai

There was a mythical story regarding the origin of Kherai. At the ancient time there was an old man who had five well grown sons. The old man managed his family as a joint family very well. But after the five sons' marriage he faced hardship in maintaining the family. So he advised all his five sons to go for searching some other places for cultivation far away from their home. Accordingly, the five sons went in search of fertile land and started farming there leaving all spouse at home. During that time the old man stayed at home looking after all his daughters-in-law. The youngest one was very beautiful and proficient in domestic works. Her name was Mongli. The old man used to take special care on her in her work and movement. He used to display his love in Mongli more than other daughters-in-law. During this situation, a rumor was roaming among the elder daughters-in-law that their father-in-law love Mongli. Roaming of such words made Mongli uncomfortable and embarrassment inside their family. Taking fallacy on the behavior of the family in her mind, one day early at dawn she fled away from home leaving all her family in dark. The old man became very embarrassment on the missing of his daughter-in-law. The old man decided to go for searching her out of his village to bring back at home. In the course of search operation. he forgot to take care of his health, food, dress. Looking at his condition people used to call him phagla (mad). As his name was Jara, people used to call him Jaraphagla. One day Jaraphagla sat under a tree and got asleep. During his asleep he dreamt a dream that an old man advising him to perform Kherai puja with the help of musical instruments like Kham(drum), Serza (cerenda), Siphung (flute) and zotha (cybal). Accordingly, Jaraphagla organized a grand Kherai worship was performed and musical instruments were played. Surprisingly, a woman appeared and began to dance with the music. The woman was none other than Mongli. She began to dance and afterward became "Doudini". Jara-phagla discovered his daughter-in-law in the course of Kherai worship and the old man who advised in the dream was Bathou-Bwrai. This is how the "Kherai" was originated.

(g) Myth on the Origin of Customary Laws of Bodos (Bad khanthi)

There had been a system in Bodo society by which the society maintaining the purity, peaceful and social disorder in their social life. The social system was tied up with this bad(law) system and it had been continuing from generation to generation. 'Bad' was a Bodo term with a meaning charges for social crime (offence) committed by somebody in Bodo society. The guilty person of the society was called 'Baduajanai' in Bodo term. This Bad system was a rule of social

administration of Bodos and there was an interesting myth on how this generated in Bodo society.

At the earlier stage, there was a young Bodo youth known as ‘Sandw Baodia’. He was a very great player of the Serza (fidde). Serza was a Bodo traditional musical instrument. There were two sisters at that time namely Asagi and Bwisagi. One day Sandw Baodia went in the deep forest with some wood cutters of the village to bring some firewood. They made a temporary hut near a stream in the forest for shelter for some days. The woodcutters gave responsibility of cooking to Sandw Baodiya while they did cut wood in the jungle. During that time Sandw Baodiya always used to play Serza. One day an incident took place in that hut. Asagi and Baisagi who went to enquire about the melody of Serza coming from that hut got trapped at that hut because Sandw Baodia always used to put a trap while he was not present. Asagi and Baisagi were trapped and they could not escape from there. Sandw Baodia had to touch Asagi and Bwisagi to release them. There was a belief that if anybody touches the unmarried person there would be a breach of purity of unmarried girl and so nobody could touch unmarried person at that time. The news of incident of trapping of Asagi and Bwisagi’ spread among the villagers. Then the villagers arranged a meeting for taking immediate measures for this offence. A public meeting was arranged in the village to find out the quilt person, but nothing could be found out even after a long discussion.

The meeting was held continuously for the one week but there was no solution how to book the offence as per rule of society. Then they called the Mwn-sin-Sin bwrai. He was the oldest and wisest person. He came from the heaven with the golden ladder. After twelve years of analysis, Mwn-sin-sin could bring solution to this case by introducing some social rule of law. These were called five Bads (Bodo Term) He had introduced five `Bad` system- 1. Agar-bad, 2. Phongloth-bad, 3. Daokhi-bad, 4. Khoulbwd-bad and 5. Khaoali-bad. These were the five main Bad system of Bodo by which the social control system had been continuing in the Bodo society.

(h) Myth of How Human Being Became Mortal

There was a beautiful myth among the Bodo how the human being became mortal. This myth was not only concerned with the life of Bodo but also in general term. After the creation of the universe Anan- Gosai (God) created the human being and the deities. When the Anan-Gosai started to give life with the help of immortal water from the stone pot, the Anan-Gosai could not give the immortal water to the human being from the stone pot because of distressed made by the Satan and he compelled to give water to the human being with the leaves of Arun and the deities were given to drink water with the pot of stone. So, the Gods or deities became immortal and human being became mortal.

Conclusion

Myths were a part of folk literature. Every folk religion was related with their myths. From time immemorial Bathou had been worshiped by Bodos. The religion, custom and traditions, rites and rituals were realized through the teaching of Bathou. The tradition, socio-culture, rites and rituals of Bodos were bonded or reflected through the worship of Bathou. The worship process for Bathou was very unique. The worship of Bathou was never done in public places like temple or Mosque. Worship of Bathou was done in every individual family. It was hoped that through this Bodos could realize Sibrai, the supreme God. In the worship of Bathou, Oja (priest) had been playing a very important role in maintaining the Bathou altar. It was noteworthy to mention that “Kherai” festival related to Bathou religion was performed publicly as well as in the individual family level also. According to the belief of Bathou followers, Bathou descended on earth with his human characteristics of five organs of knowledge and five organs of action. This religion teaches the people how to sacrifice, control the evil thoughts, helping each other, etc. Religion was the backbone of the culture of the Bodo community. The Bodos had rich in their myths. Every myth was generally related with the religious rites and festivals etc. The Bathou followers believed their every myth and it had been continuing from generation to generation.

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Swami Vivekananda – Philosophy and Language

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Abstract

This paper presents Swami Vivekananda as the icon of spiritual voice for the human evolution and freedom of their own with the spiritual power. He advocated the values of love, kindness, spirit of humanity, universal equality, unity, and fraternity. Vivekananda wanted to elevate man with the power of spirituality. Swami Vivekananda was a great intellectual orator. Swami Vivekananda's philosophical lectures do provide and present the universal spiritual values and their rational justification without reference to any cult or creed.

Keywords: Swami Vivekananda, Humanity, Spiritual powers, Truth, Faith, Universal Equality.

Swami Vivekananda (1863-1902) occupies a unique place in the Indo-Anglian literature by his contribution which consists of speeches, letters, and poems. He exhorted:

“Have charity towards all beings. Pity those who are in distress”.

He also said once: “Yes, a daily worship at the feet of beggars, after bathing and before the meal, would be a wonderful training of heart and hand together” (P 15).

By preaching the values of love, kindness, affection, and spirit of service to humanity, he desired to make human beings stand on the ground of universal equality, unity, love, and fraternity. He exhorted: “God has become man; man will become God again”.

Swami Vivekananda's philosophical lectures do provide and present the universal spiritual values and their rational justification without reference to any cult or creed. “Though their background is Vedantic, they are so closely related to the fundamentals of spiritual life that the followers of any religion will find in them some aid both to deepen and broaden their faith” (P iv).

Vivekananda puts a question, “Do you know how much energy, how many powers, how many forces, are still lurking behind that frame of yours? He adds thus: “... behind you is the ocean of infinite power and blessedness ... If matter is powerful, thought is omnipotent. The God

whom people usually worship as a far off and unknown being, is in the Vedanta the too-well-known and the closest object to us. The God of Vedanta is “identical with the Self and therefore the nearest of the near. It is through the self we know everything” (P 5).

We need both strength and goodness Swami Vivekananda says, “It is the journey from truth to truth, from lower truth to higher truth. Darkness is less light; evil is less good; impurity is less purity” (P 3).

Swami Vivekananda lays focus on “strength first and goodness next”. Strength is an overly complex word. In simple terms, it refers “to the state or quality of being strong ... among other things, physical strength, mental strength, intellectual strength, capacity to act courageously, having faith in one self and capacity to stay focused on the execution of work” (Sarma 10).

When one improves goodness first and strength later, they lack focus on the execution of work, thereby leading to inefficiency and failure to reaching their goals despite goodness. When one improves strength first and goodness later, one can attain success in the world because of the strength and faith in oneself, courage, and the power to stay focused on, in case of the execution of work. But more strength and less goodness are an intermediate stage, one needs to transform oneself from self-centeredness to an altruistic approach.

Vivekananda suggests that sincere efforts should be taken to enlighten the people on how spiritualism is an essential part of life and this would fill everyone with a new spirit. As Tapash Sankar Dutta puts it, “Swamiji revived that old spirit, recast and recommended it to make it more relevant to the modern world – full of complexities and contradictions” (P 265).

According to Swami Vivekananda, the world stands divided into two parts – the East and West. The East remained poor by resorting to spiritual experience and realization and the West, by inventing more and more through science, increased the materialistic pleasures. Swami suggests that there should be harmony between materialism and spiritualism, otherwise there will be an incompleteness in human life. A complete human life revolves around two things – materialism and spiritualism, but materialism should be gradually but ultimately be subordinated to spiritualism. This way of living is an ideal. The hopes, desires and aspirations of a human being could be achieved to some extent.

Swami Vivekananda experienced certain Indian spirituality ideals and ventured to make them comprehensive to the common man to gain knowledge about spiritualism and Truth. He spoke in ordinary language that could easily interpret the valuable thoughts. So, language is not a barrier but an easy conveyance of one’s thoughts. “His words in English have since become a new gospel. Through English he gave voice to his mission and expression to that which he himself was

the center of a spiritual world impulse” (LSV 29). His speeches made the audience spellbound, his voice invigorated the minds of audience and the gatherings over-poured with the divine grace, “He had a dynamic dominating and magnetic personality. The charm and power of his eloquence captivated all” (Jagtiani 5). Ideas and words were blended and held the audience minds with his flawless speech with vibrant words. He proved that he could convey to the audience any abstract idea in a lucid and simply way. Having had a personal and direct contact with Swami Ramakrishna, Swami Vivekananda knew fully well as to how to make the listener understand him.

Praising Vivekananda’s vigour of spirituality and personality, Arun Bhattacharya states, “His greatness lies in the fact that in the nineteenth century when India was considered a backward country which had everything to learn from Europe, he proved the world that India had a great religion and culture which Europe should learn” (P 13).

Swami Vivekananda considered religion is a growth from within till one reaches the last stage of human evolution, the essence of being own, when the individual realizes within his own self all of his dreams attain perfection and absolute freedom, and discovers the kingdom of heaven that has been lying all the human hearts.

To conclude, Swami Vivekananda was inspired by his own realization through his practical mind Vedanta. Unity or oneness in the cosmos, unshakable faith in oneself that may inspire not only one’s individual life but also the national and international life. Undoubtedly, he is remembered as a dynamic spiritualist who served God by serving others. “He leaves behind indelible footprints which none of the historical forces and none of the vagaries of fate can efface” (Bhajananda 464). Being the preacher of religion, he holds together the truths of all religions not based on bias but as a universal prophet appreciating the truths of all religions and developing a broader outlook in life in all respects.

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Morphophonemic Alternations in Arabic Noun Formation

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Abstract

This paper investigates various morphophonemic alternations which are mainly found in the morphology of Modern Standard Arabic (MSA) nouns, with a special reference to the morphophonological rules that account for these alternations. Arabic is a highly inflectional language. It employs a wide variety of inflectional affixes which are either attached to the stem as prefixes or suffixes. This inflectional nature makes the language susceptible to several morphophonemic changes occurring particularly at morpheme boundaries. Arabic morphology is so highly interconnected with phonology that most morphological processes are triggered by phonology. That is why most of the morphological operations are often phonologically conditioned in a systematic way. Morphologically conditioned alternations also occur but in fewer contexts. The paper focuses on the alternations which occur within morphemes, or across morpheme or word boundaries in Arabic noun formation.

Keywords: Arabic Noun Formation, MSA, morphophonemic alternations, affixes, morpheme boundaries, phonologically conditioned, morphologically conditioned

1. Introduction

Morphophonemics (American linguistics), morphophonology (European linguistics), or sometimes morphonology has been defined differently by various linguists and investigators. Below we cite some of these definitions:

Morphophonemics is the study of the alternation between corresponding phonemes in alternant shapes of the same morpheme. When the morpheme alternants of a language, or of some form-class in a language, have been listed in full, a statement of the morphophonemics will serve as a convenient index to the listing. (Bloch, 1947: 414)

Jensen (1990: 157) defines it as “a general term referring to processes affecting the phonological shape of morphemes and sequences of morphemes. The type of processes involved ranges from purely phonetic rules (post lexical rules) to genuine suppletive allomorphs with nothing phonological in common”. Hockett (1958: 135) views morphophonemics as a code and states “The ways in which the morphemes of a given language are variously represented by phonemic shapes can be regarded as a kind of code. This code is the morphophonemic system of the language”. The multiple definitions and the problem of the terminology of morphophonemics show that there is a deeper debate about it, its specific subject matter, the subject’s boundaries, whether it belongs to morphology or phonology or it has an autonomous status, and its position within the general framework of linguistic theory. Morphophonemics is therefore a highly controversial area of linguistics. Talking about its terminology, Gleason (1965: 226) points out that “‘morphophonemic’ ... is one of the most vexed technical terms in linguistics. In no two systems of linguistic theory is it used in the same way”.

Sandhi is another term for morphophonemics. The ancient Indian grammarians used the term sandhi (Sanskrit *sam* ‘together’ + *dhi* ‘put’) to describe the morphophonemic alternations (Lass, 1984). Sandhi, thus, refers to the assimilative sound changes which are produced in combined sounds of neighboring morphemes. It is “morphophonemic changes which occur when words are combined into phrases” (Nida, 1946: 227). There are two types of sandhi, internal and external sandhi. External sandhi takes place across word boundaries, while internal sandhi appears between successive morphemes within a word. Bloomfield (1939), cited in Kilbury (1976: 49), defines internal sandhi or morphophonemics as “the variation of morphological elements as they enter into different combinations; it is to be distinguished from ‘morpholexical variation’, which is irregular, yet still involves phonetic modification rather than suppletion”. Morphophonemic studies have their roots that go back to “the early classical studies of sandhi in Sanskrit by Panini and other Indian grammarians, and the studies of vocalic alternations in the Semitic languages undertaken by early Arab and Hebrew linguistic investigators” (Harasowska, 1999: 15).

Because morphophonemics stands between phonology and morphology, the morphophonemic processes are not purely phonological, since they apply to morphological elements and they may require morphological conditions for their operation. But either are they purely morphological because they do not change the meanings of forms (Jensen, 1990: 63). They are transitional between phonology and morphology (Matthews, 1991:146).

2. Related Literature

To our knowledge, there are no available studies which are devoted to deal separately with Arabic morphophonemics in detail. Most of the current works are either morphology-oriented or phonology-oriented. The interplay between morphology and phonology is often overlooked. Yet, some

works have discussed some of the morphophonemic changes briefly. Brame (1970) and Al-Qannoor (1983) discussed the definite article prefix alternation in which the lateral /l/ of the definite article *ʔal-* assimilates to following coronal sounds. Alfozan (1989) examined vowel harmony in Arabic which occurs across morpheme and word boundaries as well as within the same word. Based on the direction of influence, Alfozan identified two types of vowel harmony, progressive and regressive. He also claimed that there is no contiguous vowel harmony in Arabic. Hoberman (1996) studied alternation in pausal forms at morpheme boundaries. This paper, however, illustrates various morphophonemic processes attested in Modern Standard Arabic noun formation like assimilation, deletion, insertion, metathesis, pausal form alternations, and vowel harmony.

3. Types of Morphophonemic Alternations in Arabic

In this section, six morphophonemic alternations will be discussed, supported by extensive examples.

3.1 Assimilation

Assimilation may be adequately defined as follows:

Assimilation is the main type of conditioned sound changes. It means that sounds become more alike. There is partial and total assimilation, contiguous and distant, progressive and more often regressive, and reciprocal assimilation. Assimilation may take place between consonants, between vowels, and between a consonant and a vowel. (Lipiński, 2001:186)

In Arabic nouns, certain consonants assimilate completely to the following consonants. For example, the prefix morpheme of the Arabic definite article *ʔal-*, ending with the lateral consonant /l/, assimilates completely to the first sound in the nouns that begin with the following coronal or apical consonants: (/ð/, /θ/, /z/, /d/, /t/, /tʰ/, /dʰ/, /zʰ/, /s/, /ʃ/, /n/, /r//l/, and /ʃ/). Thus, the places of articulation involved here are interdental, dental, and alveolar. Such assimilation results in the germination of the initial consonant of the word. In standard Arabic orthography, the geminated consonants are not written as two letters of the same consonant but always as a single letter over which an optional diacritical mark is used to indicate consonant germination. In transliteration, however, it appears as doubled letters. The assimilation can be morphophonologically illustrated by the rule in (1):

$$(1) \quad l [+def] \quad \rightarrow \quad C_i / \text{_____} C_i \quad \left[\begin{array}{l} +consonant \\ +coronal \end{array} \right] \quad (l\text{-Assimilation})$$

In all the following examples // assimilates completely to the first sound of each word. Morpheme boundaries are demarcated with a hyphen:

(2)	Underlying Form	Surface Form	Gloss
	/ʔal-θawb/	[ʔaθθawb]	‘the dress’
	/ʔal-raʒul/	[ʔarraʒul]	‘the man’
	/ʔal-šams/	[ʔaššams]	‘the sun’
	/ʔal-šanam/	[ʔaššanam]	‘the idiot’
	/ʔal-zirr/	[ʔazzirr]	‘the button’

/ʔal-lawn/	[ʔallawn]	‘the color’
/ʔal-ḏail/	[ʔaḏḏail]	‘the tail’
/ʔal-naas/	[ʔannaas]	‘the people’
/ʔal-zuhr/	[ʔazzuhr]	‘the noon’
/ʔal-ṭariiḡ/	[ʔaṭṭariiḡ]	‘the road’
/ʔal-ḡabaab/	[ʔaḡḡabaab]	‘the fog’

There is only one exception where // does not assimilate to /ʒ/ though it is coronal. It is because, as Brame (1970) assumes, that /ʒ/ transformed from the underlying /g/ which is [-coronal]. Brame postulates the following rule:

(3) g - to - ʒ: /g/ → /ʒ/

This explains why it is that ʔal- does not assimilate to /ʒ/ as in the following examples:

(4)	Underlying Form	Surface Form	Gloss
	/ʔal-ʒama/	[ʔalʒamal]	‘the camel’
	/ʔal-ʒabal/	[ʔalʒabal]	‘the mountain’

However, // does not assimilate to labials, velars, uvulars, pharyngeals, and laryngeals. This can be seen in (5):

(5)	Underlying Form	Surface Form	Gloss
	/ʔal-baab/	[ʔalbaab]	‘the door’
	/ʔal-maal/	[ʔalmaal]	‘the money’
	/ʔal-faras/	[ʔalfaras]	‘the horse’
	/ʔal-xaruuf/	[ʔalxaruuf]	‘the lamb’
	/ʔal-kalb/	[ʔalkalb]	‘the dog’
	/ʔal-qalb/	[ʔalqalb]	‘the heart’
	/ʔal-ḡarf/	[ʔalḡarf]	‘the letter’
	/ʔal-ʔab/	[ʔalʔab]	‘the father’

3.2 Deletion

Deletion or elision is another common phonological process. It is quite the opposite process of insertion. It involves the omission of a sound either initially, medially or finally. “The deletion of the initial sound of a word is called aphaeresis. Deletion of a medial sound is called syncope. Apocope is deletion of a final sound” (Jensen, 1990: 161). In what follows, we discuss five types of deletion.

3.2.1 Glide-Deletion

Arabic has the glide consonants /w/ and /y/ which are identical in quality with the high vowels /u/ and /i/, respectively (Ratcliffe, 1998: 65). A good deal of variability comes from these high glides. They are liable to various phonological processes because of their inherent instability. However, they

play a significant role in the morphophonology of Arabic. These glides delete automatically if they occur in the environment between /a/ and another short vowel /a__ V/ and also between two short homorganic high vowels /V__ V/:

$$(6) \quad \left\{ \begin{array}{l} y \\ w \end{array} \right\} \rightarrow \emptyset / V_1 _ V_2, \quad \text{where } V_1 \text{ and } V_2 \text{ are short} \quad (\text{Glide-Deletion})$$

Glide deletion often results in the creation of a long vowel from the surrounding short vowels. First, these two short vowels undergo progressive assimilation and produce a long one. Second, if this long vowel happens to occur in a final closed syllable (i.e., CVVC#), it is shortened to comply with Arabic syllable structure constraint which stipulates that the long vowel should be reduced if it occurs in a closed final syllable (Ratcliffe, 1998: 66). Otherwise, it remains long. A good number of Arabic nouns end in glides. When suffixes are attached to the stem, the glides undergo significant reductions and mutations in certain vocalic environments. For example, when *-u-n* or *-i-n* (indefinite nominative and genitive case suffixes) are attached to the noun *muḥamiy* ‘a lawyer’, it yields **muḥaamiun*, and **muḥaamiin* with the glide /y/ deleted because it occurs between two short high vowels. In the nominative case, these vowels are subject to assimilation. The first vowel affects the second in progressive assimilation. Thus, /u/ assimilates to /i/ yielding long /ii/. In the following rules, (7a) accounts for assimilation and (7b) for vowel lengthening:

$$(7) \quad \begin{array}{ll} \text{a.} & u \rightarrow i / i _ C \# & (i\text{-Assimilation}) \\ \text{b.} & i-i \rightarrow ii / _ C \# & (\text{Vowel Lengthening}) \end{array}$$

In both indefinite nominative and genitive cases, the result is **muḥaamiin*. The long vowel is further subject to reductions in a process of vowel shortening to meet the Arabic syllable structure constraint. The surface form is then realized as *muḥaamin*. The process of vowel shortening is illustrated in the following rule:

$$(8) \quad VV \rightarrow V / _ C \# \quad (\text{Vowel Shortening})$$

The rule (8) indicates that a long vowel becomes a short in a final closed syllable. The complex morphophonemic alternation of the previous example can be summarized as follows:

(9)	/muḥaamiy-u-n/	Underlying Form
	/muḥaami-u-n/	<i>Glide-Deletion</i>
	/muḥaami-i-n/	<i>i-Assimilation</i>
	/muḥaamii-n/	<i>Lengthening</i>
	/muḥaami-n/	<i>Shortening</i>
	[muḥaamin]	Surface Form

The ordering of the rules is important. It is evident from (9) that the rule of glide deletion applies first, vowel assimilation follows glide deletion and precedes lengthening, and vowel shortening applies last. However, in other environments like /V__a/, the glide will not delete. It is

obvious when the indefinite accusative case suffix *-a-n* is added. The /y/ is retained in /i__ a/ environment:

(10)	Underlying Form	Surface Form	Gloss
	Acc. /muḥaamiy-a-n/	[muḥaamiyan]	‘a lawyer’

3.2.2 CV-Deletion

Sometimes more than one phoneme is deleted at morpheme or word boundaries. For example, the final CV-sequence of the sound masculine plural suffixes *-uuna* and *-iina*, and the dual suffixes *-aani* and *-ayni* is subtracted if these suffixes are followed by further possessive suffixes (*-ii*, *-naa*, *-ka*, *-kumaa*, *-kum*, *-ki*, *-kunna*, *-hu*, *-humaa*, *-hum*, *-haa*, *-hunna*) or by construct state (being the first term in the construct noun phrase). It corresponds to a whole syllable deletion.

