LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Contents

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An Insightful View from Philosopher, Educationist and Entrepreneur Jimmy Teo

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We cannot buy time

We cannot bring back lost time

But we can record the present time

For the future, via writings, photos & videos

And we should do so

If we can

And we should for posterity & history.

The surety of humankind

Is that someday we will die,

Its just a matter of 'when'

And could be soon;

We cannot take our 'Tomorrow' for granted.

The happy preoccupation of time

Requires us to recognize our fragility

As well as our ability to influence others

Especially our friends, family & fraternities

For either good or bad:

The choice is ours.

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Greed, dishonesty & love of power

Are the pillars of hell on earth;

We need to avoid their lures

To relish peace & contentment.

Heaven can be in our heart

When we do good, think good

Not willing to hurt anyone

By words, actions or thoughts

Radiating heavenly peace

Within & without;

Felt & appreciated by all around us.

1857hr/Sat/4.6.16/Singapore Swimming Club lobby

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Thrashing Learners Inactivity in Large Classes: An Action Research on the Secondary Students of Thano Bulla Khan District Jamshoro

Aasma Pathan, M.A. (English Literature) & M.S. (Applied English Linguistics)

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Abstract

In recent years English language has been influenced by number of language theories and methodologies .The makers of these theories and methods claim that traditional teaching methods have become old and do not create interest among students which gives birth to rote learning instead of true learning and gaining of knowledge. On the other hand the supporters of Traditional method claim that the Grammar translation method is the appropriate and fool proof way of teaching L2.

Cunningham (2000) in his paper "Translation in the Classroom- a Useful Tool for Second Language Acquisition" indicates that translation method contributes to students learning at all levels. It enhances the correct grammar knowledge and it is useful tool to understand the meaning   of   abstract   words   and   complicated   sentences. This paper is based on an action research which is conducted on 48 participants of grade 9th in Government Girls High School Thano Bulla Khan Jamshoro Sindh. This research attempts to check the change in the level of motivation among students when they are being taught through different activities in classroom. The class of 48 children was divided into 6 groups of 8 children in each group. Six different tasks were given to groups with clear instructions, proper seating arrangement and well enough teaching resources. This research witnesses a remarkable change in interest of students, their level of motivation was increased and they seemed more confident.

 Key words: Large Classes, Inactivity, Motivation, Teaching Methodologies, Traditional Methods.

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Introduction

Lewin (1946; 1948) codified the action research into four main steps:

1. Planning
2. Acting
3. Observing
4. Reflecting

This research is also based on these four steps .Proper planning of the research is kept in mind. As this research is based on classroom teaching so more focus is kept on lesson planning and its execution. Lesson planning should not only be the responsibility of a trained and experienced teacher rather it should be the essential feature of a professional teacher. Lesson planning is the central part of the teaching learning process. It is concerned with handful knowledge of our learners and their learning background, the curriculum, contends of the text and the teaching context.

1: Importance of Lesson Planning in Classroom Teaching

  1.1: Produces Unified Lessons

Jensen, (2001) says that proper lessen planning produces cohesive lessons in class room teaching which obviously benefits the students and create a unified professionalism in teachers. He also argues that lesson planning produces creativity and novelty in teaching methodology. Teacher thinks beyond traditional and repetitive plan and creates something new in classroom. It helps the teacher to think of SMART objectives, the type of activities that will meet these objectives, the proper order of those activities, the teaching resource material, the time management, grouping of the students etc. Teacher can also reflect on the relationship between the one activity and the other. Teacher not only reflects on the current plan but can also compare the lesson with past/ future lessons. This type of planning benefits the teacher to meet the balance between learning objectives and assessments through this learning connections explicit more meaningful to learners.

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1.2: Easy and Accurate Evaluation

The lesson plan process allows the teacher to evaluate their own teaching and knowledge. Reed & Michaud, (2010) says that proper planning helps the teacher to evaluate the progress in transparent way. She can set the assessment criteria while setting the objectives and then can easily judge and mark accordingly.