(11)	$\left\{ \begin{matrix} \text{na} \\ \text{ni} \end{matrix} \right\}$	\rightarrow	$\emptyset / \text{---}$	$\left[\begin{matrix} +\text{Possessive Suffixes} \\ \# \text{ Construct State} \end{matrix} \right]$	(CV-Deletion)
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The following are illustrative examples:

(12)		Possessive	Construct State
a.	yad- aani hand-Dual.Nom ‘two hands’	yad- aa -ka hand-Dual-Poss2ms ‘your hands’	yad- aa # l-walad-i hand-Dual # Def-boy-Gen ‘boy’s hands’
b.	ʕayn- ayni ‘eye-Dual.AccGen’ ‘two eyes’	ʕayn- ay -ka eye-Dual.AccGen-Poss2ms ‘your eyes’	ʕayn- ay # ʔal-walad-i eye-Dual # Def-boy-Gen ‘the boy’s eyes’
c.	mudarris- uuna teacher-Pl.Nom ‘teachers’	mudarris- uu -hu teacher-Pl.Nom-Poss3ms ‘his teachers’	mudarris- uu # ʔ-ʔullaab-i teacher-Pl.Nom Def-students-Gen ‘students’ teachers’
d.	mudarris- iina teacher-Pl.AccGen ‘teachers’	mudarris- ii -hi teacher-Pl.AccGen-Poss3ms ‘his teachers’	mudarris- ii # ʔ-ʔullaab-i teacher-Pl.AccGen Def-students-Gen ‘the students’ teachers’

In the possessive, the alternation occurs at morpheme boundary, while in the construct state it arises at the word boundary, which is indicated by ‘#’ sign. The latter can be described as external sandhi.

3.2.3 n-Deletion

Similarly, the indefinite suffix *-n* which appears at the end of indefinite nouns is dropped automatically in all cases before attaching the possessive pronoun suffixes or when the indefinite noun is being the first term in the construct noun phrase:

(13)	Indefinite	Possessive	Construct State
	Nom. kitaab-u-n	kitaab-u-hu	kitaab-u # ʔ-ʔaalib-i
	Acc. kitaab-a-n	kitaab-a-hu	kitaab-a # ʔ-ʔaalib-i
	Gen. kitaab-i-n	kitaab-i-hi	kitaab-i # ʔ-ʔaalib-i
	Gloss ‘a book’	‘his book’	‘student’s book’

3.2.4 *a*-Deletion

Since Arabic stands as a synthetic language, various particles such as prepositions or conjunctions can be attached or more formally cliticized to either the beginning or the end of noun stems. Their attachment is usually subject to several complex morphophonemic alternations. For instance, when the prepositions *li* ‘for or to’ is prefixed to a definite noun, that is a noun having the definite article *ʔal-*, the /a/ of the article is omitted. This is reflected in both spelling and pronunciation.

The deletion of the initial vowel of the prefix can be accounted for by postulating the rule of truncation in (14):

(14) a → ∅ / V_____ (*a*-Deletion)

The rule in (14) will operate upon a representation such as /li + ʔal/ to yield [li1] as in (15a). The same rule also applies to the definite article attached to a noun which is the second element in a construct noun phrase. The /a/ is dropped if the first element of the phrase ends in a vowel as in (15b):

(15)	Underlying Form	Surface Form	Gloss
	a. /li-ʔal-madras-at-i/	[lilmadrasati]	‘to the school’
	b. /kitaab-u # ʔal-walad-i/	[kitaabu lwaladi]	‘boy’s book’
	c. /ʕayn-ay # ʔal-walad-i/	[ʕaynay ʔalwaladi]	‘boy’s eyes’

In (15c), it can be observed that /a/ deletion does not apply because the preceding word ends in /y/. Deletion applies if there is a clash of two successive vowels as in (15a, b).

a-Deletion also appears in the derivation of verbal nouns in Arabic. In one process of the formation of verbal nouns (the so-called *masdar*) from the triconsonantal verb stem, the short vowel /a/ after the second consonant is dropped by a syncope process. The noun differs from its verbal stem only with respect to one vowel as in (16):

(16)	Verb	Gloss	Noun	Gloss
	a. raqas	‘to dance’	raqs	‘dancing’
	b. fataḥ	‘to open’	fataḥ	‘opening’

Vowel deletion in (16) is not phonologically triggered. Rather it is purely morphologically conditioned because there exists no phonological reason or constraint that motivates vowel deletion in the verbal noun formation (Kurusu, 2001). Segment deletion of this type “commonly occurs as a morphologically conditioned phonological process” (Inkelas, 2014: 30).

3.2.5 (u, a, i)-Deletion

Arabic does not readily tolerate adjacent heterosyllabic vowels at morpheme boundaries. A cluster of vowels often leads to what is known as vowel hiatus. Hiatus is the clash of two adjacent vowels (Jensen 1990: 172). In such cases, the deletion may apply. Deleting one of the adjacent vowels is a very common means of resolving hiatus created, especially at morpheme boundaries (Casali, 1997). This occurs specifically with the first person singular possessive suffix *-ii* when attached to nouns after their short vowels case markers. These vowels are deleted and then the suffix is immediately added to the stem. It is so in order to avoid such impermissible sequences as *VVV. In Arabic phonotactics, a sequence of vowels like *VVV is prohibited because it is a case of vowel hiatus, which is resolved via deletion of the first vowel. So, the sequence *VVV necessarily reduces to VV. The deletion rule is shown in (17):

$$(17) \quad \left\{ \begin{array}{c} u \\ a \\ i \end{array} \right\} \rightarrow \emptyset / \text{ ______ } +ii \# \quad (V\text{-Deletion})$$

Examples in (18) provide grammatical situations under which vowel deletion may apply.

(18)	Underlying Form	Surface Form	Gloss
Nom.	/qalam-u-ii/	[qalamii]	} 'my pen'
Acc.	/qalam-a-ii/	[qalamii]	
Gen.	/qalam-i-ii/	[qalamii]	

Deletion in (18) is phonologically conditioned because the variation is triggered by the plain phonological context.

3.3 Insertion

Insertion is the morphophonemic process in which a sound is added to a word. "When a vowel is inserted, this is usually called epenthesis. If insertion occurs at the beginning of a word, it is called prosthesis. Insertion of a consonant can be called epenthesis also, or else excrescence" (Jensen, 1990: 161). Glide and vowel insertion are discussed below.

3.3.1 Glide-Insertion

When the deletion of a segment cannot rectify vowel hiatus, the insertion of a segment occurs. A clash of two long vowels arising at stem-suffix or sometimes suffix-suffix boundaries is resolved in most cases by glide insertion. Glide epenthesis, therefore, is one of the strategies used in Arabic to repair vowel hiatus mostly occurring at morpheme boundaries. Glide epenthesis applies when vowel-initial suffixes are attached to vowel-final stems. There are two types of glide insertion, *w*-Insertion and *y*-Insertion. The following rule inserts a glide at a morpheme boundary between two long vowels:

$$(19) \quad \emptyset \rightarrow \left\{ \begin{array}{c} y \\ w \end{array} \right\} / VV \text{ ______ } VV, \quad \text{where VVs are long} \quad (Glide\text{-Insertion})$$

3.3.1.1 w-Insertion

The epenthetic /w/ appears before dual or sound feminine plural suffixes added to singular nouns ending in /aa/ or /aaʔ/. In the case of stems ending in /aa/ as in (20a), the long vowel is shortened to /a/ and then /w/ is inserted between the stem and the suffix. Stems ending in /aaʔ/ as in (20b), however, lose only the glottal stop. The glide /w/ is inserted directly between the stem and suffixes. Here, /w/ is epenthesized to break up an unallowable vowel cluster like *VVVV (super-long vocalic hiatus) whose reduction does not occur. Thus, the resulting hiatus is resolved by first syllabification of this cluster and then by glide insertion. Glides are, therefore, hiatus breakers inserted between vowels coming together at morpheme boundaries. They serve to offer an onset to an otherwise onsetless syllable. The inserted glide can now constitute the onset of the newly created syllable.

(20)	Underlying Form	Surface Form	Gloss
a.	/ʕaʕaa-aani/ /baʕaa-aat/	[ʕaʕawaani] [baʕawaat]	‘two sticks’ ‘pashas’
b.	/ħarbaaʔ-aani/ /samaaʔ-aat/	[ħarbaawaani] [samaawaat]	‘two chameleons’ ‘heavens’

w-Insertion also occurs particularly in inflection for number of biconsonantal stems. Arabic has singular nouns that consist superficially of two consonants. However, their underlying forms are assumed to have a third consonant. In this case, a glide is assumed to be the default filling consonant that surfaces in the inflected form. The /w/ preceded by a short vowel is typically infixes in biconsonantal and defective stems before suffixation to regularize the stems and to allow them to take the inflectional suffixes.

(21)	Singular	Dual	Gloss
a.	ʔab	ʔabaw-aani	‘two fathers’
b.	ʔax	ʔaxaw-aani	‘two brothers’

/w/ is also inserted between the first and the second consonants of irregular plurals (traditionally called broken plurals (BPs)) formed from singular nouns, especially those having a long vowel in the first syllable. Since BPs formation usually involves vowel lengthening in the second syllable (i.e., <CVV+VV>), this subsequent plural lengthening often leads to super-long vocalic hiatus, which is repaired by /w/ insertion.

(22)	Singular	BP	Gloss
a.	zaamuus	zawaamiis	‘buffalos’
b.	qaarib	qawaarib	‘boats’

3.3.1.2 y-Insertion

The same thing can be said about /y/ insertion. The /y/ is inserted before dual or sound feminine plural suffixes which are attached to nouns ending with /aa/ to prevent the clash of two adjacent long

vowels. Therefore, the potential sequence *VVVV is resyllabified by reinterpreting one of the V's as an onset (C) slot, which is filled by a glide: VVVV → VGVV (Ratcliffe, 1998: 61).

(23)	Underlying Form	Surface Form	Gloss
	a. /mustašfaa-aani/	[mustašfayaani]	‘two hospitals’
	b. /mustašfaa-aat/	[mustašfayaat]	‘hospitals’
	c. /fataa-aani/	[fatayaani]	‘two boys’

From the examples in (20), (22) and (23), it can be argued that the main motivation behind insertion is to avoid any potential heterosyllabic sequence like *VVVV, which represents a super-long vocalic hiatus (Topintzi 2010: 115). So, in order to resolve the hiatus, the sequence is resyllabified as V.GVV, VV.GV or VV.GVV where a glide is inserted to fill an empty onset position. On the other hand, “consonant-final stems are always syllabifiable on their own and never create vowel hiatus with a following vowel-initial suffix” (Downing, 2006: 214). Epenthesis is a very general process and a mechanism breaking vowel hiatus and resolving consonant clustering (Casali 1996; Clements & Keyser, 1983; Downing, 2006; Hayes & Abad, 1989; Hyman, 1985; Inkelas, 2014; Itô, 1989; McCarthy & Prince 1993, 1994; Payne, 1981; Topintzi, 2010; Zimmermann, 2017). Here, glide epenthesis is phonotactically motivated in the intervocalic context to avoid vowel hiatus, especially at stem-suffix or suffix-suffix edges. It applies where deletion fails to resolve the hiatus.

3.3.2 *a*-Insertion

A short low vowel /a/ is inserted after the second consonant of the feminine singular noun stems of the patterns *CiCC-at* and *CuCC-at* to form their plurals, with the suffix *-at* dropped. The following morphophonemic rule inserts a short vowel /a/ between two consecutive consonants.

(24) Ø → a / C ____ C (a-Insertion)

	Singular	Plural	Gloss
a.	birk-at	birak	‘pools’
b.	γurf-at	γuraf	‘rooms’
c.	xirq-at	xiraq	‘old rags’
d.	nisb-at	nisab	‘ratios’
e.	furş-at	furaş	‘opportunities’

3.4 Vowel harmony

Vowel harmony is one of the most common types of distant assimilation between vowels across morpheme and word boundaries or within a word form (Alfozan, 1989). It “is the phenomenon that all vowels of a word share certain properties” (Booij, 2005). It affects not only adjacent segments but also segments that occur at some distance from each other, i.e., “it involves a relation between nonadjacent sounds” (Hulst & Weijer, 1995). Rules of vowel harmony and assimilation typically apply from vowel to vowel, regardless of intervening consonants (Clements & Hume, 1995: 260). Based on the direction of the influence, two types of vowel harmony are attested in Arabic. These are regressive

and progressive harmony. In progressive harmony, the vowels in each morpheme adapt to the preceding vowels (Matthews, 1991: 150). Arabic progressive vowel harmony is based on high front-back harmony. That is, harmonized sound within the word must either be all front or all back and must agree on the feature [+high]. This type of harmony causes suffix vowels to agree in frontness or backness with stem vowels or semivowels. Alternations here involve the vowels /i/ and /u/. For example, the third person possessive morphemes (*-hu*, *-humaa*, *-hum*, *-hunna*) are subject to vowel harmony when they are preceded by high front sounds such as /i /, /ii/ or by the semivowel /y/. The high back vowel of the suffix /u/ converts to a high front vowel /i/ after a stem-final high front sounds. Vowel harmony process may be represented in the following rule:

(25) u → i / $\left[\begin{array}{l} +\text{high} \\ -\text{back} \end{array} \right]$ +h _____ (Progressive Vowel Harmony)

The preceding segments are usually the case markers which affect only the nearest vowel of the following morpheme. The vowel /i/ is the genitive case ending of the singular noun, sound feminine plural and BP. The /ii/ is the accusative and genitive marker of the sound masculine plural and /ay/ is the dual case marker in both accusative and genitive. This is illustrated by the examples in (26):

(26)	Nom.	Gen.
	a. kitaab- u -hu	c. bi-qalam- i -hi
	book-Nom-Poss3ms	with-pen-Gen-Poss3ms
	‘his book’	‘with his pen’
	b. maktab-at- u -hunna	d. ka-mudarris- ii -hinna
	library-Fem.Sg-Nom-Poss3fp	like-teacher-Pl.Masc.AccGen-Poss3fp
	‘their library’	‘like their teachers’

From these examples, it can be seen that the third person possessive suffixes have two allomorphs each alternating between *-hu_* with a back vowel and *-hi_* with a front vowel. The choice between these allomorphs (*-hu_* and *hi_*) is wholly determined by the preceding sound. If the immediately preceding vowel is /i/, /ii/ or the semivowel /y/, then the suffix *-hi_* occurs as in (26c, d); if the preceding vowel is /u/, then *-hu_* is used as in (26a, b). Thus, it follows that a front vowel and back vowel cannot co-occur at the stem-suffix boundary. The morphophonemic rule that regulates the allomorphic distribution of these suffixes is simplified in the following way: when added to a stem with a high front vowel or semivowel, the vowel in the suffix would be high front and when added to a stem with a high back vowel, the vowel in the suffix would be also back. It is left-to-right (progressive) harmony. In such cases, stem vowels control harmony. Hulst and Weijer (1995) refer to this type of vowel harmony as stem-controlled.

Let us now examine the behavior of the low vowel in Arabic. The low vowel /a/ has a distinctly anomalous status. Consider the following examples:

(27) **Acc.**
a. kitaab-**a**-hu

book-Acc-Poss3ms

‘his book’

b. sayyaar-at-a-hunna

car-Fem.Sg-Acc-Poss3fp

‘their car’

Examples in (27) do not show symmetry of vowel harmony as /i/ and /u/ vowels do. The low vowel /a/ does not have a harmonic counterpart. That is, the suffix vowel does not agree with the stem vowel. Moreover, the low vowel /a/ fails to alternate and trigger the expected vowel harmony. The potential distinction is neutralized (Hulst & Weijer, 1995). It is neutralized because /a/ lacks the [+high] value. Whereas the vowel of the suffix has the [+high] value, /a/ has [+low]. They have different height values. Vowel harmony applies between homorganic vowels of the same height, i.e., [+high]. Vowels that do not participate or play a role whatever in harmony processes are called ‘neutral vowels’ (Clements, 1980; McCarthy, 1984; Spencer, 1986). Clements (1980: 6) states that “when the feature [High] is present in a root or word, it establishes a domain or ‘span’ of harmony across strings of neighboring segments”. The feature is identified as Advanced Tongue Root [ATR]. Clements (1980) in his analysis of vowel harmony in Akan and Turkish languages argues that the low vowel /a/ does not undergo harmony and that neutral vowels are excluded from the set of elements that are P-bearing with respect to the spreading of the harmonic feature. McCarthy (1984) supports Clements’ claim that [+low] vowels are excluded from harmony because they neither trigger nor participate in [High] harmony. Spencer (1986) also accounts for the exclusion of the low vowels from participating in the vowel harmony process. In Spencer’s account, “the neutral vowel /a/ is unaffected by [High] Harmony, it doesn’t block harmony and it doesn’t initiate harmony of its own”. Based on [ATR] harmony rule, all high vowels are [+ATR]. The value [+ATR] is then said to be responsible for triggering vowel harmony since vowels with [-ATR] value fail to trigger or undergo vowel harmony and this includes /a/, the only low vowel in the language which happens to be [-ATR].

The low vowel /a/, however, participates in vowel harmony alternations if it occurs to the right (regressive harmony) but not if it occurs to the left (progressive harmony). From this point of view, it is only the height of the vowels that is of importance, because their alternations in frontness and backness are governed by progressive vowel harmony. In regressive harmony, it is the suffixes that control harmony (Hulst & Weijer, 1995). In this case, it is the vowel of the stem that harmonizes with the vowel of the suffix. This is observed in stems containing short vowels in the last syllable. The stem vowel /u/ assimilates regressively to the vowels of case suffixes. It can be attributed to the fact that case suffixes are invariable suffixes. They retain their form independent of the vowels in the base (Bauer, 2003). Examples in (28) illustrate this type of harmony.

(28)	Underlying Form	Surface Form	Gloss
	Nom. /ʔimruʔ-un/	[ʔimruʔun]	‘a man’
	Acc. /ʔimruʔ-an/	[ʔimraʔan]	
	Gen. /ʔimruʔ-in/	[ʔimriʔin]	

3.5 Metathesis

Hume (2004: 203) defines metathesis as “the process whereby in certain languages the expected linear ordering of sounds is reversed under certain conditions”. Metathesis plays a vital role in the formation of BPs in Arabic. It occurs in four productive plural patterns, ʔaCCuC , ʔaCCaaC , ʔaCCiCat , and ʔaCCiCaaʔ . Levy (1971), cited in (McCarthy & Prince, 1990a), observes that the surface plurals of the canonical pattern ʔaCCaaC can be derived from underlying *CaCaaC by a metathesis rule. McCarthy and Prince (1990a) follow Levy’s observation and posit a rule for this process which they call stem-initial *Ca* Metathesis. Thus, plural nouns such as ʔabhur ‘seas’, ʔaqlaam ‘pens’, ʔaqniʕat ‘masks’ and ʔaSdiqaaʔ ‘friends’ would reflect the underlying *bahur , *qalaam , *qaniʕat , and *Sadiqaaʔ respectively. However, deriving plurals from their underlying forms by *Ca* Metathesis would result in an initial onsetless syllable. There is no syllable like ‘VC’ in Arabic. Arabic phonology forbids onsetless syllables. So, to get the syllable well-formed, an epenthetic glottal stop $/ʔ/$ is inserted to fill the empty onset. This can be stated as follows:

- (29) a. $\text{Ca} \rightarrow \text{aC}$ (metathesis)
 b. $\text{aC} \rightarrow \text{ʔaC}$ (prosthesis)

In this connection, the appearance of metathesis is morphologically conditioned. It is regarded as morphological metathesis because it happens under specific morphological conditions. It is used to derive the surface forms of plurals from their underlying forms irrespective of the surrounding phonological environment.

3.6 Pausal Form Alternations

In Arabic, most words have two forms, full form and pause form. Pause form occurs in final syntactic positions in which a word seems to be shorter than the full form in a non-final position. Before a pause in speech, it is normal to decrease the sound of the final word (Fischer 2002:32). “The pausal form is shorter than the full form by up to the whole part or part of as many as three morphemes” (Hoberman, 1995). Consider the following:

(30)	Pause Form	Full Form	Gloss
a.	qalam	qalam-i-n	‘pen-Gen-Indef’
b.	maktaba[h]	maktab-at-u-n	‘library-Fem.Sg-Nom-Indef’
c.	ʔal-qalb	ʔal-qalb-a	‘Def-heart-Acc’

The alternations in (30) cannot be accounted for in terms of purely phonological conditions. There are certain morphological rules for such alternations, which would determine how much is missing in a pausal form. These morphological rules which add inflectional suffixes are constrained not to apply in pause (Hoberman, 1995: 161). They first have to recognize the morpheme boundary and second to identify a specific morpheme to work. Three inflectional suffix categories are subject to full and pausal form alternations, the three short vowels of case-marking suffixes, nominative *-u*, accusative *-a* and genitive *-i*, the indefinite marker suffix *-n*, and the feminine suffix *-at*. Case suffixes

which are final short vowels are lost in pause. The morphological rule that deletes them is constrained to vowels which are part of a suffix; it does not apply to stem vowels (Hoberman, 1995: 161).

(31)	Pause Form	Full Form	Gloss
	a. ?al-bayt	?al-bayt-u	‘Def-house-Nom’
	b. ?al-bayt	?al-bayt-a	‘Def-house-Acc’
	c. ?al-bayt	?al-bayt-i	‘Def-house-Gen’

In the pause form of examples above, the case suffixes are absent and that a single form ?al-bayt stands for all cases. The whole category of case is neutralized. Likewise, the indefinite suffix *-n* is absent in pause. This is manifested in the genitive and nominative cases where the suffix *-n* together with the preceding vowel of case-marking are dropped and hence one allomorph stands for both. In the accusative, however, the case suffix is retained and lengthened as in (32b):

(32)	Pause Form	Full Form	Gloss
	a. nazm	nazm-u-n	‘star-Nom-Indef’
	b. nazm-aa	nazm-a-n	‘star-Acc-Indef’
	c. nazm	nazm-i-n	‘star-Gen-Indef’

The suffix *-at* which often but not always marks the feminine gender has two allomorphs, *-at* in full form and a[h] in pause:

(33)	Pause Form	Full Form	Gloss
	a. madiin-a[h]	madiin-at-u-n	‘city-Fem.Sg-Nom-Indef’
	b. yurf-a[h]	yurf-at-a-n	‘room-Fem.Sg-Acc-Indef’
	c. şala-a[h]	şala-at-i-n	‘prayer-Fem.Sg-Gen-Indef’

4. Conclusion

This paper discussed several morphophonemic alternations found in Modern Standard Arabic noun morphology and outlined the morphophonemic rules and their conditioning environments which account for general alternations in surface forms. Two types of contiguous assimilation are attested, consonant assimilation, and vowel assimilation. Consonant assimilation takes place at the prefix-stem boundary in which the lateral /l/ of the prefix definite article ?al- assimilates completely to nouns beginning with coronal consonants. Vowel assimilation occurs at the stem-suffix boundary as a secondary consequence of glide deletion. Insertion and deletion are two repair strategies for dealing with ill-formed outputs of surface forms like onsetless syllables and vowel hiatus arising at stem-suffix or suffix-suffix boundaries. These strategies are functioning to break up underlying clusters of vowels which are not allowed on the surface. They appear mostly when two vowels come together through suffixation. It has been observed that insertion applies where deletion fails to resolve vowel hiatus. In other words, if the vowels sequence is *VVV (a short vowel and a long V-VV), deletion applies and deletes the first short vowel. If the sequence is *VVVV (two long vowels VV-VV), insertion occurs instead. Vowel harmony, a type of distance assimilation, is also attested across morpheme boundaries causing certain suffixes to have two allomorphs.

In terms of conditioning, it has been observed that assimilation, insertion, vowel harmony, and deletion at morpheme or word boundaries are all phonologically conditioned alternations, whereas deletion within morphemes, metathesis and pausal alternation are morphologically conditioned.

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Vowel Space Area in Children Using Cochlear Implant

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Abstract

This study investigated vowel space area in children with unilateral cochlear implant (CI) and compared it with typically developing (TD) children. More specifically, this study compared the vowel space characteristics across the short vowels /a/, /i/, /u/ in word medial position in Tamil. Subjects were divided into two groups. Group I consisted of 10 children with unilateral cochlear implant (CI) in the age range of 3 to 11 years. Group II consisted of 10 age matched peers. Pictures for the three words with short vowels /a/, /i/ & /u/ in the word medial position were prepared and presented to children individually and were instructed to name them. Audiorecording of naming was done using Computerized Speech Lab 4500 and formants 1 and 2 were extracted. Using the frequency values of formant 1 and 2, vowel triangle was plotted. The formant values and vowel triangle space were compared between the groups. Results of the study showed significant differences in first and second formant frequencies between the groups and a smaller vowel space area for children using CI. The reduced vowel space area represents deviant articulation abilities in children with CI when compared TD children during vowel production.

Keywords: Vowel space area, Tamil language, Cochlear implant, Formant frequencies

Introduction

Speech is an oral expression of language which constitutes voice, fluency, articulation, resonance and prosody. Speech is used as the primary mode of communication by most of the humans. Hearing plays a crucial role in the development of speech and language in children. Thus, children with hearing impairment have significant delay in the speech and language skills. Cochlear implant is one among the various management options that is available for individuals with hearing loss. A cochlear implant is a device that provides direct electrical stimulation to the auditory nerve in the inner ear. Children and adults with a severe to profound hearing loss are benefited with cochlear implants. Following Cochlear implant surgery, auditory verbal training is essential for acquiring listening, language, and speech skills which would in turn improve their speech intelligibility. Speech intelligibility is influenced by accurate, precise production of speech sounds. Speech sounds consists of vowels and consonants. Vowels are produced with a minimal constriction of vocal tract.

The vowel space is an acoustic measure for indexing the size of the vowel articulatory working space. It is a graphical method to represent vowels, and their location in both acoustic and articulatory space. Vowel space is constructed using the first and the second formant frequencies (F1 and F2) of vowels /a/, /i/ and /u/, (Fant, 1973). Vowel working space (VSA) area signifies gross motor ability of the tongue and jaw coordination. Vorperian and Kent (2007) examined acoustic data on development of vowel production in children. From the findings, vowel development is expressed acoustically as, (a) establishment of a language-appropriate acoustic representation (e.g., F1-F2 quadrilateral or F1-F2-F3 space), (b) gradual reduction in formant-frequencies and F1-F2 area with age, (c) reduction in formant-frequency variability, (d) emergence of male-female differences in formant-frequency by age 4 years with more apparent differences by 8 years, (e) jumps in formant-frequency at ages corresponding to growth spurts of the vocal tract, and (f) a decline of F_0 after age 1, with the decline being more rapid during early childhood and adolescence.

Few studies investigated vowel formants and vowel space area in individuals with cochlear implantation. Hocevar-Boltezar, Boltezar and Zargi (2008) studied the influence of cochlear implantation on vowel articulation in 13 prelingually deaf children and 12 postlingually deaf adults. Voice samples of vowels /a/, /i/ and /u/ were analyzed before and 6-12 months after the implantation. The frequencies of the first (F1) and second (F2) formants, the F1/F2 ratio of all three corner vowels, and the area of the vowel triangle were calculated and compared before and 6 to 12 months following the implantation. In adults, no significant differences in the formant frequencies, the F1/F2 ratio or the area of the vowel triangle was seen before and after the implantation. However, significant change in formant frequencies was detected in the group of 13 prelingually deaf children. The results also suggest that the area of the vowel triangle is a useful and sensitive indicator of the more precise articulation after implantation. Another study by Neumeyer, Harrington and Draxler (2010) compared the vowel spaces in 10 adult-cochlear implantees with age-matched normal hearing control group acoustically. The results showed no differences between the two groups on Euclidean distances for the first formant frequency. In contrast, Euclidean distances for F2 of the CI group were shorter than those of the control group, resulting in reduced vowel space.

In Indian scenario, a study on vowel production in CI children was carried out in Hindi. Kant, Patadia, Govale, Rangasayee and Kirthane (2012) compared the acoustic characteristics of speech in children using CI with TD children. Sustained productions of vowels and words with selected consonants were recorded using Praat software. The speech tokens were measured for F1, F2, and F3 of vowels, centre frequency (Hz) and energy concentration (dB) in burst; voice onset time (VOT in ms) for stops; centre frequency (Hz) of noise in /s/; rise time (ms) for affricates. Results revealed significant difference in the voice onset time (VOT) for /b/, F1 and F2 of /e/, and F3 of /u/ between the groups. The study implicated that acoustic analysis of speech is an essential method for understanding characteristics which have or have not been improved by cochlear implantation and thus for planning intervention.

From the above studies, it is evident that children with hearing impairment have affected articulation due to which vowel space area can vary and also, these studies have been carried out in languages like English (Hocevar-Boltezar, Boltezar & Zargi (2008), Neumeyer, Harrington & Draxler, 2010) and Hindi (Kant, Patadia, Govale, Rangasayee & Kirthane, 2012). There are no studies reported in CI children in Tamil speaking environment. Considering vowel working space area as an index of accuracy of the articulation, the present study was planned to compare the vowel space area in children with unilateral cochlear implant with typically developing children from Tamil speaking environment. This provides a baseline data on the vowel space area of children with unilateral cochlear implant which can be helpful in intervention program. The main aim of the study is to investigate the vowel space area in children using unilateral cochlear implant (CI) and to compare it with typically developing (TD) children.

Method

The study was conducted in children between the age of 3 and 7 years. Subjects were divided into two groups. Group I consists of 10 children with CI and Group II consists of 10 TD children with the same age from Tamil speaking environment. Children with bilateral cochlear implant, multiple disability or children who have associated neurological conditions were excluded from the study. Children with unilateral cochlear implant who participated in this study had attended 6 months of auditory verbal training which focuses specifically on developing listening and language skills.

Data was collected individually for each child in a silent room. Familiar words with short vowels /a/, /i/, and /u/ in their medial position in Tamil were selected. The words thus selected were /k ^ n/ (eye), /k i l l/ (parrot) and /m o d l/ (hair). Pictures of the selected words were presented to the children thrice in a random order and they were asked to name them. Verbal outputs obtained from them were recorded using Computerized Speech Lab 4500 with the help of Zebronic microphone which was placed at the distance of 10cm from the speaker's mouth. From the spectrographic display of the words, frequencies of F1 and F2 of vowels /a/, /i/ and /u/ were obtained. Mean values of the formants were plotted on F1-F2 plane for all the three vowels and the vowel space triangle was obtained for both the groups. The vowel space area was then calculated from frequencies of F1 and F2 of vowels /a/, /i/ and /u/ values using the equation,

$$\text{Vowel space area} = \text{ABS} \{ [F1i * (F2a - F2u) + F1a * (F2u - F2i) + F1u * (F2i - F2a)] / 2 \}$$

Where "ABS" is absolute value.

SPSS-20 was used for statistical analysis. Mean and standard deviation (SD) of the formant frequencies were obtained and paired t test was used to compare the mean values of F1 and F2 between the groups.

Results and Discussion

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For vowel /a/, the mean values of the F1 in children using CI are lower than the TD age matched peers and mean of F2 is higher in children with CI. The mean values of F1 and F2 for vowel /i/ in children using CI are significantly higher than the TD age matched peers. Similarly, for the vowel /u/ the mean values of F1 and F2 in children using CI are higher than the formant frequencies in TD children. Paired t test revealed significant difference (p=0.00) in frequency of F1 and F2 across the vowels /a/, /i/ and /u/ between the groups. Mean values, standard deviations and 'p' values of formant frequencies (F1 and F2) across the vowels /a/, /i/ and /u/ for both groups are provided in table 1.

Formants	/a/					/i/					/u/				
	CI		TD		p value	CI		TD		P value	CI		TD		P value
	Mean	SD	Mean	SD		Mean	SD	Mean	SD		Mean	SD	Mean	SD	
F1 (Hz)	506.2	35.6	813.1	88.4	0.00*	634.8	49.8	412.9	64.4	0.00*	553.86	40.00	387.4	63.9	0.00*
F2 (Hz)	2132.5	212.7	1464.4	374.8	0.00*	2388.9	169.8	2195.6	200.3	0.03*	2352.8	146.36	1383.4	412.04	0.00*

Table 1: Mean, SD and 'p' values of F1 and F2 across the vowels /a/, /i/ and /u/ in CI and TD children. *-significant difference.

Vowel space (triangle) area calculated indicated that children with CI have reduced area compared to TD group. Table 2 shows vowel space area in children.

Group	Vowel Space area (Hz ²)
CI	8221.67
TD	171844.02

Table 2: Vowel space area in children

Reduced vowel space area indicates a restriction of tongue elevation and front-back movement for the children with CI when compared to TD children in vowel production. Figure 1 shows the vowel space area of children in both groups.

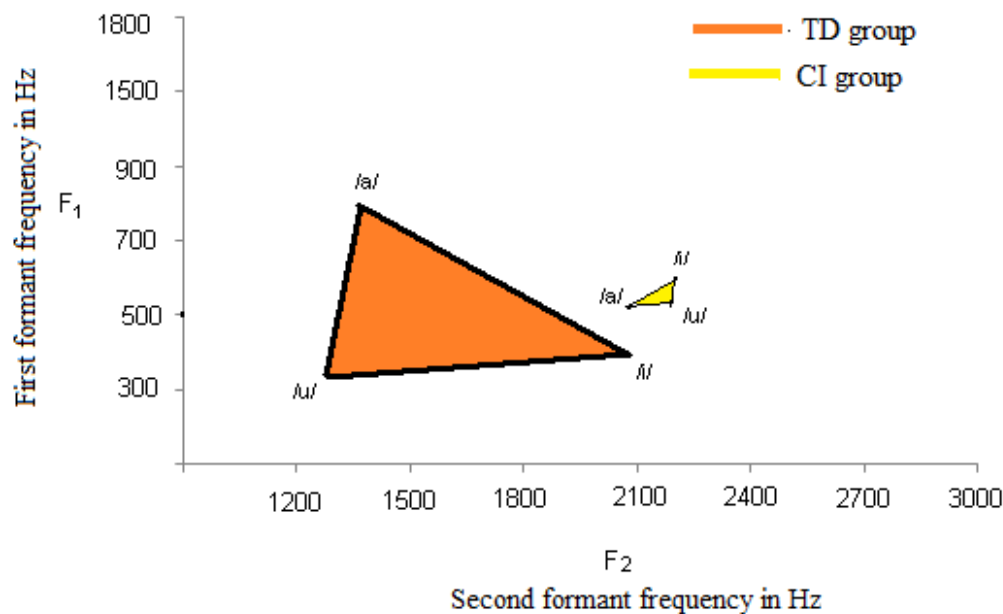


Figure 1: Vowel space area in children with CI and TD children.

The results obtained clearly shows that there is a significant difference in frequency of F1 and F2 between the groups and smaller vowel space area for children with CI when compared with TD children which indicates impaired articulatory abilities and a delay in development of distinct vowel articulatory position for children with CI. This is due to reduced hearing and perceptual abilities prior to cochlear implantation and the delay in targeting articulatory skills following CI. Children with CI who participated in the study had attended 6 months of auditory verbal training with specific focus on listening and language skills. Focusing on articulation therapy along with language training would help in acquiring distinct vowel production, thereby aid in enhancing speech intelligibility. Similar results are obtained by Neumeyer, Harrington & Draxler (2010) where the Euclidean distances for F2 of the CI group were shorter than those of the control group, resulting in reduced vowel space.

Conclusion

The children with CI exhibited smaller vowel space when compared to age matched TD children. The present study reported findings of CI children at 6 months following auditory verbal therapy. The follow up study of these children at regular interval at 1 year, 1.5 year, 2 years, and so on would reveal a developmental trend in their articulation abilities.

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Vowel Space Area in Children Using Cochlear Implant

‘Friendship’ – A Dominating Feature of the Middle English and Tamil Elegies

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Abstract

This paper is an attempt to interpret a fact that Friendship is one of the prevailing facets of the Middle English and Tamil Elegies. Elegy is a sad poem usually written to praise and express sorrow for high positioned person who is dead. Though, this paper projects the elegies of two different cultures and traditions, it neatly delineates the fine illustrations of friendship which is common in both the elegies. This paper focuses not only the common facets of elegies but also in the contrast fact that is friend in Tamil elegies between the king and the poet, the patron and the poet, which is sincere and natural, but in English it is the friendship between friends, which is insincere and artificial.

Keywords: Elegy in English, Elegy in Tamil, Friendship, Elegy, sad, praise, sorrow, tradition, culture, illustrations, insincere, natural, sincere, artificial.

Friendship is the dominating feature of the Middle English and Tamil elegies, though they belong to two different tradition and culture. There are some fine instances of friendship in Sankam Literature, which can be compared with Milton’s ‘Lycidas’, Shelley’s ‘Adonais’ Arnold’s ‘Thyrsis’ and Whitman’s ‘Lilacs’. But the friendship in Tamil elegies is intimate and sincere and it is not so with the English elegies. For instance, in Shelley’s *Adonais*, Shelley attacking the critics responsible for the death of Keats is a digression and for Milton attacking the clergies is germane to his theme. Yet they stand supreme. And the friendship in Tamil elegies is between the king and the poet, the patron and the poet, but in English it is the friendship between friends and one exception is Whitman’s ‘Lilacs’, where he mourns the death of Lincoln, the leader.

The friendship between patron and poet can be exemplified by citing scores of instances, but one might feel that the relationship between them may not be described as pure friendship. The patron may be actuated by a feeling of appreciation for the poetry and the attitude of the poet may be considerably influenced by the fact that the patron is his pay-master. And in English, Shelley and Milton won recognition and fame by writing the pastoral elegies on Keats and Edward King, though they had never been intimate friends. Of the various aspects of the lives of minstrels seen in Tamil poetry, the one that clearly emerges is “the close tie that existed between the bards and their patrons – be the kings or chieftains” (Kailasapathy 112). The fact that this poetry is, by definition, bardic poetry would enable us to understand to some extent the tie that bound them together. But it remains to be shown that something special and unique about the bards is portrayed in the literature of that age.

Sivaraja Pillai is said to have exaggerated the panegyric and eulogistic aspects of their poems to prove the dependence of the early minstrels on kings and chieftains. A brief reminiscence of Greek poems shows the intimate relationship between the king and minstrel. “In the *Odyssey*, it is told that when he left for Troy, King Agamenon had left his wife Clytaemnestra in the care of a minstrel and had instructed him to watch over her” (Bowra 4). It has been rightly observed that such a person in whose care a king left behind his queen must have had an honoured place in the court, a fact which would suggest that he was more than a mere court minstrel. Close friendship which led some bards to identify themselves with their patrons are seen elsewhere too Celtic traditions have preserved stories of bards who killed themselves on the death of their patrons. Some lost their wits in such situations. As an instance of this, one may quote the story preserved in Welsh poetic tradition of the poet and prophet Myrddin who became insane when his lord Gwenddoleu was slain and subsequently lived the life of a wild man in the Forest of Celyddon in Scotland. From some poems, in Purananuru, it is learnt that two bards by name Picirantaiyar and Pottiyar took their lives at the death of their patron and friend Kopperuncozhan.

A very familiar scene in Tamil poetry is the court feasting in which “the poet has a prominent place. When a minstrel goes to a new court, he is always feted. He is perhaps allowed to wash, and then new clothes are given to him”. (Chadwick 7) The descriptions of the rich and fine garments given to him are themselves clear proof of his intimacy and equality with the others in the court. Once well clothed he is offered mead or wine. Thereafter the minstrel entertains the court with his songs. This courtly feast seems to have been so regular that most bards have sung of them in detail. In fact, it is a popular theme in Tamil bardic poetry. Nothing of this tradition is entertained in English elegies. The mutual regard cherished by the bards and princes developed in a few cases to develop lasting friendship. The most classical instance of friendship in the Sankam Age is that of King Pari and Kapilar. Their friendship was a byword in the Tamil country. The ordinary relationship of the pay-master and the payee did not subsist at

all between them. They were bound by the holiest ties of unsullied friendship. During the lifetime of Pari, “the poet composed glorious Panegyrics in praise of the king” (Subramanian 82). Pari’s hill was besieged and Pari was killed in the battle. Kapilar shouldered the responsibility of getting the daughters of Pari married off to suitable young men.

Overcoming the grief that welling up in his bosom, he took leave of the beloved Parambu Hill and taking the two young girls with him, he approached Prince after prince, in a vain effort to persuade them to marry the beautiful and accomplished girls; but they remembered the enmity of the three great kings towards Pari and refused to be drawn into any alliance with the house of Pari. The vain search broke the heart of the noble poet. He could not bear for long the separation from Pari and longed to join him. Taking therefore, the girls with him, he approached some high-minded friends of his and bade them to look after them and give them in marriage to suitable young man. He then sought death by starvation and when death came, he found it most welcome and met it eagerly.

“I look that lofty fate shall join us once again
And I shall see thee yet, nor lose the vision of ever more.” (Pillai 179)

For the misery of separation was over now, he could join Pari in those far off regions where good friends live forever. On the other hand, the English are given pastoral colouring. Pastoral is classical and neoclassical, and it is a mode with conventional prescriptions about setting, characters and diction. In drama, poetry or prose, it employs stylized properties and idealized Arcadian situations from rural life – ‘Purling streams’, ‘embowering shades’, Singing contests, mourning processions – as a deliberate disguise for the preoccupations of urban, sophisticated people. It is more often tinged with melancholy and satire, because of its dimension of reference to contemporary society, pastoral invites allegory and symbolism. In *Adonais*, Shelley mourns the death of Keats. The friendship between Shelley and Keats was not so intimate as that of Pari and Kapilar. “Keats did not take to Shelley as kindly as Shelley did to him” (Bloom 161). Still they saw enough of one another in the spring of 1817. In July 1820, Shelley knowing of Keats’ illness, asked him to come to Italy, to avoid the English winter. The invitation was for Keats to take up his residence with the Shelleys. Yet the same generous letter contains criticism of Keats’ poetry ‘Endymion’, which he was not likely to accept. The poets did not meet again, for Keats came to Italy only to die, at Rome, on Feb 23, 1820. Shelley then changed his estimate of Keats’ poetry when he read his ‘Hyperion’. Shelley close to believe, for his poetic purposes, that Keats was slain by the adverse criticism upon ‘Endymion’, particularly the one made in *the Quarterly Review and Blackwoods Magazine*. Though not a good friend, Shelley was taken up by the death of Keats and he wanted the critics to consume fire. So, he dipped his pen and wrote ‘Adonais’.

Adonais is actually based on two Greek poems in the pastoral tradition of Theocritus. The first is the elegy for Adonais attributed to Bion, when Shelley copies closely at times, particularly its opening:

“Woe, woe, for Adonis he hath perished,
The beauteous Adonis,
Dead is the beauteous Adonis,
The loves join in the lament” (Lang 171).

The second Greek poem is the elegy for Bion attributed to Moschus, in which Bion is alleged to have been cruelly poisoned by an unknown land.

‘Adonis’ or Keats is dead as the poem opens, and the Hour of Death mourns him, and is to call the other hours to similar mourning. The dead poet was the youngest and dearest son of the Muse Urania, patroness of his poems. ‘Endymion’ and ‘Hyperion’, who was slumbering in her paradise when the murder occurred. She is called upon to weep, the poet’s creations, mountain Shepherds, the surviving poets, Nature. Nature joined her. But in the latter half of the elegy, there was a hope of reconciliation. For Keats is not dead, he and Nature have become one and the same and he is now part of the Energising Beauty of the universe. Critics accused ‘Adonais’ as in sincere because of the pastoral mode and Shelley “who in another’s fate now wept his own” (Carlos 199). He also was not recognized in the literary world. The poet in the end now returned to himself and asked why he should hesitate to follow his dead friend whom he missed so much. The spirit of the universe, which pervades, all being, and of which, the soul of Adonais, is a part, depends upon him and bears him far away from the hard of uninspired men.