1.3: Boast the Confidence of Teacher

Experienced teachers sometimes claims that they don't plan before entering the class, they probably mean to say that they don't write their plan on a paper they rather have it in their mind. Written or memorized but all professional teachers have a set plan before actual teaching.

It boasts the confidence of the teacher, Jensen (2011) says that a teacher with a plan is the most confident teacher in the classroom professional teaching. She is clear on what needs to be taught and how to be taught in class. Everything is planned beforehand. Through smart planning she saves much of her time and utilizes her time in creative manner. Jensen also is of opinion that although at the time of planning it takes a lot of time but it once it is done it can be utilized again and again with minor changes and amendments.

1.4: Useful for a Substitute Teacher

It is always difficult for a substitute teacher to continue the teaching topic from the part it is left by the original teacher, in this regard a lesson plan document helps the substitute teacher to follow the plan and gives the regular classroom teacher the confidence that the class time is being used productively.

1.5: Evidence of a Teacher's Professional Performance

In addition, lesson plan can also be an evidence of the instruction that is happening in class. For example a supervisor suddenly wants to observe the learning in class and interrogates about the topics which were covered two weeks ago ,then the teacher only has to go through the previous plans and present an evidence in front of the observer.

2: Basic Principles of Lesson Planning

According to Linda Jensen there are three basic principles of a good lesson plan

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a. Coherence

b. Variety

c. Flexibility

A good lesson always have consistency, logic and rationality ,that means both on macro level and micro level, lesson hangs together and it's not a succession of disconnected activities but a complete package consisted on coherence and flow of learning.

According of Jensen, a good lesson is not a sequence of repetitive teaching methodologies but it's a mixing of variety teaching materials and methods. Lesson plans are not meant for fixed tools which binds the teacher for pre ordinate plan but it should be flexible, good teachers always know the perfect moment to change the activity regardless of what lesson plan say. Any quest ion from an intelligent student may lead the lesson to a different direction same way a slow learner may need more time to understand the same point so, the lesson must be elastic and teacher must be on her feet all the time.

3: An Introduction to Action Research

Cohen, et.al., (2007, p.297) in their book research methods in education impressively defines the scope of action research and says that it is a multi tasking research method that can done in any setting, by this they means that action research involves people, tasks and procedures that cries out for solution, or where some change in future is expected. Action research can be done in varieties of areas for example:

- Teaching methods

- Learning strategies

- Evaluative procedures

- Attitudes and values

- Continuing professional development of teachers

- Management and Control

- Administration

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In this article action research is taken as a process to analyze teaching methods and learning strategies in the setting of public secondary schools. Ebburt (1985.p.156) defines action research as a systematic study that is a mixture of both action and reflection with an intension of improving practice. Cohen and Manion (1994.p.186) call it a small scale intervention in the process of real world.

Corey (1953.p.6) calls it as a scientific process which involves the action followed by evaluation to undermine the solution for further practice so in this manner action research is a continuous process which involves proper plan, execution of the plan, reflection on the plan and then again acting on it. The same point is discussed by Kemmis and McTaggart (1992:10) as to do action research is to plan ,act ,observe, and reflect more cautiously, more thoroughly and strictly.

Kemmis and McTaggart (1992.p.21-22) separates action research from normal everyday actions of the teachers in classroom teaching by these key principles

- It's an approach to improve education by learning it from the consequences of changes
- It is participatory act which involves not only a researcher but also participants
- It develops through a self reflective spiral chain of events.
- It's a collaborative act
- It develops self critical communities of people
- It's a systematic learning process which is always open to surprises and responsive to opportunities
- Its open minded in terms of data collection, analyzing the data and making out own judgments.
- It involves people at making critical analysis of the situation in which they work.
- Action research starts with small cycles of planning, with small group of collaborators, even one person can start this research and then slowly extends it into something large and creative.
- It is a record based research which allows us to keep records of every improvement; it calculates every changing activity and planning.