Another instance of friendship can be cited from Sankam literature. Andaiyar who was a celebrated poet from Pisir, a village in the Pandiya Kingdom, had come to know of the great qualities of Cozha King. The king in a similar way had heard of the poetic gifts of Andaiyar and of his noble qualities. But tried as they might, they could never meet, though they were passionately eager to see each other. “The poet sent swans as messengers to the king as a loving lady would” (Desikan 32). Several years went by in this manner. The sons of the Cozha king, who had not inherited the good qualities of their father, began to get impatient at the king’s longevity. The king was so selfless that if only his sons had made known their feelings he could have abdicated his throne in their favour. But this was not to be; the sons rose in revolt against their royal father.

The king was beside himself with wrath and he resolved to wipe out his recalcitrant sons, making an example of them. But a poet of his court, intervened and advised the king not to fight with his sons, who are his flesh of flesh and blood of blood. “The battle was fraught only with

evil” (P 33). The king accepted the advice of the poet and decided to court death by fasting. Andaiyar heard the account and was deeply distressed; he hurried to the court of the King. The two friends were at last able to see each other and great was the joy they felt. The poet Andaiyar decided that he could not continue to live in the world from where the king had departed. Hence the poet and the patron became united in their resolve to leave the world. Such were the ties of friendship, who had not received any presents from him, and who did not even belong to his realm. The great story of their friendship is celebrated in the poems of Pottiyar, one of the court poets of the Cozha king. Though not strong the tie of friendship as that of Andaiyar and the Cozha King, yet there always existed between Edward King and Milton, “a particular friendship and intimacy,” according to Milton’s nephew. Milton’s *Lycidas*, the pastoral elegy on Edward opens with an echo of the lament:

“Yet once, O ye laurels, and once more
Yet myrtles brown, with ivy never sere,
I come to pluck your barriers harsh and crude,

And with forc’d fingers rude,
Shelter your leaves before the mellowing year”

(Milton 22)

Johnson could not believe that a man who was genuinely grieving for a friend would produce a poem in such a stale and conventional form as the pastoral elegy. It was a means of objectifying the emotions expressed and of preventing the personal feeling from swaping the poetry. Whether Milton was a close friend a king or not is irrelevant, partly because “a funeral elegy requires a certain detachment” (Munir 44). It is public, formal, ceremonial and partly because king is merely the nominal subject of the poem. The climax of the first part of the poem is when Milton recalls the inability of the muse to save Orphans,

“When, by the rout made the hideous roar
His goary visage down the stream was sent,
Down the swift Hebrus to the Lesbian shore” (P 24)

To be a poet does not protect once against premature death; and Milton asks if the austerity of his dedication and of his thirty year’s apprenticeship was not a waste of time:

“Were it not better done as others use,
To sport with Amaryllis in the shade,
or with the tangles of Nerera’s hair?”

(Philips 25)

He is comforted by Phoebus, who tells him that unfulfilled, promise does not preclude “fame in heaven”. But Milton’s doubts return. The shipwreck took place in a calm sea; and king’s death seemed unfair and wasteful, for St. Peter himself admits that the dead man was a devoted cleric, in contrast to the ‘corrupted clergy’, then in their height. In the final section, Milton resolves the problems which had obsessed him. He is consoled for his fear of early death, by the prospect of immortality; his fears for the church are compensated by the ‘solemn troops and sweet societies’, of the saints in heaven; and his agonizing desire for fame is succeeded by trust in God. Dr. Tillyard even suggests that Milton renounces earthly fame and that there is “an abnegation of self by the great egotist and the spiritual purgation of gaining one’s life after losing it” (P 78). Lycidas however bears a marked likeness to Adonais – a likeness which can hardly be held accidental. Both poems are built on the same general plan, opening in grief for the dead, proceeding to stern denunciation of the living, and closing in strains of solemn joy. In both, the loss regretted is that of a life intrinsically valuable, rather³ than that of an intimate personal friend.

‘Lycidas’ is a lament for the death of a young man who promised to have a distinguished and useful career. But the central figure in ‘Adonais’ is hardly a man at all. He is a spirit, and not even such a spirit as Christian literature has made us familiar with. Although in places, it suits the poet’s need to speak of Adonais with Chatterton, Sidney and Lucan, as an individual soul, retaining identity and consciousness in a real world beyond the grave, this is not Shelley’s normal attitude. During the Sankam age, it was expected that the king should reign his kingdom, fully understanding the meaning of the term ‘Pankatan’ or ‘duty’. The bard Kantarattanar compares the protection enjoyed under the rule of a king who knows duty, to the cool shades of a tree which shelters travelers. In Sankam Age, there was a powerful warrior and a liberal patron of poets and minstrels called Perunjeaththan the chief of Ollayur. When he died, Kutavayil Kiraththanair recollected the olden days which the people enjoyed under his rule, and he expressed his deep sense of sorrow. The brave youths and fair damsels forget to dress themselves in gay attire. The bards forget to twine their lyres and for Sathan was dead, there was dullest strains. In utter despair, the poet cries,

“O jasmine! dost thou flourish still
In Ollaiyur now Saththan’s gone?”

(Sanjeevi 13).

In *Thyrsis* – A Monody, the oxford days of clough and Arnold are linked with pastoral and mythic Greece as a world of untroubled unity of soul and harmony, with nature. The poem begins with the ‘refresher’ visit, Arnold makes to the countryside, he and his friend had known of old. “Thyrsis and I: We still had Thyrsis then” (Bush 25). This is the first of the many expression of controlled grief that are scattered through the poem. Very soon there is a reference

to the elm tree, that had meant so much to the youth poets”. The signal elm that looks on Ilrley Down” (27). Thyrasis is not mourned like Lycidas or Adonais. He is gone, yet he is there and there too is still the dewy dim and fragrant nature, the evening and the prevailing softness of the clouds – “one tree yet crowns the hill, one scholar travels yet the loved hillside” (Duffin 133). *Thyrasis* is the lightest – hearted of the four elegies as *In Memoriam* is the saddest. There was every reason, why of these two elegies arising out of personal friendship, Tennyson’s should betray the deeper grief. It is death in youth that rightly rouses pain and bitterness. Clough had had nearly twice Hallam’s span of life. The pathos of *In Memoriam* is lacerating, that of Thyrasis adult and judicious. But the root of the difference lies in the approach of the two elegies. Finally there is the elegy by Adduthurai maseththanar, lamenting the death of King, Solan Kulamurraththuth Thunjcia Killivalavan. He addresses death itself and scorns it:

“Death! Right silly art thou, ruthless one;
 Through lack of sense thou eat’st thine own seed corn!
 Though yet shall see the truth of what I say
 Warriors with gleaming swords and elephant and horse,
 Fell on the battle – plain that followed with blood
 Daily he was insatiate, slew his foes,
 And fed thine hunger!

 Whose flowery garland swarmed with humming bees,
 Since thou hast borne away – who shall appease thy
 hunger now?” (15)

Death is being abused by the poet for having taken the life of Valavan, the theme of the ancient Tamil poetry. But Death is considered as a liberatress by some other poets.

Whitman’s *Lilacs* is an elegy and several writers have compared it in a general way to others such as *Lycidas*, *Adonais* and Emerson’s *Threnody*. Out of seventeen devices commonly used in pastoral elegies of Western Literature, seven appear in *Lilacs*. They announce that the speaker’s friend or alter ego is dead and is to be mourned; the sympathetic mourning of nature with the use of so-called pathetic fallacy; the placing of flowers on the bier; a notice of the irony of nature’s revival of life in the spring, when the dead man must remain dead, the funeral procession with other mourners, the eulogy of the dead man; and the resolution of the poem in some formula of comfort or reconciliation. *When Lilacs Lost in the Dooryard Bloom’d* is a poem in which the poet gives an eternal voice to the loss of America in the death of America. It is also a poem in which Whitman voices his final faith in man’s fate. The suffering is intimate and personal. It is sometimes called the ‘carol of death’ and that is really is:

“Come lovely and soothing and
delicate death” (Lilacs 391)

Two sorrows go into the making of the poem. The sorrow at the death of Lincoln; and sorrow occasioned by the death of Whitman’s own brother. Apparently, the death of Lincoln is the chief thing, but the other’s death is no less important in giving the poem the peculiar intensity – the two combining in the metaphor of brotherhood, a tragic revelation of all human relation and identity:

“Come lovely and delicate death,
Undulate round the world, serenely arriving, arriving,
In the day, in the night, to all, to each,
Sooner or later dedicate death” (Fisher 391)

This rather sensuous approach to death can be expected of Whitman, who approaches everything sensuously. Earlier it was the self then love, now it is death. Tagore, the modern poet of India, in his *Gitanjali* uses terminology similar to that used by Whitman, in his addresses to death:

“O thou, the last fulfillment of life, Death
my death, come and Whisper to me!
.....
The flowers have been woven and the
garland is ready for the bridegroom.
After the wedding the bride shall leave
her home and meet her lord alone
in the solitude of night” (Gitanjali 60)

It seems Whitman’s acceptance of death is the first step towards his realization of immortality. There are some remarkably specific resemblances in thought and imagery between *Lilacs* and some of the pastoral elegies notably *Adonais*. In the words of E.R. Wasserman the dominant symbols of ‘Adonais’ are light, which is embodied in a star and which represents life and moisture, which appears as a mist or cloud and which represents death. Whitman associates a star with the living Lincoln and a cloud with Lincoln’s death. The star is the same in both poems, Venus – the evening and also the morning star. Venus may be the ‘day – star’ of Lycidas; it is certainly the ‘Hesper – phosphor’ which is Tennyson’s final symbol of immortality in *In Memoriam*. In order to express his grief, and the grief of millions of his fellow countrymen, the lyric poet creates a wealth of other images which deepen the sense of irredeemable loss. The poem is an immensely, expressive requiem for Abraham Lincoln. In

‘Lilacs’, Whitman made out of death and sorrow and suffering one of the greatest works of literary art thus far produced in America, and by so doing, he made himself immortal.

To conclude, the age neither old, or modern had its own peculiarities. But the influence of Greece is seen, and it is in full swing. Almost all the elegies written during that time are rendered pastoral colouring, which is not seen in Tamil elegies. This pastoralism has spread its wings in America too. The poem of Whitman has a close similarity to that of Milton, Shelley and Arnold. The customs, true attitude towards life are highlighted by the pastoral setting. Moreover, the English elegies are accused of artificiality and insincerity; the friendship is between two friends in English elegies but in Tamil, we see the close and sincere friendship between kings and bards. The famous instances like the friendship between Kapilar and Pari, Avvai and Adiyaman may be taken into account.

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Spiritual Barrenness and Physical Deformities of the Distressed Modern People in T. S. Eliot's *The Waste Land*: A Critical Study

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Abstract

Thomas Stearns Eliot, one of the greatest modern English poets, has tried his best to mark his time by expressing the inherent dangers of modern civilization in his writings. He was conscious of the disordered and fragmented social condition of his time – a time of political instability, anarchy and chaos. In his exclusive poem “The Waste Land” he depicts an appalling vision of chaotic times and disturbed lives. The poem portrays a society that has been left barren – morally, spiritually, intellectually and sexually – by the First World War. The poem is an exclusive example of disappointment and spiritual vacuity of the modern civilization especially after the world entangled into a devastating war that resulted in millions of deaths. All through the poem Eliot depicts the modern waste land that represents the social anarchy and spiritual emptiness of troubled modern life which drives the individual to go deep into emotional crisis and intellectual despair. The paper intends to examine how Eliot’s “The Waste Land” explores the spiritual barrenness and physical deformities of the distressed modern people.

Keywords: Spiritual Barrenness, Physical Deformities, Emotional Crisis, Intellectual Despair, Distressed Modern People

At once a classicist, a critic, a poet, a playwright, a mystic and a philosopher, Thomas Stearns Eliot (1888-1965) was a myriad minded man who enjoyed a long life span of more than 75 years and whose literary contribution extended over a period of almost 55 years. With his creative spirit he tried his hand in diverse literary genres – poetry, plays, essays, literary criticism, and so on, and dominated the literary landscape of the twentieth century. Through his writings, critical essays and experiments in versification, style and diction, he regenerated English poetry and influenced the direction of modern poetry. In his writings, he has tried his best to make his time conscious of itself and expressed the inherent dangers of modern civilization. He was conscious about the social anarchy and the spiritual vacuity of his time and in his writings, he

depicted the disaster, agony, horror, spiritual sterility, and alienation of modern people. His celebrated poem, *The Waste Land* (1922) presents a dark and gloomy picture of human sufferings in the twentieth century. The poem is a study of a civilization doomed by its own sterility (Coote 26). It refers to the spiritual and intellectual decadence of the contemporary world. The poem is an important landmark in the history of English literature and exposes the disillusionment caused by the First World War. To cite Harold Bloom, *The Waste Land* can be read as “a testament to the disillusionment of a generation, an exposition of the manifest despair and spiritual bankruptcy of the years after World War I” (40). Based on the legend of the Fisher King in the Arthurian cycle, the poem portrays London as a barren waste land. The poem is built round the symbols of drought and flood which represent death and re-birth respectively, and this fundamental idea is referred to the poem.

Eliot is one of those twentieth century writers who witnessed the socio-political turmoil and transformation of the post-war England. The war had destroyed all that were traditionally good. The most dangerous effect was the loss of spirituality. People became disillusioned by the futility and impotence of the catastrophic war. The war had left many people in a state of destruction and disappointment. Millions of women lost their husbands, children lost their parents, and a sense of abandonment and loss encompassed the nation. “Europe slumped into a monumental melancholy . . . the utopian social dreams evoked by wartime rhetoric were brutally erased by inflation, unemployment and widespread deprivation, not to mention an influenza epidemic that ravaged the world in 1918-1919 and killed more people than the war itself” (Ekstein 235). It is in this aftermath of the First World War that Eliot appears with his poetic masterpiece, *The Waste Land*. The poem had a significant influence on his contemporaries and is regarded one of the most important documents of its time. As David Moody observes:

To many of T. S. Eliot’s contemporaries, the whole poem was written in the accent of its times – an unmistakably twentieth-century, indeed post-war poem which records the collapse in the values of Western civilization. The main examples of this collapse are sterile, unloving sexual relationships, cultural confusion, and spiritual desolation. Eliot sees the root of the modern world’s unhappiness and alienation in the fact that people are unable to bring together the different areas of their experience to make a complete whole. Their social, sexual and religious experiences are fragmentary and not unified. (338)

The poem portrays a debilitated world, a world that has declined or disregarded the spiritual life. In the poem, Eliot depicts the excruciating burden of modern city life, its lack of objective and direction, its lack of beliefs and values, reflecting the breakdown of values, total disarray and near collapse of the European civilization in the early 1920s. Many persons viewed the poem as

an allegation against the post-war European civilization and as an articulation of disillusionment with the existing society that Eliot viewed as spiritually barren.

The Waste Land was written at the time when the First World War had just ended placing the world in an age of depression, loss, and ultimately death looming over everyone (Ahmed 160). The poem centers round Eliot's reading of two contemporary influential texts – Jessie Weston's *From Ritual to Romance* (1920) and Sir James Frazer's *The Golden Bough* (1890). Both of Weston and Frazer discussed the myth of the Fisher King in their books. Weston's book appeared at the very time when Eliot was seeking a coherent shape for the mass of intricate material that enters into his poem (Southam 127). Eliot makes particular use of Weston's account of the Fisher King, a figure which recurs in a number of fertility myths, and whose story is one of obvious relevance to this poem (127). According to the legends, the land has been blighted by a curse. The crops do not grow, and the animals cannot reproduce. The trouble of the land is caused by the plight of the king of the land, the Fisher King, who has been wounded in the genitals (Brooks 128-129). The injury affects the king's fertility, and his impotence is the cause of his country becoming a dried out 'waste land'. The curse can only be lifted by the arrival of a knight who must complete several rituals, "not by pursuing advantages for himself, but by giving himself to the quest of seeking the health and salvation of the land" (qtd. in Southam 128). Eliot picks up the legend of the Fisher King and his wasteland to describe the existing barren state of modern civilization. Eliot says he drew heavily on this legend for his poem, and critics have found that many of the poem's allusions refer to this idea (Ahmed 160).

The title of the poem consists of the central waste land symbol and refers to the intellectual and spiritual barrenness of the modern civilization. It conveys the idea of emotional and spiritual sterility and barrenness of the world that Eliot saw after the First World War. "The 'waste' is not, however, that of war's devastation and bloodshed, but the emotional and spiritual sterility of Western man, the waste of [the modern] civilization" (Southam 126). The title evokes the picture of a waste land devastated by drought and famine which leads to large-scale starvation, predicament and death. Through the waste land symbol, Eliot shows that the twentieth century civilization is just an infertile, arid world with no genuine retrieving characteristics. The land is barren, and therefore, unable to let anything grow. This barrenness signifies the intellectual and spiritual decadence that has occurred in the contemporary world, where no new hope of faith can develop. Eliot relates the waste land symbol to the 'Unreal City' such as London, the "arid plain" (l. 424)*, where the readers get a sense of the "mountains of rock without water" (l. 334) and "the dry stone no sound of water" (l. 24). They see "a heap of broken images" (l. 22) made up of dirty roads, dead trees, desert rocks, dry bones, rats scurrying in sewers, empty cisterns, and exhausted

* All line numbers that follow are extracted from Eliot, T. S (2001). *The Waste Land*. Ed. Michael North. New York: W. W. Norton & Company.

wells. Thus, the waste land pertains to the contemporary scenario of anguish and waste following the bloodshed of World War I.

The Waste Land is divided into five sections, each with a title like ‘The Burial of the Dead’, ‘A Game of Chess’, ‘The Fire Sermon’, ‘Death by Water’ and ‘What the Thunder Said’. The poem is preceded by an epigraph which comes from the *Satyricon*, a satire of the poet Petronius (27 BC - 66 AD). The satire implies the endless world-weariness, blindness and absence of redeeming joy which characterizes *The Waste Land* (Coote 30). In English translation, the epigraph means, “For I once saw with my own eyes the Cumaean Sibyl hanging in a jar, and when the boys asked her, ‘Sibyl, what do you want?’ she answered, ‘I want to die.’” (Eliot 3) In Greek mythology, Sibyls were women endowed with prophetic power, the power to see into the future. The Cumaean Sibyl had been famous both for her prophecy and for her beauty. She was loved by Apollo who offered her immortality. She accepted the offer but forgot to ask for perpetual youth. Hence, as she grew older, both her memory and prophetic power faded. Trapped in the present she was only slightly aware of her mythical, magical past and quite indifferent to the future. As such, living in an apparently eternal present, her fate anticipated the fates of the inhabitants of *The Waste Land* (Saunders 35). Her death-wish is related to her wish to throw away the archaic life, just as the walking dead of the modern “Unreal City” have nothing to expect in life but death. Death alone offers escape; death alone promises the end. In this way the epigraph implies the theme of the poem— Life in the modern waste land is a living death or a life in death, like the life of Sibyl. In the story of the Cumaean Sibyl Eliot found an image which both encapsulated the dislocation of present, past and future time which he saw as symptomatic of the cultural plight of modern people (Saunders 34-35). The prophecy of Sibyl sets the tone for *The Waste Land* as a poem that harshly focuses on the numbness and absolute barrenness of the post-war European civilization. The Sibyl’s affliction reflects what Eliot perceives as his own—Eliot lives in a society that has degraded and dried up but will not perish, and he is bound to live with memories of its previous glory. Like the Sibyl the modern people have life but not the youthful vigor and productivity.

The opening section, ‘The Burial of the Dead’, starts with an account of the seasons. April appears as the “cruellest month” passing over a deserted land to which winter is more benevolent. It presents Eliot’s view of modern sterility on the widest scale. The idea of sterility is expressed through the painful imagery of spring. Even though April is usually regarded as a symbol of spring and regeneration, and winter as a symbol of decay and death, in the modern waste land, April is not kindest but “the cruelest month,” because it breeds “Lilacs out of the dead land” (l. 1-2) and stirs “memory and desire” (l. 3). In April there is stirring of life in nature. This stirring of life and advent of fertility is disappointing to the inhabitants of the waste land because it reminds them of their spiritual decay and makes them think of regeneration. Regeneration needs effort, and effort is painful to the degenerate people of the modern world. As W. P. Kenny observes, “April is the

cruellest month to them for in this dead land any reminder of Life is cruel, just as the awareness of a joy we cannot share, provoke pain” (27). The next stanza depicts the land as a land of “stony rubbish”— dry, infertile, without any life, quite clearly the “waste land” of the poem’s title. Here, the narrator, a representative modern man, anxious for spiritual guidance, desperately searches for some sign of life— “roots that clutch,” (l. 19) branches that grow— but he only finds dry stones, dead trees, and “a heap of broken images” (l. 22). It shows a tormented world replete with “stony rubbish,” (l. 20) where “the sun beats” (l. 22) brutally down so that “the dead trees give no shelter” (l. 23) and the noisy cry of the cricket brings “no relief” (l. 23). In this forsaken situation, “the dry stone” gives “no sound of water” (l. 24).

In this way, in Part I, there are recurring images of an arid, infertile land: a “dead land” with infertile rocks, dead trees, “stony rubbish,” “dry tubers,” “dull roots” and “roots that clutch” (Mohammadi 94). The third stanza switches abruptly to a more prosaic mode introducing Madame Sosostriis, a “famous clairvoyante” (l. 43) who is known as “the wisest woman in Europe” (l. 45) as she can tell the fortunes of people with her pack of cards. The consultation with Madame Sosostriis that follows shortly thereafter represents the pathetic bankruptcy of modern life (Coote 34). Her character presents the vulgarity of contemporary Europe. She is a fake fortune teller and the pictures she shows through the cards metaphorically imply the cultural disintegration and decay of values (Garg 19). She presents the image of modern futility, “I see crowds of people, walking round in a ring” (l. 56). They walk and walk but go nowhere. Then the readers come across the heart of the “Unreal City” (l. 60), the modern waste land, where a large group of people pass the London Bridge while “the brown fog” dangles like a winter cloud over the procession. This episode deals with the barrenness of city life in modern civilization. The unreal city refers to London even though it can represent any European city. This weird and cloudy image of London— its streets replete with “sighs, short and infrequent,” and “each man fixed his eyes before his feet” (l. 64-65)— specifically and pitifully expresses the despair and harsh reality of the modern world. To describe the city, Eliot cites Dante twice: “I had not thought death had undone so many” (l. 63) from Canto 3 and “Sighs, short and infrequent, were exhaled” (l. 64) from Canto 4. The former quotation alludes to the area just inside the Gates of Hell and the latter alludes to Limbo, the first circle of Hell. So, symbolically, the commuters of modern London are seen as the equivalents of Dante’s spiritual dead in the *Inferno*. London is a version of Hell. It becomes the eternal type of city of dreadful night, a place where the masses of modern society ebb and flow in a godless, mechanical routine of work (Coote 35).

The second section, ‘A Game of Chess’ depicts the sterility of sex relationship in the modern society. Sex has turned into a matter of interest and has become a trifling source of enjoyment and lost its spiritual significance. Among the wealthy and cultured it has become debased and neurotic, among the lower classes it is a matter of abortions and promiscuity. Nowhere

is there a sense of redemption or potency. All is barren – a Waste Land (Coote 38). The two women of this section represent the two aspects of modern sexuality– while one side of this sexuality is a dry, barren interchange inseparable from neurosis and self-destruction, the other side is an extensive productivity associated with a lack of culture and rapid aging. The first stanza opens with luxurious setting where an affluent lady sits on a “burnished throne” (l. 77) in a room furnished with all the belongings of the rich society. Some of the details point to unsuccessful romance or futile marriage: the “golden Cupidon” (l. 80) hides “his eyes behind his wing” (l. 81), the depiction of Philomela’s rape– an instance of love turning into cruelty and violence. The ostentatious portraits and paintings on the wall are but “withered stumps of time” (l.104). The setting shows the living standard of the upper-class society who, despite being free from the stress of the daily struggle, faces the emotional and sexual subsidence owing to self-absorption. The lady is frustrated, overly emotional and neurotic. She accuses her lover of remaining silent and implores him to stay and communicate his thoughts. But the lover’s replies are obscure. He says that he thinks they “are in rat’s alley” (l. 115), implying the trenches of the First World War. The lover’s subsequent answers that follow clearly show that he is somehow traumatized and has forgot many things about his life and refuses to converse or feel about it.

This failure of communication and mutual affection rules out any opportunity of love and mitigating the infertility of their lives. In despair, the lady asks her lover what she should do now, what they should do tomorrow– which reinforces the notion that their lives are void of meaning and they struggle to find ways to make their existence better. The lover replies, “The hot water at ten. / And if it rains, a closed car at four. / And we shall play a game of chess, / Pressing lidless eyes and waiting for a knock upon the door” (l. 135-138). They will wait worryingly for a banging on the door if a ghost from the past or a new guest brings meaning to their lives. The situation signifies the distraction and deviation that normally masks the routine married life where love and care have been thrust to the border line.

The second stanza opens with a conversation between two women in a crowded bar that is about to close and negates the prospect that sex can bring regeneration– both personal and cultural. The conversation shows that they belong to the lower class society. Lil’s husband has been demobilized from the army and he will want a “good time” (l. 147) from her. Lil’s friend chides her to beautify herself so that when Albert returns, he finds her attractive, otherwise he may leave her for another nice-looking woman. She is “only thirty-one” but looks “so antique” (l. 156 -157) because she took abortion pills to “bring . . . off” (l. 159) her latest pregnancy. She has done everything properly– wedded, spent sufficient time with her soldier husband, gave birth to children. Despite all these, she is getting punished by her body– she has become feeble, lost her teeth and graceful look. Now, she does not want more children, but Albert will not leave her alone. It is ironical that, the demobilized war soldiers, far from returning to a country fit for heroes, return

to a London of women prematurely aged by abortions, their teeth missing and their friends hinting at affairs with their husbands. They look “antique” in a world where sex is having a “good time”. They are downtrodden and joyless in a life of drudgery that can aspire to little more than the philosophy of “What you get married for if you don’t want children? (l. 164)” (Coote, 37-38) Eliot contrasts the lives and experiences of the upper class society with that of the lower class society and asserts that eventually it is in the same situation. Among the lower classes, the love and sex lives have been debasing and the vivacity is absent because of the early aging caused by frequent feticides and debauchery. Among the upper classes, it has been materialistic and at times neurotic. In both classes, there is no life improving sense of delight, no life giving productivity.

The third section, ‘The Fire Sermon’ opens with a description of an actual Waste Land, a brown and leafless desert swept by the wind. The land is cold, arid, and sterile, stuffed with garbage. Unlike the desert, which at least burns with heat, this place is stagnant, except for a few scuttling rats. The wet banks of the river can no longer be thought of as the Thames in its Renaissance glory. Here is not the place for the celebration of marriage, of sexual and cultural potency. The river, usually an emblem of rejuvenation, is empty and has shrunk to a dull canal. The present ugliness is implicitly contrasted with the “Sweet Thames” of Spenser’s time. The “nymphs” of Spenser’s poem have left, as have “their friends, the loitering heirs of city directors” (l. 180). Eliot uses such images that represent modern life – “empty bottles, sandwich papers, / Silk handkerchiefs, cardboard boxes, cigarette ends” (l. 177-178). In Eliot’s depiction, the Thames looks like a stagnant slate, without any debris and sign of life. What readers see is a period of mourning and barrenness, the absence of a redeeming spirit. This is a period not simply of physical but also of emotional and intellectual collapse, “. . . bones cast in a little low dry garret, / Rattled by the rat’s foot only, year to year” (l. 194-195). The readers are forced to view a world of corruption and decay, a sterility which is not merely a matter of mourning for past and lost ideas of redemption, but of the active wretchedness of modern, sensual man (Coote 40). In Sweeney and the women, the lumpishly physical is victorious and sex is a form of brutality. The actual sex encounters which take place are noticeably sterile. Mr. Eugenides offers a homosexual meeting, which naturally refuses fertility. The improbability of regeneration by such attempts is signified by the currants in his pocket– the dried out, deadened version of what were once fleshy, fertile fruits. Man has turned his back on the spiritual and is unable to glimpse the means of his salvation. He is lost, abandoned and desperate in a world where sex is devalued and meaningless. Swept up by a lust that has neither dignity nor purpose, and wretchedly living in a materialistic world that demeans the individual and makes a mockery of the cultural values of the past, modern life and love can be nothing more than the selfish and miserable conquest by the acne-covered clerk of the slatternly typist (Coote 41-42).

Eliot diagnoses his London and the world with an affliction of the senses, through which sex replaces love and ineffective sexual relation subsumes genuine emotional connection. The

female typist and her lover are equally sterile in their way, even though procreation is at least theoretically possible in their case. When the typist's lover, "the young man carbuncular" (l. 231), pays a visit to her, she is "bored and tired" (l. 236), and the young man, like Tereus, is full of lust. She allows her lover to sleep with her, and the lover leaves victorious, leaving her alone to think to herself, "Well now that's done; and I'm glad it's over" (l. 252). After that, the scene alters to an amorous encounter between Queen Elizabeth I and the Earl of Leicester. The queen seems unaffected by her lover's declarations, and she thinks only of her "people humble people who expect / Nothing" (l. 304-305). The section then suddenly ends with some lines from St. Augustine's *Confessions* and an imprecise indication to the Buddha's *Fire Sermon* – in both cases to a passage explaining the harms of youthful sexual desire. Both Buddha and Augustine caution against purely sexual desire because it must inevitably act as hurdle or obstruction to true faith and spiritual peace. All through 'The Fire Sermon', the melancholy of modern lovers with their broken relationships and promises of 'a new start' (l. 298) come into the forefront. Nothing connects. The world has lost its coherence, is impotent, polluted, and meaningless. The readers end up on the barren sand at Margate and become like the Old Testament prophets in their deserts in 'The Burial of the Dead' (Coote 42). Like them, the Narrator knows only 'a heap of broken images' (l. 22). Here, indeed, is the Waste Land at the core of modern life: motionless, sexually impotent, and spiritually barren.

The fourth section, 'Death by Water' carries out one of the predictions of Madame Sosostris. In the poem's first section, she says, "Fear death by water" (l. 55), after drawing the card of "the drowned Phoenician Sailor" (l. 47). The section forms a contrast with 'The Fire Sermon' which precedes it– a contrast between the symbolism of fire and that of water (Brooks 148). In this section, Eliot reveals the way of escape from the degradation of society. The narrator tells of Phlebas, the Phoenician sailor or merchant, who experienced death by water two weeks ago. His death is an example of baptism, the cleansing of the sinful nature or spiritual immersion, and the acceptance of the 'Living Water' of Christ. Phlebas is dead, "a fortnight dead" (l. 312). He is beyond "the cry of gulls, and the deep sea swell / And the profit and loss" (l. 313-314). The sins of the modern society cannot affect him anymore; he is far away from them. The narrator addresses the readers, "Gentle or Jew / O you who turn the wheel and look to windward, / Consider Phlebas, who was once handsome and tall as you" (l. 319-321). All persons look 'windward', wishing for the good tidings; but no matter whether luck or tidings are good or bad, it all results in death anyway. Through this, the speaker evokes the readers that they are also like the Phoenician Phlebas, and they need this 'Living Water' as well. To live the life perfectly, they need to give up their evil nature.

Some critics, especially Willy Wheeler, relate Phlebas' death to the trend of the society. They observe that things are getting dead and culture is becoming barren, but there are no efforts

to recover such barrenness. The social and cultural values are disappearing and becoming less important, which will lead to the ultimate break down like all great societies in history. The lines, “A current under sea / Picked his bones in whispers” (l. 316) suggest that Phlebas’ death was gradual and quiet. The comparison of Phlebas’ death with that of modern culture signifies that society’s breakdown will take place in the similar style– slowly and quietly. There may not be a great war to annihilate civilization, but the social and cultural values will slowly break down until it is ‘dead’. Eliot is of the belief that there is no expectation left for society, and it may be for this reason that death appears so many times all through the poem (Wheeler par. 1).

The fifth and final section, ‘What the Thunder Said’ is constructed on the description of death and sterility portraying “the present decay of eastern Europe” (Eliot 25). The only disparity with this section and the previous sections is, here Eliot shows optimism and offers a probable solution to the modern crises. The section begins with a discussion of Jesus Christ, “He who was living is now dead” (l. 328), which leads into scenes from Christ’s journey to Emmaus after his resurrection. Following the images of Christ, Eliot describes a land without any water: only rocks, sand, dead “mountain mouth of carious teeth” (l. 339). The thunder brings no rain and is therefore sterile. The narrator laments the absence of water, he imagines the “drip drop” of water on rocks but concludes that “there is no water” (l. 57-58). These images present a barren, mountainous world, a waterless landscape of rock and sand far from Marie’s childhood delights (l. 8-18) and much closer to the deserts of the Old Testament prophets (Coote 44). There is no rest here and no silence. Diabolic “faces sneer and snarl” (l. 344) while all around is the rumble of “dry sterile thunder without rain” (l. 342). Eliot refers to the scenes of battle, “hooded hordes swarming / Over endless plains, stumbling in cracked earth” (l. 368-369). The cracked earth refers to the waste land. Eliot incorporates more images of war and devastation, noting the “Cracks and reforms and bursts in the violet air / Falling towers” (l. 372-73). The image shows a tower getting destroyed, and Eliot describes the image with a list of ancient cities which were ruined or decayed: “Jerusalem Athens Alexandria / Vienna London” (l. 374-75). Eliot’s inclusion of London at the end of the destruction list signifies that the modern cities are also falling into decay, a moral and spiritual decay. What Eliot depicts here is a swarming, mindless anarchy reared on the ‘endless plains’ of Eastern Europe, which, with their ‘cracked earth’ and ‘flat horizon’, exactly correspond to the Waste Land itself (Coote 45).

The scene then moves to “the empty chapel” (l. 388), an allusion to the Chapel Perilous which in Weston’s *From Ritual to Romance* describes as the final stage on the knight’s quest to restore life to the waste land. The questing knight finds the chapel empty. There are no strange rites of initiation, no preparation for further revelations. Here’s “only the wind’s home” (l. 388). The knight pushes himself to the absolute and finds nothing: “Only a cock stood on the rooftree / Co co rico co co rico / In a flash of lightning. Then a damp gust / Bringing rain” (l. 391-94). This

“damp gust” brings rain to the dry and split land, and then the thunder speaks, “DA” – “Datta,” “Dayadhvam” and “Damyata” (l. 401, 411, 418) meaning “to give,” “to sympathize” and “to control” respectively. The suggestion in this Hindu gospel, the *Brihadaranyaka Upanishad*, is that through ‘right action’ – giving, sympathy and self-control – man may indeed go beyond his sterile world and hence revive the potency of the universe where he lives. What the thunder advises on man is love, the free submission of self and the resultant mental and spiritual health of the Waste Land improved. After that, in the concluding stanza, the Fisher King speaks, “I sat upon the shore / Fishing, with the arid plain behind me / Shall I at least set my lands in order?” (l. 423-25) The king is still the psychologically wounded man. No permanent salvation has been ensured. So, he wonders what the solution is, how he can revitalize the waste land again. The answer (which is not direct though) is given in the bewildering collage of quotations with which *The Waste Land* ends. The city in which the Narrator lives is still “unreal”, still “falling down” (l. 426). The sterility of the Waste Land is still very marked. Love is still horribly close to neurosis and barbarism, and the result is collapse– both personal and cultural. The poem ends with some phrases from various languages. The last line repeats the same words three times, “Shantih shantih shantih” (l. 433) which appears to be Eliot’s final assertion that through peace and harmony, eventually, humankind will be able to restore their vitality.

Throughout *The Waste Land*, Eliot holds a mirror to the society and the mirror reflects the predicaments of modern life in a physical, moral, emotional and spiritual waste land where promiscuity, materialism and corruption were widespread and where there was a lack of communication and interaction between individuals. Beginning with the section one entitled ‘The Burial of the Dead’ that portrays a physical wasteland and buried human consciousness, Eliot continues to the section five titled ‘What the Thunder Said’ to find out a probable way out to the problem that afflicted modern life. Throughout the journey up to section five, the readers observe some serious problems of modern life like ignorance, sexual abuse, lust, hypocrisy, futility, the vain purpose of life, and so forth. The poem deals with the whole post War generation referring to the spiritual and intellectual decay of the modern world. The poem portrays a society that has been left barren – morally, spiritually, intellectually and sexually – by the war. Eliot takes the readers into the very heart of the waste land which is post war Europe and makes them realize the plight of a whole generation. That generation is effectively symbolized by the withered Cumaean Sibyl of the epigraph, with her desperate wish to die; by Madame Sosotris, the deceitful fortune-teller who knows nothing of the mysteries of life; by Mrs. Equitone to whom life has lost all variety and distinction; by Mrs. Porter and Sweeney, an old procuress and her crude client; by the lady of situations, a victim of her own nerves and of the hysterical relationship with her lover; by Lil, who looks so antique while she is still thirty-one; by the typist and her seducer going through the sex act in an indifferent, mechanical, routine-like manner; by the demobilized Albert who wants a good time, as do the loitering heirs of city directors; by Mr. Eugenides, the dubious merchant; and

so on. All these characters convey the idea of emotional and spiritual barrenness as well as the physical deformities of the world that Eliot saw after the First World War. That world is the Waste Land of the poem's title: motionless, sexually impotent, and spiritually barren.

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Pakistani Students' Ethical and Social Development through Punjab Textbook Board (PTBB) Grade VIII English Textbook

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Abstract

The research aimed to review and evaluate one of the five competencies of the National Curriculum for English Language (NCEL) 2006, Ministry of Education, Pakistan. The competency studied in this paper was “appropriate ethical and social development” through the Punjab Textbook Board Grade VIII English textbook in the light of standard learning outcomes (SLOs). To equip the students with English language competencies, academic and social communicative competence, NCEL-2006 intends to embed appropriate ethical and social development. Keeping in mind the competency five, standards, benchmarks and student learning outcomes, the findings revealed that the textbook covered the themes of tolerance and humanism. However, it does not furnish the intended student learning outcomes to develop students’ moral and social competencies, ignoring that both the aspects are essential in a multicultural and civilised society. Values and attributes have also not been incorporated in the textbook to be inculcated amongst the students through the reading of texts. The findings also showed that students are unable to recognise and practice values and attributes such as tolerance, humanism, patience, equity, justice, honesty, empathy which are relevant for peaceful coexistence between individuals, groups,

societies and nations. The importance of individual worth, valuing diversity and equality among people were the proposed themes of the said competency but the textbook content does not portray these themes through actions. The textbook does not take into account the need for inculcating vices and virtues, ethics and attributes amongst the students.

Keywords: Pakistan, National Curriculum for English, Textbook Evaluation, Competency, Standards, Benchmarks, Student Learning Outcomes

Introduction

The National Curriculum for English (NCEL) was created in 2006 by Ministry of Education, Government of the Punjab, for grades I-XII. The aim of the document was to develop and provide a comprehensive step by step guide to teachers for language teaching and learning, equipping students with competencies and skills in English language, developing academic and social communication/setting/context while enabling students to become autonomous as well as life-long learners and become capable to represent themselves globally.

Need for National Standards

The focus of national standards was geared towards making students active citizens, lifelong learners; and acquire knowledge, skills and attitudes to entail the growth of their personal, social and emotional skills. National standards aim to apply and incorporate Bloom’s taxonomy in students’ learning (to think critically, analyse, apply, synthesise and finally to evaluate) inside as well as outside the classrooms.

The current study was qualitative and analytical in nature. Content analysis was used for meticulous evaluation of the English textbook of grade VIII. The evaluation of the content was based on the fifth competency which is “Appropriate Ethical and Social Development”, in the backdrop of student learning outcomes developed in the latest English curriculum, 2006.

Competency 5: Appropriate Ethical and Social Competency

Standard 1: All students will develop ethical and social attributes and values relevant in a multicultural, civilized society.

Rationale of the Competency

The world is increasingly becoming a global village with people of different languages and cultures coming in frequent contact both at intra and international levels. Text content provides a realistic and diverse learning exposure and is an important mode for developing a personal world view. Texts that reflect multiple perspectives and diverse communities

create awareness about contemporary ideas, issues and themes (Government of Pakistan [GoP], 2006, p. 9)

Standard 1: “All students will develop ethical and social attributes and values relevant in a multicultural, civilized society.

(Please note: This competency will be developed and incorporated across the other four competencies; hence, the teaching and learning of the appropriate values and attributes is to be embedded in the chosen themes and topics of the reading texts, and through writing and speaking activities performed in the learning environment of the class)” (GoP, 2006, pp. 9-10).

“Benchmark I: Recognize and practise values and attributes such as tolerance, humanism, patience, equity, justice, honesty, empathy, etc., relevant for peaceful coexistence between individuals, groups and nations.

Benchmark II: Develop and portray through actions, a sense of importance of individual worth; simultaneously valuing diversity and equality among people” (GoP, 2006, p. 10).

Literature Review

It was evidenced by Alharbi (2015) that Saudi Arabian high school students were not satisfied with the vocabulary section of their English textbook, and they viewed that insufficiency of vocabulary list or glossaries and distinction between receptive and productive vocabulary was not presented completely in the textbook. Ghazi, Shazada, Khan and colleagues (2011) analysed the content of Grade VIII Social Studies and Grade X Pakistan Studies textbooks of North West Frontier Board, Peshawar and found out that three objectives on religious tolerance for social studies that is “use of unity of diversity, empathy for other people, love for humanity and service for humanity” were incorporated. Whereas, two objectives of the curriculum that is “to lay emphasis on the right and obligation of the citizen of an independent and sovereign state and inculcate awareness about multicultural heritage of Pakistan” were also found to be incorporated in the textbooks and an effort had been made to help students appreciate the social and cultural diversity of Pakistan.

Another research was conducted in Pakistani context by Hashmi (2014) on “content Analysis of the Provincial Pakistan Studies Textbook for Class IX-X”, published by the Sindh Textbook Board (STBB). The textbook was analysed and evaluated on the basis of objectives set by the Federal Ministry of Education and White and Marsh’s (2006) checklist was adapted for analysing the selected textbook in the study. The researcher concluded that quite a few instances of alignment were found between the textbook and the objectives of the curriculum. Moreover,

Hashmi (2014) found that the textbook tried to retain the content proposed by the National Curriculum, but the images and examples chosen and given in the textbook were not appropriate. Hashmi (2014) reported that

The problems are not only in the textbook of Pakistan studies but in every aspect ranging from the curriculum development till its final implementations, transference of objectives, teacher training, printing and publication, teaching methodology and finally the assessment criteria (p. 76).

Fatima, Shah and Sultan (2015) analysed and evaluated English textbooks “Step Ahead 2” and “Step Ahead 3” used by some private schools in Pakistan for Grades 7 and 8 respectively. The researchers explored how well the textbook matches learning program needs and how appropriate the activities included in the textbooks are. The authors identified some problematic areas that need to be improved in the textbooks pertaining to the four language skills and representation of culture as only the foreign culture has been represented in the textbooks and teaching and learning of the basic skills have not been given equal and sufficient emphasis. The findings accentuated the need for revisiting the material to improve English textbooks in accordance with the levels these are taught at.

Panezai and Channa (2017) carried out a study to understand how Pakistani government primary school teachers in the Balochistan province view the English textbooks of Grades 1–5 and impacts of the effectiveness of these textbooks. They found the teachers to be moderately in favour of the effectiveness of the selected textbooks. However, some issues were also pointed out by the teachers such as they disagreed with the grammar and vocabulary components included in the textbooks and limited time allotted for teaching English on daily basis, lack of proper training provided to the teachers for teaching English through these textbooks, deficiency of teaching resources in the primary schools, and inadequate support available to students from their families for learning English at their homes.

Chaudhary (2014) analysed the elements of character-building values and incorporation of character-building traits in English textbook of grade X prescribed by the PTBB. Her study dealt with five aspects of character building which were expected to be achieved through the teaching of the selected textbook. Chaudhary (2014) found that the textbook concentrates on some value dimensions such as religious values, social values, personal value, nationalism, and environmental value. She also found that the textbook contains social values, personal values frequently. However, the other two values that is religious, environmental and nationalism are not frequently integrated with the English textbook of grade X.

Methodology

The paradigm of this study falls under interpretivism since not only because of interpretation but because it deciphers all aspects of the selected textbook (Baig, 2020). The paradigm links to the textbook evaluation because it is associated with the development of the society hence based on the English curriculum, 2006, and intends to make the learners active citizens, autonomous, life-long learners.

Findings

Table 1 presents the types of text that comprise the content of the textbook, examples and the evidence of the text from the textbook.

Table 1

Text Types

Text Types	Examples	Evidence from Textbook
Narrative/expressive/reflective texts (Literary texts) Intention: To entertain, explore, imagine, enlighten, share experiences so as to get the reader involved in story and characters. Focus: Literary, creative and aesthetic appeal.	Stories Poems (lyrics, ballads, sonnets) Play scripts Biographies Anecdotes Diary, journal entries Fantasy, adventure, science, fiction	Given Poems are given, “On the Ocean by S.T. Coleridge” Not found
Persuasive/argumentative texts Intention: To persuade, argue, advise. Focus: Influence the readers or viewers to change their mind about something.	Brochures Advertisement of consumer products Letters to the editor conveying pinions Editorials Campaign literature	Not found

	Magazine articles supporting a position	
<p>Expository (factual/ Informative texts)</p> <p>Intention: To inform, explain and describe print and computer-based informative and reference texts.</p> <p>Focus: Document, organize and convey information and ideas.</p>	<p>News reports</p> <p>Magazine articles</p> <p>Memos</p> <p>Menus, blurbs</p> <p>Indices, forms</p> <p>Maps</p> <p>Recipes</p> <p>Minutes</p> <p>Tables</p> <p>Flowcharts</p> <p>Diagrams</p> <p>Fact sheets</p> <p>Information leaflets</p> <p>Prospectuses</p> <p>Plans</p> <p>Summaries</p> <p>Records</p>	Not found
<p>Expository (analytical texts)</p> <p>Intention: To analyze, review and comment.</p> <p>Focus: Present weighed and evaluative views of ideas and issues.</p>	<p>Commentaries</p> <p>Analytical articles</p> <p>Essays and reports</p> <p>Reviews</p>	Not found
<p>Texts used for Interpersonal / Transactional Communication</p> <p>Intention: To communicate a message for transactional or interpersonal purpose.</p> <p>Focus: To communicate and share ideas, feelings and information.</p>	<p>Dialogues (informal/ formal)</p> <p>Letters (informal/ formal)</p> <p>Greeting cards</p> <p>E mails</p> <p>Notices</p> <p>Talks</p> <p>Interviews</p> <p>Job advertisements</p> <p>Resumes</p>	<p>Dialogue given eleven times</p> <p>Vote of thanks (see p. 9)</p> <p>Not found</p>

Table 2 presents data on the themes and sub-themes and their evidence from the textbook.

Table 2

Themes and sub-themes

	Themes	Sub-Themes	Evidence from Textbook
1.	Ethics and Values (Moral character in accordance with rules of right and wrong) Values: (established ideals of life, objects, customs, ways of acting that given members of a society regard as desirable).	Humanism Patience Respect for rules and laws	<ul style="list-style-type: none"> • Pg.1 Chap 1 “Tolerance. A story about the Rasool (SA) his patience, tolerance and humanism. • Pg.80 Chap 14. Let’s make our roads safer! • Pg. 38 Ch.7. Clever Mirchu Only a story is given no lesson of humanity except his care and love for his mother. • Pg. 60 Ch.10 Hazrat Umer (RA) • Pg. 65. Ch 11. A Great Virtue. <p>Pg.80 Ch. 14 Let’s make our roads safer!</p>
2.	Peaceful co-existence /Peace education	Friendship and co-operation Awareness of and empathy with special people	Pg. 65 Ch. 11 A Great Virtue Not found
3.	Self, people and places	Knowing children from other nations Places of historical and cultural importance and of interest in Pakistan	Hockey game
4.	Patriotism / National Pride	Understanding national pride	Not found

5.	Nature	Natural beauty in Pakistan	Not found
6.	Gender equality	Role of women in development of Society	Not found
7.	Festivals and cultural events	Festivals and cultural events around the world	Pg. 19 Chap.4 Magic show exhibition
8.	Role models Male/female (Past and Present.)	Role models depicting noble cause, national cause	Hazrat Umer (RA) for his noble cause and being a first caliph of Islam known for his best administrative system of the world, justice and care for humanity
9.	Environmental education	Effects of man's actions on environment	Not found Pg. 80 Ch. 14 Bad traffic, accidents and causes
10.	Population education	Impact of population growth on health and nutrition	Not found
11.	Travel and Transport	Traveling Etiquettes	Not found
12.	Technology	True accounts of inventions, explorations and discoveries	Not found
13.	Education and Employment careers / occupations)	Exploring educational opportunities	Not found
14.	Dignity of labor	Appreciating value of labor	Not found
15.	Media	Media as a source of specialist Knowledge	Not found
16.	Crisis awareness and management	Awareness of crisis, accidents and natural calamities	Not found
17.	Participatory Citizenship	Traffic education • Respecting Community resources • Using public facilities	Pg.80 onwards Ch. 14.

		<ul style="list-style-type: none"> • Practicing cleanliness 	
18.	Health, Safety, Drug education	Understanding physical wellbeing <ul style="list-style-type: none"> • Visiting a doctor • Knowing harmful medicines and dangerous drugs 	Not found
19.	Life Skills education	Learning organized approach through identifying, prioritizing and following schedules: <ul style="list-style-type: none"> • Social etiquettes and manners • Learning through personal interests, abilities and hobbies • Sports and sportsmanship 	Not found Hockey, just information oriented but does not cover the sub-theme of sports and sportsmanship Not exploited well

The fifth competency aims at developing ethical, social attributes, values, multiculturalism in a civilised society which were somehow found to be taken care of in the textbook. The students are expected to learn to tolerate, accept other human beings regardless of their age, gender, cast, creed and religion as an outcome of reading the textbook content. The competency also aims to inculcate the culture of humanism to spread love and harmony in the world. For example as is evident in this excerpt from the book “Each human is equal as stated by the RASOOL....Black and white.....but story is about the tolerance of the Rasool SA but the intended learning outcomes (see pg. 1, make nouns from the verbs, identify and use suffix and change the sentence into negative and interrogative)”. The instructions given to teacher are to: enhance students’ interest for the given topic with the help of pre-reading activity; help students in understanding paragraph i.e. topic sentence, supporting details, etc. Tolerance is only covered through typical comprehension question and answers. The dialogue given at the end, has a theme of tolerance embedded as can be seen in seventh and eighth line:

“Asghar: I think you should forgive him. You should show tolerance.
 Aslam: Yes, you are right! I forgive him”.

Only the stories or titles of the Rasool (SA), Clever Mirchu, Hazrat Umar, A great virtue and let's make our roads safer show relevance to the theme. These themes depict relevance to and come under benchmarks of the competency.

Humanism is found in Chapter 1 of the textbook in lessons on *Tolerance of the Rasool*, *Hazrat Umer*, and *A Great Virtue*, where, students can feel the sheer feeling of the attributes and values.

Justice is mentioned in *Hazrat Umer*, for example “He (RA) introduced a great system during his ‘reign’ such as administrative courts to investigate the complaints against the offices of the state. He (RA) also reformed army; police force and tax system (see pg. 61). Hazrat umer gave great importance to justice, and well-being of people. He was very strict in case of judgment, for example “He would not spare anyone, not even his own son, if wrong was committed by him” (see pg. 61).

Equity: As can be seen in *Tolerance of the Rasool* “For him high and low, rich and poor, were all equal before law”, Treat your servants as you would treat yourself” and “Master and servants are both equal to ALLAH” (see pg. 3).

Tolerance: Students might only have recognised attributes and values in information like “the worship places and property of non-Muslims were given protection”. But, its certain, that they have not practiced any of the evaluation themselves. No free writing is given. All exercises are completely irrelevant to the title. The students must have been given a reading time which is semi controlled. However, almost all exercises are totally controlled, and no application of Bloom’s taxonomy is seen and are merely at understanding level. No higher order skill is used to evaluate the critical thinking and even the concept of the attribute has not been clarified by its spirit and meaning.

The kind of stories included in the textbook have been a part of the textbooks for many decades but looking at the broader perspective of the 21st century skills, sustainable development goals (SDG’s), SLO’s, and competencies nothing has been achieved. The modern times demand that students should learn to tolerate each other, respect each other’s views and observe patience. As far as benchmark two is concerned, it has been attempted to be portrayed through action, for example in the lesson *Hazrat Umer (RA)*, and by narrating that he was kind and sympathetic to the poor as can be seen in the following excerpts: “One night he passed by a house and saw children crying. ...he helped the widow with food, money and clothing” (see pg. 61).

Once there was a holy man ...always liked to help others. The pious man without any hesitation asked him to step in. He gave him a towel to dry himself. The pious man said: “you are very simple. This house is small indeed, but if one has the will one can manage” (see pg. 66).

“The old man was very kind and generous. He could not see people in trouble. He was always ready to share whatever he had with others” (see pg. 67).

The findings revealed that the competency five revolves around inculcating vices and virtues, ethics and attributes in the students. Some stories were found to be about moral values, but these are not sufficient, and something more has to be done. In particular, major themes which are needed during this time of restlessness to create peace and harmony at large need to be included in the textbook. For this purpose, respect for rules, women empowerment, friendship, co-operation, national pride, role models depicting national cause, travelling etiquettes, exploring educational opportunities, traffic education, using public facilities, practicing cleanliness, understanding physical well-being, knowing harmful medicines, and life skills education like following schedules, etiquettes, manners should be added and embedded in the other four competencies.

Conclusion

The textbook does not offer sufficient material for learners to progress their cognitive and mental level from the previous class. Their cognitive level is still stagnant where it was a year back. Neither any language skill has been touched upon nor has the competency been incorporated in the textbook. There are a number of areas which are part of the curriculum but are not part of the textbook. Values and attributes (see GoP, 2006) have been implicitly added and embedded in such a way that the said purpose has not been fulfilled. The textbook has a very subtle start and from the first page it is mentioned in the learning outcomes to make nouns from the verbs, identify suffix, change sentences into negative and interrogative. The information given for the teacher is very inappropriate.

Keeping in mind the competency five, standards, benchmarks and student learning outcomes, the findings revealed that the textbook covered the themes of tolerance and humanism. However, it does not furnish the intended student learning outcomes to develop students’ moral and social competencies, ignoring that both the aspects are essential in a multicultural and civilised society. Values and attributes have also not been incorporated in the textbook to be inculcated amongst the students through the reading of texts. The findings also showed that students are unable to recognise and practice values and attributes such as tolerance, humanism, patience, equity, justice, honesty, empathy which are relevant for peaceful coexistence between individuals, groups, societies and nations. The importance of individual worth, valuing diversity and equality

among people were the proposed themes of the said competency but the textbook content does not portray these themes through actions. The textbook does not take into account the need for inculcating vices and virtues, ethics and attributes amongst the students.

The textbook can be improved to meet the competency requirements by including biographies for adding the theme of national pride, and women development in society as a role model. Anecdotes should be included for students' free writing instead of letting them write with no purpose. Brochures, adverts, news reports, plans, blurbs, maps, recipes, minutes, table/flow chart, information leaflets, prospectuses, and writing a summary should be included as an important part of language for writing and speaking communication. Themes to follow rules, friendship, co-operation, travelling etiquettes, traffic education, using public facilities, practicing cleanliness, understanding physical well-being, and life skills education; following schedules, etiquettes, manners should be added in the textbook.

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The Influence of Standard Language Laboratory on the Effective Teaching and Learning of English Language in Nigeria

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Abstract

The researcher is motivated to investigate the possible influence of standard language laboratories on the effective teaching and learning of English language in institutions of higher learning, in view of prevalent deviant pronunciation of English words in Ibadan, Nigeria.

This project focuses on the objective to commission an enquiry into the effect and influence of standard language laboratories (through information communication technology) on the effective teaching and learning of the English language as a second language (ESL) and also examine ways it has helped in the proper mastery of the language, and what effect it has occasioned in the previous decades.

The project also seeks to provide basic answers to the trending questions of what influence standard language laboratory has on the teaching and learning of English; what is the effect the availability of the language laboratory has on the performance of the students, what would otherwise have happened if such laboratory was not available; it examines how the utilization of the laboratory aids the teaching and learning English as a second language. It looks into how available the standard language laboratory is to students and teachers for the effective teaching of the language. More so, are there any differences in the performance of students who have access to this facility compared to others without the language laboratory?

Keywords: Nigeria, ESL, laboratory, learning, teaching.

Introduction

According to Friedmann (2007), the discovery and development of Information Technology since the advent of the Second World War II has in many ways contributed to the development of a better world for all; and the impact cannot be overlooked on language learning. Ever since, English has become a global language of commerce, politics, government and a major language of constitutions and law for many developed and developing countries of the

world. It is of note that technology in all its ramifications has immensely contributed to the teaching and the learning process either for a student taking ESL as a career, or tutor teaching TESOL, for a living. ICT has helped in better comprehension and better classroom control over time. Fajemidagba (2020). Information Communication Technology is today one of the leading tools in the technological world, through which research findings, Information, conclusion and data can be stored, programmed, transformed or be communicated to larger audiences with little or no help of humans. The introduction and wider development of technology has brought about multidimensional changes to human endeavours today.

Singh (2013) said that language laboratories in teaching English language to speakers of other languages is no more news but a fast improving means to the end of getting ESL across to the world where it is generally needed. Language laboratories will play a major role in the development of the Language learning process if it is inculcated in the curriculum of every ESL learner and in the field of language study which has been striving before to bring more and better result to other nations. Teaching English to learners of other languages has been an important global activity and a large business and industry for the past few decades This is obvious in the translation of the language into textbooks, pamphlets, and published material throughout the world. Though before the advent of technology, English language teaching and learning, mastery and accuracy, proficiency and productivity had been seeing the brightness of days (because as a lingua franca in many language communities, it is a general unifying global language for a great many peoples of the world--to learn.. Most teachers use traditional methods where the centrality and target point is the teacher or the textbooks, making language learning more difficult to accomplish Many tutors are more concerned with the school syllabus coverage, students' grades or examination pattern while neglecting and ignoring the intellectual capacity of the students as they abandon the core, practical linguistic skill acquisition of the learners.

However, the reason behind the scenario cannot be far-fetched. Many higher institutions of learning, Colleges of Education and Polytechnics as the case may apply cannot afford, or do not have the materials---or, where the materials are available, the staff lack the technical know-how. It could also be that the school authorities do not permit them to use the gadgets out of fear of possible damage of the technological tools.

Therefore, the objective of the project is to search deeply and find a lasting solution, through findings, to the problem of the inadequacies, non-availability and inefficiency in the use of language laboratories across the sector of English language teaching and learning.

Background to the Study

The concept of standard language laboratory is a concept of definitions by various scholars whose attitudes toward the term seem infallible.

The English Advanced Learner's Dictionary defines laboratory as a room, building or institution equipped for scientific research, experimentations or analyses. A laboratory is a place specially prepared for scientific experimentations through the effort of information communication technology (ICT).

Without the help of information technology, the laboratory cannot be in existence. For the Oxford Advanced Learner's dictionary, information is getting an idea from one place to another through a source and technology as the practical study and knowledge of the practical use of scientific discoveries.

Information Technology through which laboratory came into existence is the term used to describe the items or equipment (hardware) and computer programs (software) that allow us to access, process, organize, manipulate, transmit, retrieve and present information by electronic means.

It is a technology that merges computing with high speed communication links carrying data, sounds and videos. Examples include the use of personal computers (PC) Television sets, scanners, projectors, spreadsheets, multimedia software programmes and different hand-held devices such as personal digital assistance.

Teaching and learning is an act of giving and receiving information usually from a source perceived to be more knowledgeable than the receiver.

According to Ofemile (2018) A language laboratory is an indispensable tool used in the teaching and learning of English language especially to the speaker of a second language (L2). In fact, the importance of a standard language laboratory is underscored in the effective teaching and learning of the English language. Language laboratories have surfaced as a new revolution over the years as a result of globalization that affects every sphere of life including teaching and learning.

It has been discovered over the years that effective teaching and learning of English language at tertiary level entails painstaking planning, proper preparation and availability of language laboratory usage where necessary for proper comprehension and mastery. Through the involvement of standard language laboratories learners' interests have been motivated because it gives way to experimentations, while it has taken them from an abstract to a concrete experience.

Practically speaking, the presence of standard language laboratories in institutions of higher learning will help to enhance better teaching and learning processes for a better understanding in language teaching and learning

Statement of the Problem

It has been discovered over the years that the learning of English language has been devoid of technology-based teaching, particularly in terms of the use of a standard language laboratory. It is against this background that the researcher has been curious to examine deeply the influence of standard language laboratories on the effective teaching and learning of English in schools.

Purpose of the Study

The aims of the study:

To make clear the influence of standard language laboratories on the effective teaching and learning of the English Language.

- To identify the importance of adopting standard language laboratories in the effective teaching and learning of English
- To determine the extent to which teachers use the language in teaching English language as a subject in schools
- To find out how the standard language laboratories have helped in the English language learning performance of the students
- To know how readily available language laboratories are to the students and teachers for the effective teaching and learning process.

Research Hypotheses / Questions

Hypotheses are very essential in a case study because they further clarify the statement of the problem. This study will attempt to produce adequate answers to the following questions;

- Does using a standard language laboratory have any effects on the teaching and learning of English language, a second, subsequent or additional language?
- How has the utilization of the laboratory helped the teaching and learning process?
- What are the problems encountered during the use of the standard language laboratory in schools?
- How has the availability of the laboratory helped the performance of learners?

What are suggestions for solving each of these problems facing language laboratory issues?

Literature Review

This chapter reviews the importance and influence of standard language laboratories on the effective teaching and learning of the English language and the roles of the teachers and students in using the laboratory.

A detailed review of related literatures was done to cover the following;

The introduction of ICT in the effective teaching and learning process is rapidly becoming one of the most important and widely discussed issues in contemporary education policy. Experts in the field of foreign languages and education are agreed that when laboratories, through ICT is properly used, it holds a great promise for improving and influencing teaching and learning of the students and in addition to shaping workforce opportunities (Rosen and Well 1995).

Thus language laboratory with the help of information communication Technology ICT has become key tools in the realization of effectiveness in school teaching and learning. Hence, it is having a revolutionary influence on educational methodology globally and increasing the effectiveness of teaching English language as our second language Mac Ikemajina (2005). Education is an important investment in building capital that is a catalyst for technological innovation and economic growth. The language, English, has greatly been influenced through the use of language laboratories for the betterment of students and proper teacher orientation. It is only through improving the educational status and the spoken English in the schools and in the society via technological development that the multifaceted development of its students in the school environment can be ensured. Imel (1999) says that the successful integration of technology, and the use of standard language laboratories into the teaching and learning processes of English allows the students and education at large to move past traditionally linear methods of instruction.

According to Mac Ikemendima (2005) standard language laboratories via ICT enhance the better administration and communication functions of effective teaching and learning which in turn has a direct impact on pedagogy. One key area in which standard language laboratories is becoming more important and influencing teaching and learning of English is the recording, testing, showing and analyzing basic apparatus or articulators in the organs hence improving and influencing students' cognitive achievement. The process of speculation, human body programming and implementation of these articulators can be managed through the use of standard language laboratories via information communication technology. It can therefore be deduced further that the standard language laboratory works most efficiently for the production of sounds when used---compared to the primitive way of language problem-solving mechanisms.

According to Bhrarathia Aleman (2004), it is required of any learner to have a good command of the language for communication purposes, with clarity and accuracy being vital for effective and efficient communication. What helps one to acquire such proficiency in that language is the process and methods of learning that language. The curriculum of the present day universities hardly has a laboratory session for arts subjects like Literature, Creative Art and most especially

in this research work, learning and teaching of English language. Hence, a laboratory for the English language or language in general seems to be new to students in enriching their language learning experience.

To Enged (1999) scientific advancements have thrown up a number of innovative products to assist the learning and teaching process, out of which the language laboratory is one and most important. Innovative products such as digital multimedia control, wireless headsets and microphones, the interactive response pad, etc. are very useful for a student's effective learning and teaching of English language for proper communication. These interactive tools are designed to enhance not only language teaching and learning but also class room grading and distance learning.

According to Chandrasekar (2014) the language laboratory plays a vital role in the language learning and teaching process. This works based on discussing those various features as discussed before. It is a technological aid for teaching and learning and it has a great number of advanced facilities that can help students in the school to learn a language with proficiency.

Marriam et al (1997) postulated that teaching and learning, and acquisition through standard language laboratories via ICT helps to increase the students' confidence and self-esteem. Using an English language laboratory, via the introduction of technology, students are afforded the opportunity to learn about technology itself. Furthermore, the language laboratory in teaching and learning is used to enhance the development of students' information literacy. A literate student is able to gather information, process information, publish information and communicate information within a range of contexts across all learning areas. Thus teachers can assist students to enhance the development of their information literacy by providing opportunities for them to use a range of standard language laboratories during the teaching and learning process of English language as a second language (L2)

Stamen 1995 corroborated this assertion by explaining that the power of standard language laboratories via information communication technology to increase the level of communication and influence the performance within the learning environment is a key to making the students' level of literacy and mastery of the subject increase.

Porle 1996 indicated that computer illiteracy and language laboratory inadequacy is now regarded as the new illiteracy and inadequacy. This has actually gingered a new strong desire to equip schools with standard language laboratories, computer facilities and qualified personnel, necessary to influence and produce technologically inclined, proficient and efficient students.

The Rationale for Standard Language Laboratory in Schools

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The Influence of Standard Language Laboratory on the Effective Teaching and Learning of English Language

The need for standard language laboratory in tertiary institutions like colleges, polytechnics and even universities cannot be overemphasized, thus it is necessary to develop a thorough rationale before the introduction of a language laboratory in schools. The importance and influential significance of a standard language laboratory is evident in educational perspectives, student performance and efficiency in the larger society. Although, the chalkboard, textbooks, radio, television and films have been used for this purpose over the years, none has quite impacted the teaching and learning of language like the standard language laboratory. The standard language laboratory has the capacity to provide higher interactive potentials for both teachers and students to develop and understand their individual intellectual capacity, organs, programs and creative ability.

The main purpose of the standard language laboratory as postulated by Becker, et al (1999) includes the learning of the phonetics of a language, the effective communication training programs for the general public, private and corporate sector (junior, senior and higher level officers can be given through the laboratory) and to both successfully apply the existing knowledge and produce new ones.

Furthermore, it will be a great mistake if the kinds of language laboratories are not mentioned for proper investigations in the nearest future. The language laboratory assists educators in delivering foreign language instructions like English language, and has been through many developmental stages over the years. Thus, there are four kinds of laboratory being focused on here, viz.,

Convention Laboratory: This is the primitive form of the language laboratory. The conventional laboratory has a tape recorder and a few audiocassettes of the target language to teach the learners. The teacher plays the tape and the students or learners listen to it and learn the pronunciation. As it is used in a normal classroom set up, it is prone to distractions and this type of laboratory is no longer in vogue.

Lingua Phone Language laboratory (LPLL): This is again a conventional type of laboratory, with a little modernization. Learners are given a headset to listen to the audiocassettes being played. Here distractions are minimized and a certain amount of clarity in listening is achieved.

There is also a modernized lingua phone laboratory today which uses electronic devices that have two functions. It works as a cassette player with all the functions of a normal cassette player on the left side and as a repeater on the right side that helps one to record one's voice and play it back for comparison.

Computer Assisted Language Laboratory (CALL): This uses the computer to teach language. The language course materials are already fed into the computer and are displayed according to the features available in the system. Nowadays, there are also laboratories with computers with a connection to the internet. These are called Web Assisted Language Laboratory (WALL). The development of CALL has been gradual, and this development has been categorized into the three distinct phases; Behavioral CALL, communicative CALL and Integrative CALL Barson & Debski (1996). The development of CALL has been gradual and its acceptance has come slowly and inversely.

Multimedia Hi Tech Language Laboratory (MiTLL): There is a lot of software available on the market that can be used in the multimedia language laboratory for example, Renet Aristoclass, Hiclass, Globarina, Console OCL – 908W, Histudio MHi Tecxh and Online software etc.

Today, a standard language laboratory performs a lot of functions and influences effective teaching and learning of English Language as many nations are adding computer literacy, reading and writing literacy as skills students will need for succeeding in a technologically developed world and that is one of the tenets of language laboratory. At the instructional level, a laboratory is used for Chemistry, Physics, Biology, Music and English. This has helped immensely the development and mastering the subject by the second speaker of the language.

The movement of many organs in the body especially the vocal apparatus cannot be well known with an ordinary word of teaching and chalkboard but with painstaking, sophisticated technological equipment used via laboratory.

It is logical that we should expect educational technology, standard language laboratory via Information Communication Technology (ICT) to be developed, promoted and motivated with the objective to increase learners' productivity and teachers' participation, and solve problems in the teaching and learning process for the effectiveness and efficiency of English language as a second language (L2). (Aduwa- Ogiegbaen, et al 2005).

Teacher-Student Role in using Language Laboratory

Without any iota of doubt, the standard language laboratory has been of a good help to the development of student faculty and effectiveness of teaching the course in schools. Through the simultaneous use of audio, text, visual materials and multimedia, the language laboratory gives ample and exceptional opportunities to the students and teachers to develop capabilities for high

quality learning and to increase their need to be taught of radically new educational contents with media playing a vital role (Shavinma 1997).

The teachers and the students have roles to play in the standard language laboratory in relation to the effective teaching and learning process. The role of the teacher is to maintain absolute usefulness of the lab and make sure that all things done are according to the laid down rules and regulations of the school to avoid damaging the laboratory. However, the students' participation, concentration and effective use of the laboratory should not be taken with levity thus, they should cooperate with the instructor so as for the goals and objectives of the teaching to be actualized. Both teachers and students are to be together in mind, spirit and body to avoid a misuse of opportunities such laboratory might have prepared for them.

Significance and Relevance of Language Laboratory to Both Teachers and Students

Student language laboratory is a very helpful tool for practicing and assessing one's speech in any language. It provides a facility which allows the students to listen to model / correct pronunciation, repeat and record the same, listen to their performance and compare with the model, and do self-assessment. Since the language laboratory gives every learner and teacher of language freedom to learn and teach at their own pace, it is flexible and does not necessarily require the attention of a teacher all the time; at the same time it is possible for teachers to provide assistance individually and collectively. The language laboratory allows every participant to speak and listen. These are some other influential significance of standard language laboratory on the effective teaching and learning of English language in the school.

- It is a tool designed for teaching and learning any language, thus, helps one to learn pronunciation, accents, stress and all other aspects of the speech sounds.
- Experts utilize the laboratory for creating and editing scientific and technical materials for teaching and learning of language---especially English.
- The Language Laboratory enables the teachers to conduct courses for various groups of people like the students, faculties, business people etc., within the range of the laboratory capacity.
- Online courses and paperless examinations can be conducted through the language laboratory hence developing the students' computer literacy skills.
- Short-term and long-term coaching classes for international examinations like IELTS, TOEFL and other competitive examination can be organized with the school system. (Mac Jiorajima 2005).

Research Methodology

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The Influence of Standard Language Laboratory on the Effective Teaching and Learning of English Language

The method used is structured questionnaire. The research work is centered on the influence of standard language laboratory on the effective teaching and learning of the English language in institutions of higher learning. The schools were randomly picked among all others in the South Western part of Nigeria.

Instruction

This section is concerned with the analysis and discussion of the data collected on the influence of standard language laboratory on the effective teaching and learning of English language in Osun State University.

Presentation of Result

Table 1.0 Percentage Distribution of the Selected Schools.

Schools	No. of Respondents	Percentage
School of languages	21	84%
School of Art	1	4%
School of Social Science	3	12%
Total	25	100%

Table 2.0 Sex Distribution of the Students

Gender	Responses	Percentage
Male	11	44%
Female	14	56%
Total	25	100%

Table 3.0 Age Distribution of the Students

Age	Responses	Percentage
16-20	7	28%
20-24	13	52%
24-28	5	20%
Total	25	100%

Table 4.0 Tribe Distribution of the Students

Tribe	Responses	Percentage
Yoruba	15	60%
Igbo	9	36%
Hausa	1	4%
Total	25	100%

Table 5.0 Religion Distribution of the Students

Religion	Responses	Percentage
Islam	10	40%
Christianity	14	56%
Traditional	1	4%
Total	25	100%

Table 6.0 Academic Level Distribution of the Students

Level	Responses	Percentage
100	5	20%
200	10	40%
300	4	16%
400	6	24%
Total	25	100%

Table 7.0 Sex Distribution of Teachers

Sex	Responses	Percentage
Male	2	40%
Female	3	60%
Total	5	100%

Table 8.0 Age Distribution of Teachers

Age	Responses	Percentage
20-30	0	0%
30-40	2	40%
40 above	3	60%
Total	5	100%

Table 9.0 Tribe Distribution of Teachers

Tribe	Responses	Percentage
Yoruba	2	40%
Igbo	2	40%
Hausa	1	29%
Total	5	100%

Table 10.0 Religion distribution of the teachers.

Religion	RESPONSES	Percentage
Islam	3	60%
Christianity	2	40%
Traditional	0	0%
Total	5	100%

Discussion of the Findings

The result for the findings has shown that teachers and the students agree generally that the standard language laboratory has in one way or the other several effects on the teaching and learning of English language. To teachers, it is said and supported that utilization of the language laboratory helps in teaching and learning process.

Hypothesis one enquires: Does the standard language laboratory have any effect on teaching and learning? The finding has shown that it does. According to (Mac-ikemedima (2005) the standard language laboratory via information Communication Technology has tremendously aided proper performance of the students and also aids information distribution.

Hypothesis two: how has the utilization of the laboratory helped the teaching and learning process? Chandrasekar Aleman (2014) explains that language laboratory is very useful in language learning and its utilization has been useful in assessing students' speech. It has provided the students with the technical tools to get the best samples of pronunciation of the language, the electronic devices used in the laboratory is used to stimulate the eyes and ears of the learners to acquire the language quick and easily. The laboratory's collection he discussed further, is designed to assist learns in the acquisition, oral and written proficiency and cultural awareness.

Also, in agreement with, Babs (1978) Chandrasekar records that language laboratories offer broadcasting, television programmes, web assisted materials and videotaped off-air recordings in the target language. It is of note however that language laboratories have helped students to learn pronunciation, accent, stress and all other aspects of phonetics of a language; it

has also helped to get effective communicative training programmes for the general public, private and corporate sectors. Short and long term coaching classes for international examinations like IELTS, TOEFL and others competitive examination have been achieved with the use of language laboratories.

The language laboratory provides all student no matter where they are seated in the room with an equal opportunity to hear the instructor and be heard by the instructor, hence, each student can learn at own pace without restriction.

Hypothesis three: what are the problems encountered during the use of the standard language laboratory in schools? The huge success recorded in language learning through the use of laboratories poses a different threat to the health and vision of the learners when used without caution. The results from the questionnaires show that students tend to be more comfortable learning through ICT but the device produces radiations which are hazardous in nature. Problems encountered in the usage range from the epileptic, unstable nature of electricity supply in under developed nations, the complexity of some devices and the technicality involved which result in twist and damage to health, and the general environment; bulky instructional materials also result in boredom and misuse of the lesson Akhdiyati (2018).

Therefore, in conclusion, though the standard language laboratory as good as its recommendations were, still has certain anomalies which are not without solutions. Students should be allowed to access it as appropriate; be encouraged to teach with it.

Summary

The purpose of this study was to examine the influence of the standard language laboratory on the effective teaching and learning of English language.

From the table shown in chapter four, it is clearly revealed that standard language laboratory has some effects on the effective teaching and learning on English language.

From the above findings, it could be noted that there is a serious relationship between the teaching and learning process and the utilization of standard language laboratory.

Conclusion

In the course of this research, it was discovered that the standard language laboratory in one way or the other positively affects the teaching and learning process.

Many students that perform poorly in the school subject---taking English as a second language (ESL) suffer as a result of poorly equipped laboratories or infrequent use of the laboratory as a teaching aid and facility to the students. This is shown from the responses of the students as in the questionnaire sent out. Most of the students perform are acquainted with language laboratories while some are not, and so usually perform poorly in oral English. This in turn has advert effects on the performance of the students.

From the questionnaires sent out, it was discovered that the non-availability of the language laboratory has negatively affected the performance of the students. Some lamented that in their school, though the laboratory was well equipped, access to it was too restricted.

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A Pragmatic Study of Some Manipuri and Assamese Metaphorical Proverbs

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Abstract

The paper examines some metaphorical proverbs used in Manipuri and Assamese, considering proverbs as a speech act, exploring its universality and its linguistic and culture specificity. Proverbs since represent the people's folk knowledge, their collective wisdom, transmitted from generation to generation can be used as a tool to provide insight about the culture, their world view and the reality of the world they experienced.

The purpose of this study is to identify the illocutionary acts performed by metaphorical proverbs in Manipuri and Assamese. Society. 10 pairs of proverbs which are roughly equivalent have been taken up and analyse the type of the pragmatic context and the utility of the proverbs in the actual context of use.

The analysis brings about some interesting facts on the universality of the perception of the world and worldly phenomenon despite differences in language and culture.

Introduction

Proverbs constitute the most complex folk wisdoms, uses a sensible form imagery, they are used to describe a situation, to advice the youngster and to give a flavour to the speech. According to Lawal (1992 b), proverbs seem to contain the richest pool of pragmatic factor since properly contextualised proverb provides data on linguistic, philosophical, psychological and cosmological aspects of the society thereby exerting some of the greatest pragmatic constraints to language users. Studies on speech acts have focused on the 'how' and 'why' of verbal exchange in the context of natural communication, in literary discourse and in mass communication. The Pragmatics of proverbs with a view of understanding the 'how' and 'why' of them, and how insights gained can enrich the theory of Pragmatics in general. The purpose of this paper is not only giving insights to the polymorphous proverbs it is also to compare and contrast the existing cultural and its associated linguistic knowledge and wisdom of a group of Assamese and Manipuri people who are culturally different. Studies on Manipuri proverbs are rare, only a collection of proverbs with little information regarding the real usage of proverbs are available. Proverbs in both the societies are regarded as folk wisdoms, full of imagery implying reality in a subtle manner. Proverbs are anonymous, traditional and authoritative and are an encapsulation of folk wisdom accumulated through the experience of the language users. Proverbs form a great part of people's traditional repository of what they consider to be of great value and concern to them. Manipuri

term /pawrəu/ ‘corresponded to proverb, and sometimes / pawrəu pawtak /is used for proverb, the meaning of /pawtak/being instructions/advice.

Therefore, the Manipuri term is self-descriptive to mean that proverbs are advice given to the youngsters.

As in other societies proverbs /p^həkora jojəna/ in Assamese society serves as a potent means of giving advice, social control in settling quarrel and disputes etc. Assamese proverbs also serve didactic functions, especially, for the younger generation. The proverbs serve as a wise saying reflecting the socio cultural milieu of the people, the experiences and the knowledge built across ages.

Linguistically, the pragmatic study of proverbs is very interesting in the sense that they form because their meaning is realised conceptually in a shared context. Proverbs since are compact expressions of important cultural knowledge, combined with a cognitive economy of reasoning and a pragmatic force is full of wisdom. It served the purpose of educating the youths as well as giving an expert advice in the context.

Theoretical Background

The pragmatics of speech act theory and the functions and sources of Manipuri and Assamese proverbs are the points which provide the insights for formulation the conceptual framework and methodology for this study.

A pragmatician has to describe in adequate terms, the components of the language user’s pragmatic competence. Austin’s speech act theory (1962) postulates that engaging in a speech act means performing the complementary acts of locution, illocution and perlocution. Searle’s classification of illocutionary acts (1979 (1975 a)) include – assertive, directive, commissive, expressive and declarative.

While analysing the pragmatics of a speech act Grice (1975) mentioned for cooperative principles to refer to the interactional agreement which speaker enter into as they perform any speech act. The notion of ‘implicature’ and ‘presupposition’ are also very much important in analysing a speech act. It is on these notions that the meaning of an act largely depends. Bach and Harnish (1979)’s concept of Mutual Contextual Beliefs (MCBs) are also fairly related to these two notions. MBCs Centre around the speakers’ ‘intention’ and listener’s ‘inference’. The resultant of a speech act is that; the listeners puts contexts together that will help him to recognise the speaker’s intentions and may infer directly to the expectations of the speakers. According to Adegbija (1982) – at every stage of the discourse, both speakers and listeners have to mobilise appropriate areas of ‘pragma-sociolinguistic competence. Lawal (1992)’s model took a pedagogical and communicative point of view and put forth the ‘pragma-communicative model’ of analysis of speech act. He advocates the opinions that in encoding and decoding meaning of language the pragmatic competence the interlocutors have a direct relevance, the closer the pragmatic

competencies the more effective is the communication and this competency is a construct comprising the linguistic, the social and situational aspects of the user's language and it encompasses all aspects of the knowledge which competent language users understand the complete meaning of the proverb.

A Conceptual Framework for This Study

The background literature on the functions and source of Manipuri and Assamese proverbs and on the existing theoretical model of pragmatics forms a framework for the study. Lawal's model of the 'Aspects of Pragmatic theory' (2003), the updated version of Lawal 1995, 1997 forms the conceptual framework for this study. According to Lawal's latest model there are six hierarchical contexts of an utterance viz – linguistic, situational, psychological, social, sociological and cosmological contexts. These contexts can be grouped into two hierarchical structures – surface and the background. The surface structure includes situational and linguistic contexts and the background structure include the remaining four contexts referred. And these contexts are related to linguistic components and structure of sentences, the topic of discourse, the preceding context of situation, the interpersonal relation of interlocutors, the socio-cultural setting and the language user's world view respectively. These various levels of context are symmetrically related to the equally hierarchical levels of background knowledge or competence necessary for the for the production and interpretation of speech acts. The competence includes the linguistic (involving lexical, phonological, morpho-syntactic and micro-semantic knowledge), the psychological (awareness of and sensitivity to moods, attitude and points of view), the situational (which refers to the knowledge of and familiarity with the topic of discourse, location, objects and persons in the physical setting), the social (knowledge of the socio-cultural and historical background top the utterance) and the cosmological (which is the language user's knowledge of the world, his factual knowledge and general world view).

In the process of interpretation and classification of an utterance into a particular type of speech act and to respond appropriately, the language users deploy his competencies to identify and understand implications, presupposition and MCBs through inference. Speech acts are also hierarchically organised and are somewhat relate to the contexts and competencies that produce them. The most basic act- the locutionary acts are describes here as the speaker's overt linguistic behaviour. Illocutionary acts occupy a primary level of non-linguistic functions which language users perform with words. The ultimate level of speech acts is that of perlocutionary acts which are conventional or unconventional, intended or unintended consequences of utterance.

Methodology

The study is a descriptive one, employing It is a descriptive study of pragmatic mappings used to convey certain meanings in specific contexts between or amongst the competent users of

the language, which is based on the shared cultural meaning of the interlocutors involved. Only 10 pairs of proverbs which are comparable is selected for this study. The corpus is not intended to be either exhaustive or representative of the full range of Manipuri and Assamese proverbs rather it is only a subset of the existing proverbs. For Manipuri proverbs, a list of metaphorical proverbs are chosen from published collection of proverbs. For Assamese proverbs, the collection was based on the data provided by Assamese teacher trainees learning Manipuri in NERLC. The pairs of proverbs are hereby presented in both their original and English translations. English equivalents of the proverbs are also attempted to be as near as possible to the original, however, agree with any limitations in giving the original freshness and flavour.

The Data and the Interpretation

Each pair of proverbs is analysed pragmatically following Lawal's model of pragmatic theory. Based on this model each proverb is analysed in such a way as to identify the illocutionary act it performs and then the contexts and competencies needed for interpretation are outlined. Lastly a comparison of each pairs of proverbs is made.

1. All the glitters are not gold

1a) Manipuri: /ləypuŋna san sabə mo k^hoŋde/ "A cow made of mud do not moo."

1b) Assamese: /cəkəkəkia bəstu manəi hon nəhoj/ "All the bright things are not gold."

1a) Manipuri: /ləypuŋna san sabə mo k^hoŋde/ "A cow made of mud do not moo."

Illocutionary act:

- a) Direct: assertive (claiming)
- b) Indirect: directive (warning, advising)

Competencies –

- i) Linguistic- for this proverb the understanding of the personified form of /san/ 'the cow' is needed and the characteristics of the cow is also equally important.
- ii) Situational – a person well known to the interlocutors has revealed the reality of a pretended thing and the possible negative outcome. And thereby gives a warning or shows his repentance.
- iii) Psychological- the speakers wish to express this disgust about the false person's behaviour and the trust maintained by the person involved.
- iv) Social- a relationship of either friendship, acquaintanceship or kinship exist between the interlocutors
- v) Sociological- the Manipuri traditional expectation of 'cow' as a trustworthy animal

vi) Cosmological- knowledge of the need for the person to critically evaluate before trusting as my people, because many times false friend's, false persons run away from responsibilities

1b. /cəkəkəkkia bæstu manəi hon nəhoy/ “All the bright things are not gold.”

Illocutionary act-

- a) Direct – assertive (claiming)
- b) Indirect – directive (warning, advising)

Competencies-

- 1. Linguistic – understanding of the qualities of gold and sparkling things is the prerequisite to know the proverb
- ii) Situational- the speakers come to the situation of reality despite being in the dark world of believing a false person. The person was made blind with all the pretended attitude of the false person earlier, but the situation is no more now
- iii) Psychological – like the previous proverbs, here also the speaker wishes to express his disgust about the false person's behaviour. It may also serve as a warning signal to younger folks to be careful of the false person.
- iv) Social – a relationship of either friendship, acquaintanceship or kinship exists between the interlocutors
- v) Sociological – the Assamese believe of gold to be sparkled and the limitations of this sparkle and previous things with false things is manifested here.
- vi) Cosmological – Knowledge of the need for gold to be clearly/correctly identified out of the false things is the basic requirement, as a person may be deceived easily by things of imitation

Comparison

Proverbs 1a) and 1b) are of the same meaning, they function in the same environment, i.e. Pragmatically both bears the same meaning. The philosophical implication of both the proverbs are to be cautious of the false things, which are hard to recognise. The only major difference lies in the area of linguistic competency.

2. To put insult to an injury

2a) Manipuri: /lu kokpədə len tabə/ “to fall snow on the shaven head.”

2b) Assamese: /kata g^hat kala k^har hona/ “ To put acid in injury.”

2a) Manipuri: /lu kokpədə len tabə/ “To fall snow on a shaven head.”

Illocutionary act:

- a) Direct: assertive (inferring)
- b) Indirect: analogous (comparing)

Competencies

- i) Linguistic- The interpreter needs to appreciate the metaphorical use of /lu kokpə/ ‘shaven head’ and /tabə/ ‘to fall ice’ as referring to a suffering and addition of suffering to the already suffered person in a relative sense.
- ii) Situational – the speaker describes the added suffering to the already suffered person
- iii) psychological – the speaker’s mood is to describe the owes freed by the person, i.e. an owe while bearing a previous one.
- iv) Social – No special relationship is requisite for both the direct and indirect or intended illocutionary acts.
- v) Sociological- a very unwelcomed situation is described nicely by using metaphors. The only sociological competency needed here is to understand the metaphorical meanings which also is the basic prerequisite for linguistic competency.
- vi) Cosmological – the general idea that shaven head and falling of snow/ice is an unappreciated thing.

2b) Assamese: /kata g^hat kala k^har hona/ “ To put acid in injury.”

Illocutionary acts

- a) Direct – assertive (inferring)
- b) Indirect – analogous (comparing)

Competencies

- i) Linguistic – The knowledge of how an acid act on a wound is the primary need to understand the proverb. And the interpreter needs to know the metaphorical extension of meaning of /g^hat/ ‘wound’ and /k^har/ ‘acid’ to describe additional unbearable pain to a pre-existing pain.
- ii) Situational – the speaker nicely speaks out of the added unbearable suffering faced by a helpless person.
- iii) Psychological – The speaker intends to express the owes faced either by him or by the person known to the listeners in a miserable way.
- iv) Social – No special relationship between the suffered person and either the speaker or the listener is required, only a mere identity of the sufferer is sufficient.

v) Sociological – a very bad situation is described here by using a wise metaphor of acid and the out wound. Acids corrodes the wounds giving an additional pain. An additional pain to an already suffered individual is unbearable.

vi) Cosmological – The general idea of non-preference of an additional injury/suffering to already suffered person

Comparison

Proverbs (2a) and (2b) are of almost the same meaning, they function almost the same illocutionary acts. Pragmatically both the proverbs carry the same meaning. Both the proverbs describe the tough situation of facing additional trouble while one is having another trouble priorly. The only difference observed on these proverbs are the linguistic competency only.

3. To build castles in the air

3a) Manipuri: /maləŋdə ten kapa/ “To shoot arrow in the air.”

3b) Assamese: /akaʃat caŋ pəta/ “To build house in the air.”

3a) Manipuri: /maləŋdə ten kapa/ “To shoot arrow in the air.”

Illocutionary Act:

- a) Direct – assertive (inferring)
- b) indirect – directive (advising)

Competencies

- i) Linguistic – An understanding of the conative meanings of the words /maləŋ/ ‘air or vacuum’ and /ten kapa/ ‘shooting an arrow’ is the basic prerequisite for the interpretation of this proverb.
- ii) Situational – The speaker is not happy with the acts done by either the hearer or the person concerned. The person is doing acts which are far away from the goal. What he is doing is of not worth, all his efforts will go in vain. The speaker disapproves this acts and wish the person concerned to know this.
- iii) Psychological –The speaker disapproves the listener’s act and he expects him to understand this.
- iv) Social – A relationship of either friendship, kinship or acquaintanceship exists between the interlocutors
- v) Sociological – The knowledge of Meitei’s traditional expectation to perform worthy acts rather than enjoy on the imaginative ideas.

vi) Cosmological – Knowledge of the need for a person to be smart enough to judge the right and wrongs in the actions which he intends to perform.

3b) Assamese: /akafat caŋ pəta/ “To build house in the air.”

Illocutionary acts:

- a) Direct – Assertive (inferring)
- b) Indirect – Directive (advising)

Competencies

- i) Linguistic – The metaphorical meaning carried by akas ‘sky’ and is needed to be understood here. The sky is empty and to build a house in an empty place without foundation is simply impossible. In addition, the meaning of sky and the meaning of build house may be extended to act with simply are far from possibility.
- ii) Situational – The speaker encounters/reacts to the acts which are simply impossible done by the hearer or the person concerned. He by stating this proverbs wish the hearer to rectify his act.
- iii) Psychologically the speakers intend to make the hearer understand his rejection regarding the act and thereby rectify his act.
- iv) Social – a relationship of either friendship, kinship or close acquaintanceship exists between the interlocutors
- v) Sociological – the Assamese traditional value on doing worthy and rewardable acts is reflected in this proverb.
- vi) Cosmological – Knowledge of the person concerning the ability to judge right and wrong things/acts and uselessness of the thoughts which are hard to get results.

Comparison

The two proverbs pertaining in Meitei and Assamese cultures of the same illocutionary acts. Pragmatically both the provers are used in the same circumstances. The basic difference between these two proverbs lies in then Linguistic competency, that also the topic or the same in both the proverbs. A slight difference is observed in the comment part only.

4. Full of Courtesy, Full of Craft

- 4a) Manipuri: /t^hotnə ceŋ cəŋbə/ “Having strands of raw rice in soft rice.”
- 4b) Assamese: / əti b^hək̄ti coror lak^hən/ “Too much pledge is the sign of a thief.”

4a) Manipuri: /t^hotnə ceŋ cəŋbə/ “Having strands of raw rice in soft rice.”

Illocutionary Act:

- a) Direct – Assertive (stating)
- b) Indirect – Veridictive (judging)

Competencies

- i) Linguistic – The metaphorical meaning carried by /ceŋ cəŋbə/ ‘having half cooked rice’ among ‘the soft well cooked rice’ among the soft well cooked rice /t^hotnə/ ‘by being soft’ is needed to be understood to appreciate the meaning carried by this metaphorically well-crafted proverb. The relationship between the topic and the comment of the proverb is symbolic and also the meaning can be extended to the situation on which unbelievable things exist among well appreciated things.
- ii) Situational – The speaker reacts to the listener’s deceptive nature and warn him not to be deceptive again.
- iii) Psychological – The speaker is not happy with the way the listener is acting. The speaker expects the listeners to know that his deceptive nature is renewable and ask him to stop it.
- iv) Social – a relationship of close acquaintance and friendship exists between the interlocutors
- v) Sociological – The traditional Meitei belief of being trustworthy towards the friends and relatives.
- vi) Cosmological – The very fact that deceptive fellows or the person who betrays is not appreciated.

4b) Assamese: /ətɪ b^həkɪ coror lak^hən/ “Too much pledge is the sign of a thief.”

Illocutionary Act:

- i) Direct – Assertive (stating)
- ii) Indirect – Verdictive (judging)

Competencies

- i) Linguistic – The meaning given by /ətɪ b^həkɪ/ ‘too much of pledge’ and /coror/ ‘of thief’ need to be understood in the primary, literal sense, as well as the extended metaphorical meaning given by /ətɪ b^həkɪ/ ‘as too much of humbleness/submissiveness’ and /coror lak^hən/ ‘deceptive or the one who is not honest’.
- ii) Situational – The speaker is not phased with the over exceeding dishonest pretention of the hearer. Or the speaker warns the hearer about a person whom the hearer trusts the most.
- iii) Psychological – The speaker intends the hearer to know that the hearer’s deceptive nature is revealed to him despite his attempts to cover it by showing excessive submissiveness.

- iv) Social – a relationship of kinship or friendship or close acquaintanceship is required between the speaker and the hearer.
- v) Sociological – The traditional value of the Assamese being trustworthy towards the friends, associates, and relatives.
- vi) Cosmological – Persons of double standard are not appreciated

Comparison

Both the proverb carriers the same core meaning both are warning given to a person about the deceptive nature of another person whom the listener trust, or the listener himself being deceptive. Despite similarities in all other five competencies. The two proverbs from different societies are different in linguistic competency. Meitei's proverb is more metaphorical and more complex compared to the Assamese proverb.

5. To carry coal to new castle

5a) Manipuri: /ətɔŋbədə læy^hɔnbə əkutpədə læy əwbə/ “To dig in a low land and put earth on high land.”

5b) Assamese: /telir murət tel diya/ “ To give oil to the dealer(small).”

5 a) Manipuri: /ətɔŋbədə læy^hɔnbə əkutpədə læy əwbə/ “To dig in a low land and put earth on high land.”

Illocutionary Act –

- a) Direct - Assertive (stating)
- b) Indirect – Expressive (blaming)

Competencies

- i) Linguistic – An understanding of the possible extensions of meaning by the words used in the proverbs fundamental here
- ii) Situational – The speaker is not very much pleased with the discriminating attitude of persons involved. And he is aware of that discriminating attitude and he wants the listeners to know his assertion.
- iii) Psychological – The speaker does not agree with the attitude shown by the other person towards him or to the person whom he/she care. And he is asserting the fact that the third party is practicing on discriminating attitude and that very act is not appreciated.
- iv) Social – A relationship of either a kinship or mere acquaintanceship or friendship is the basic prerequisite here.
- v) Sociological – Manipuri's traditional value on non-discriminating nature of behaviour

vi) Cosmological – The appreciation of non-hierarchical, non-discriminating democratic attitude.

5 b) Assamese: /telir murət tel diya/ “ To give oil to the dealer(small).”

Illocutionary Act –

a) Direct – Assertive (stating)

b) Indirect – Expressive (blaming)

Competencies

i) Linguistic- An understanding of the simple meaning carried by /teli/ ‘oil seller’ and /tel/ ‘oil’ and the possible extension of these meanings to describe an already person and giving of an additional wealth is fundamental here.

ii) Situational – a person of low esteem is discriminated while giving a reward or a beautiful but rather it is directed to a person who is already not lacking of such things, making him much rich.

iii) Psychological – The speaker is not happy with the discriminating attitude practiced in front of him, i.e., to support the powerful while suppressing the powerless fellows.

iv) Social – a mere acquaintanceship is enough to use this proverb.

v) Sociological – The Assamese tradition of treating people the same worth and the practice of supporting the lower section wherever possible.

vi) Cosmological – Knowledge of the universality of the support to be rendered towards the sufferers’ group.

Comparison –

Both proverbs carry the same meaning and used in almost similar contexts. Both the proverb raises a voice against the new supportive attitude towards a lovely person. The two proverbs meant it is worthy to support a smaller person of possible rather than giving it to a self-sufficient man. The basic difference between the two proverbs lies in the linguistic competency only.

6. Pride has a fall

6a) Manipuri : /watonnə wəŋləgə kwaknə p^həmdek i/ “ If the tip of the bamboo is too high crow sits on it.”

6b) Assamese: /əti dərpe həta ləŋka/ “ Too many products made Lanka destroyed.”

6 a) Manipuri : /watonnə wəŋləgə kwaknə p^həmdek i/ “ If the tip of the bamboo is too high crow sits on it.”

Illocutionary Act –

a) Direct – Assertive (stating)

b) Indirect - Verdictive (judging)

Competencies

i) Linguistic – The metaphorical use of the word /waton / ‘the tip of bamboo’ and /kwak / ‘the crow’ needed to be understood here. Sitting a crow on the tip of the bamboo is a very natural happening, but metaphorically the proverb does not mean this. The proverb gives the sense that if a person is very proud of his ability one day one much abled person will come in his way and will let him down.

ii) Situational – The speaker is reacting on the hearer’s damn care attitude. And he wishes the speaker to be polite and not to be the big show off and warns him for the immediate danger that may come on his way

iii) Psychological – The speaker disapproves the listeners style of dealing and want him to rectify it.

iv) Social – a relationship of either kinship, friendship or acquaintanceship is maintained between the interlocutors.

v) Sociological – The traditional Meitei value system on which humbleness is a virtue of high quality

vi) Cosmological – The universal non-appreciation of proudly nature and expectations to be humble towards fellow mates.

6b) Assamese: /əti dərpe həta ləŋka/ “ Too many products made Lanka destroyed.”

Illocutionary Act -

a) Direct – Assertive (stating)

b) Indirect - Directive (advising)

Competencies –

i) Linguistic – The metaphorical meaning given by the words /əti dərpe/ ‘many products’ and /ləŋka/ ‘Lanka (of Ramayana) needed to be understood for the real appreciation of the proverb. One needs to know that Lanka was some country rich in every aspect and its king Ravana was very proud of possessing Lanka and ultimately his proudness leads to the destruction of Lanka.

ii) Situational – The speaker is annoyed by the proudly nature of the listener and he wants the speaker to know that that proudness will only result him to losses.

iii) Psychological – The speaker being not happy with the listener’s high headed nature warns the listener for his immediate fall. And he wants the listener to understand that the way he behaves is not appreciated at all.

iv) Social – a relationship of either kinship or acquaintanceship and friendship exists between the interlocutors

v) Sociological – The Assamese value put on being humble

vi) Cosmological – The Universal knowledge that humbleness is preferred over proudness and the great show off to maintain a good social order.

Comparison –

These two proverbs pair from two different societies reflect in some underlying meaning. The basic difference between the two lies only in the linguistic competency other competencies remain the same. Both the proverbs are used in the same context and both are metaphorical.

7. To cherish a serpent in one's bosom

7a) Manipuri: /k^hurək ki inə lai sabə/ “To do undesirable things by my own people.”

7b) Assamese: /gak^hir k^huwai hap poha/ “To bring up a snake by feeding milk.”

7 a) Manipuri: /k^hurək ki inə lai sabə/ “To do undesirable things by my own people.”

Illocutionary Act:

a) Direct – Assertive (Complaining)

b) Indirect – Expressive (Blaming)

Competencies

i) Linguistic – Knowledge of the meaning of the metaphorical words /k^hurək ki in/ ‘blood from my fingers’ and lay ‘god’ is the prerequisite here to understand the meaning of the proverb. /k^hurək ki in/ here means the near and cared one and lay mean the unpredictable.

ii) Situational – A person whom the speaker thinks very near betrays him and

iii) Psychological – The speaker expresses his discontentment and taunts the hearer who betrayed the speaker or the speaker in other sense expresses his grief for trusting a false person who leads to a harmful consequence.

iv) Social – a relationship of friendship or kinship or acquaintanceship exist between the interlocutors

v) Sociological – Keith and kins are needed to be trustworthy and if they are deceptive according to Meitei cost a lot.

vi) Cosmological – Knowledge of the appreciation of being trustworthy towards near and dear ones and the high price of the act if a person in arm's length acts contradictively.

7 b) Assamese: /gak^hir k^huwai hap poha/ “ To bring up a snake by feeding milk.”

Illocutionary Act –

- a) Direct – Assertive (complaining)
- b) Indirect – Expressive (Blaming)

Competencies

- i) Linguistic - The knowledge of the metaphor expressed by the word/gak^hir/ ‘milk’ and /hap/ ‘snake’ needs to be understood here. /gak^hir/ here does not only mean milk but the best of all the things and /hap/ ‘snake’ does not mean only snake but the ill-nature of the person involved.
- ii) Situational – The speaker is meeting a person who really does not know gratitude on which rather despite giving gratitude he/she is doing enough harm to the well-wisher.
- iii) Psychological – The speaker is not happy with what the listener is doing. She/he despite all the good acts done acts done by the speaker is doing harm towards the speaker. And the speaker wants him/her to know this.
- iv) Social – A relationship of either friendship, kinship or acquaintanceship exists between the interlocutors.
- v) Sociological – The Assamese traditional value kept on being trustworthy and to know gratitude.
- vi) Cosmological – The knowledge of being grateful towards the person who helped one.

Comparison –

Both the proverbs meant for gratefulness. One must be grateful towards a well-wisher is what both the proverbs teach. Manipuri as well as Assamese culture do not appreciate ungrateful people. The only point of difference observed in these two proverbs is in the linguistic competency.

8. Every dog is a lion at home.

8a) Manipuri :/imagidi niŋt^hwrel niŋt^h əwɣidi sajikloi/ “King’s fodder supplier is the emperor for the mother.”

8b) Assamese: /nijor desot t^hakur pəror desot kukur/ “The one who is a priest in his country is a dog in other’s country.”

8 a) Manipuri :/imagidi niŋt^hwrel niŋt^h əwɣidi sajikloi/ “King’s fodder supplier is the emperor for the mother.”

Illocutionary Acts –

- a) Direct – Assertive (stating)
- b) Indirect – Assertive (Inferring)

Competencies –

- i) Linguistic – All the words used in this proverb are self-explanatory. No connotative meaning is indicated by these words.
- ii) Situational – The speaker finds a situation in which a simple thing/general one gets a lot of appreciation from the owner.
- iii) Psychological – The speaker goes for the real worth of the thing/person/act concerned. He wants to express his feelings that a worthy thing should be appreciated as worthy and a worthless, a mere appreciation by the possessor will not determine the price of the thing/act.
- iv) Social – A relationship of either kinship, friendship or acquaintanceship is a prerequisite here.
- v) Sociological – The Meitei value put on the reality of the thing/person involved and the non-appreciation of the over praised things.
- vi) Cosmological – The real appreciation not an exaggeration is preferred everywhere.

8 b) Assamese: /nijor desot t^hakur pəror desot kukur/ “The one who is a priest in his country is a dog in other’s country.”

Illocutionary Acts –

- a) Direct – Assertive (stating)
- b) Indirect – Asserting (inferring)

Competencies –

- i) Linguistic – The understanding of metaphorical extension of the meaning of the words / t^hakur/ ‘priest’ and /kukur / ‘dog’ is the basic prerequisite here. / t^hakur/ does not only mean priest, but the learned and well respected fellow i.e. the one who owes respect, and /kukur/ does not mean the animal dog, but the one who goes as per the will of the master concerned having nothing to do of its own.
- ii) Situational – The speaker is not happy with the present situation on which a simple and ordinary person acts very smart despite his little ability and knowing that he is one such person who does not deserve much.
- iii) Psychological – The speaker is blaming the hearer for his great show off and he with the hearer to understand his own limitations and act accordingly.
- iv) Social – A relationship of either kinship, friendship or acquaintanceship is required here.
- v) Sociological – The Assamese real appreciation of deserving persons and not the exaggeration and great show off.

vi) Cosmological – The universal feature of appreciation of the real and deserving persons.

Comparison –

The two proverbs taken up here carries the same meaning. But the Assamese proverbs is metaphorical whereas Manipuri proverb is non-metaphorical. Both the culture value the worthy and deserving acts/persons and decline false exaggerations. Both the proverb is a folk lesson taught to a person to know his/her limitations. The only difference in these proverbs is in the linguistic competency.

9. Murder will out

9a) Manipuri: /huranbagi tərani məpuḡi noḡma/ “Ten days for the thief and one day for the master.”

9b) Assamese: /pap lukai nə thake/ “Sin cannot be hidden.”

9 a) Manipuri: /huranbagi tərani məpuḡi noḡma/ “Ten days for the thief one day for the master.”

Illocutionary Acts –

- a) Direct – Assertive (Claiming)
- b) Indirect – Verdictive (evaluating)

Competencies –

- i) Linguistic – The personification of /huranba/ ‘thief’ and /məpu/ ‘master’ and the rhetoric of /tərani /‘ten days’ and /noḡma/ ‘one day’ respectively need be specially appreciated.
- ii) Situational – a long concealed lie has just been revealed and the speaker expresses this new awareness to his listener(s).
- iii) Psychological - The mood is that of present surprise and moral disillusion.
- iv) Social – The interlocutors so close to have both been imprisoned for some in the darkness of the lie.
- v) Sociological – The Meitei traditional observation concerning the seeming elusiveness and the relatively short span of lies which are considered a vice.
- vi) Cosmological – Knowledge of the fact of enduring nature of truth.

9 b) Assamese: /pap lukai nə thake/ “Sin cannot be hidden.”

Illocutionary Acts –

- a) Direct – Assertive (claiming)

b) Indirect – Verdictive (evaluating)

Competencies –

i) Linguistic – Since the proverbs is somewhat metaphorical, the extended meaning given by the words /pap / ‘sin’ and /lukai/ ‘hide’ need to be appreciated.

ii) Situational – a lie that was concealed for enough long time is revealed by the speaker and he is describing the fact to his listeners.

iii) Psychological – The mood is that of pleasant surprise and moral disillusion. The speaker is very happy on revealing the truth.

iv) Social – A close association ship is maintained by the interlocutors.

v) Sociological –Wrong acts or the lies are to be revealed one day as truth is dharma according to Assamese tradition.

vi) Cosmological – a lie can never be hide; one day it will be revealed because of the enduring nature of truth.

Comparison –

Both the proverbs carry the same meaning and some of the same illocutionary acts. All the competencies needed to understand and appreciate the proverbs remain the same excepting in the competency related to language usage.

10. To cast pearls before the swine

10a) Manipuri: /ləmboibədə səmjət pibə/ “To give comb to a monk.”

10b) Assamese :/bandor ər dijit muktar har/ “Diamond necklace in monkey’s neck.”

10 a) Manipuri: /ləmboibədə səmjət pibə/ “To give comb to a monk.”

Illocutionary Acts –

a) Direct – Assertive (complaining)

b) Indirect – Declarative (resigning)

Competencies –

i) Linguistic – The extended meanings given by the words /ləmboibə/ ‘monk’ and /səmjət / ‘comb’ need to be appreciated here. What basically the proverb mean is to encourage somebody to do something which the hearer will never do as the need does not arise.

ii) Situational – The speaker is not very pleased with someone’s dealing which is never acceptable.

iii) Psychological – The speaker is expressing his annoyance towards the hearer, for the acts which never accept.

iv) Social – A Relationship of kinship/friendship/acquaintance is the basic prerequisite here.

v) Sociological – Knowledge of the Meitei society's disapproval of all forms of unworthy act and being tricky is not what the Meitei is appreciated.

vi) Cosmological – Certain things have certain areas for utilisation and to know what is to be used or not to be used is needed.

10 b) Assamese: /bandor ør dijit muktar har/ “Diamond necklace in monkey's neck.”

Illocutionary Acts –

a) Direct – Assertive (Complaining)

b) Indirect – Declarative (Resigning)

Competencies –

i) Linguistic – The personification of the words /bandor / ‘monkey’ and /muktar/ ‘diamonds’ necklace’ need to be appreciated. Monkey is not a human being, it does not need to beautify, so the costly diamond necklace is of no use to him, Whatever the cost of the diamond necklace costs to a monkey it is completely worthless.

ii) Situational – The speaker is not very happy which the dealing of either the hearer or another party. And he is complaining about their dealing.

iii) Psychological – The speaker shows his discontentment towards the act, which both the hearer and speaker witnessed. The act was really an unwanted and undeserving act. And thereby, he wants the hearer to know this.

iv) Social – A relationship of kinship/friendship/ acquaintanceship is the basic prerequisite here.

v) Sociological – Knowledge of Assamese traditional belief of non-appreciation of undeserving acts.

vi) Cosmological – Things/usages/and persons have specific proper place. Improper usage id of course useless.

Comparison:

Both the proverbs serve the same purpose. They both are assertive and declarative in direct and indirect illocutionary acts respectively. The two proverbs are metaphorical proverbs declaiming the inappropriate use of a praised thing. The only difference between these two proverbs lie on the linguistic competency only.

Conclusion

The study is an attempt to analyse the appropriate use and interpretation of some of Manipuri and Assamese proverbs. Pragmatically, the paper analyses only 10 pairs of proverbs which have similar background structure. It is a descriptive study of pragmatic mappings used to convey certain meanings in specific contexts between or amongst the competent users of the language, which is based on the shared cultural meaning of the interlocutors involved.

The study by answering to the aforesaid intentions could show mere insight on the communicative and ethical significance of proverbs in these two different languages. Yes, the pairs of proverbs serve the same pragmatic functions. All the proverbs pairs are 'assertive' though either claiming, inferring, stating or complaining about certain aspects of both physical and subjective worlds. Coming to the pragmatic function of these proverbs what we can observe is these 'direct' illocutionary acts of assertion and expression are only foundational to the higher 'indirect' acts which require the activation of psychological, sociological, social and cosmological competencies.

The indirect illocutionary forces which happen to intended-acts of these proverbs are used to perform, vary and include the 'directive' acts of warning, comparing, advising, the 'verdictive' ones of judging assessing and evaluating as well as declarative. It can thus be safely enforced that proverbs perform illocutionary acts that are conventional and intentionally indirect in both the cultures. Proverbs, therefore, in both the cultures serves as an ethical mechanism for regulating human behaviour and for a smooth functioning of the society.

Proverbs in both the cultures represents a feasible tool for affecting and effecting desirable action and for projecting a particular cosmology. An understanding and appreciation of Manipuri and Assamese proverbs will need linguistic, situational, psychological, social, sociological and cosmological knowledge which is designated as background structure by Lawal (2003). Therefore, one needs to visualise the use of proverbs as a complex blend of group intention and cultural conventions, i.e. conversational implication and presuppositions of proverbs are related and instrumental to the indirect illocutionary force of proverbs located on the contexts. Therefore, despite their difference in the surface level of the linguistic context, the proverb pairs of these two different cultures are the same. The pairs as such perform the same Illocutionary Act. One probable reason for the difference of the proverb pairs in the linguistic level is that though people have to mean the same idea and have to face the same situation, their culture conditions the way to appreciate a thing/person whichever the society deems fit. This will support the Whorfian hypothesis that culture conditions the way people speak. But the universality of culture is also claimed by the similarities in other levels of competency rather than linguistic. And proverbs cover all aspects of human life which may be counted as universal and concepts of reality drawn out from the folk knowledge. It is believed that despite culture specific difference, there may be universality of culture visible in certain speech acts and thereby may support the universality of knowledge.

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