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4: Implementation of Action Research

4.1:Planning

Let's shape this research article in the light of Lewin's four step action research plan. At the beginning the lesson plan(attached in appendex1) was keenly planned and resources were kept ready a day before the execution of the lesson on the students of grade 9[th.]in GGHS Thano Bulla Khan. The introduction, explanation and reading of the lesson Moen jo Daro was done a day before from the text book. Therefore I started my lesson with some motivating questions (questions are attached in the appendix).

Acting

Activity 1: One silent reading was given to the text to reinforce the knowledge about the people and ruins of Moen jo Daro.

Activity 2: Class of 48 children was divided into 6 groups of 8 children in each group. Keeping MI theory in context ,different task to different groups were assigned like those who are good in handwriting and comprehension they were asked to find out important points from the text and jot down on a chart paper it was named as group one. Those who are good in drawing were named as group two they were assigned to make drawings of dancing girl, priest king,seals and head of a bull etc. Group 3 was busy in browsing as they were good students of class so I made them sit with my laptop and search the related material from internet and write them on different sheets. Group 4 and 5 was based on shy students so I made them do a little more work which was based on their kinesthetic intelligence ,I asked to make toys and things from clay. I made them sit on the floor of a class and gave them clay and clay pots they made different toys and replicated the model city of Moen Jo Daro .Group 5 was coloring pottery and decorating necklace and other ornaments. Last but not the least Group 6 was monitoring each group and was helping me to manage the group work properly. Then in the end we all set a display table in the class and pasted charts of pictures and information on the walls.

4.2: Evaluation of the Implementation/ Observing

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Students were eager to participate and they fully participated in their assigned tasks. Previous day when we read about the text from the book they were facing difficulties in reading and pronouncing so it was not enjoyably sound experience for them they are already bored with chalk ,talk and reading and listening type of activities. This was a new experience for them where everybody participated according to their interest and level. They worked with collaborative learning and every group wanted to do the task in their best way. The problem of seating arrangement was sorted with the help of peons and volunteers who sat two tables in the corridor where group 1 and 3 managed to sit rest of the groups were inside the class. I managed a carpet in the class where group 5 was asked to sit as they were making things from clay. Resources were ready a day before, all the required resource was arranged by me and my participants. Every group activity was carried smoothly as planned but time management was not properly done .I wasted my time more on arranging class so my lesson started late and was not completed on time, it took 80 minutes to compete. I was not able to explain the homework to them and skipped the wrap up of the lesson. This was done on the next day. Next day I took an oral feedback from them and asked to write 5 lines on the Moen Jo Daro.

4.3: Implications for Future Practice /Reflecting

1. They have weak base of English, they are unable to write 5 sentences without any guidance so they copied the text from the book. Next time I should focus on their language skills so they can at least write 5 sentences in their own words .They have pronunciation and reading problems so they were asking the pronunciation and meaning of different words. Next time such activities will be planned which will help them to enhance language skills.

2. Next time I will try to arrange more computers because one laptop was not sufficient for 8 students.

3. Group two was the best among all because they were good at drawing so they drew beautiful pictures on charts and pasted them on time in class. Next time water colors or pencil colours will be provided to them so that they could add colours to their pictures.

4. Group 4 who was assigned to work on pottery and decoration of necklace, they were adding beautiful colors .Next time I would try to arrange oil paints for them.

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5. Next time I will request the headmistress to cooperate with me and provide basic resources like paints charts colors etc.

6. Next time more attention will be given to slow learners although they were not neglected in the plan but next time special attention will be given to them. On the spot feedback will be given so that individuals who less active can improve their performance next time .Though appreciation was given but next time certain rewards will be kept in class and will be given for these types of activities.

7. Time management will be strictly followed next time because most of the time was wasted in seating arrangement which resulted miss management of time .Rest of the plan was proceeded and executed smoothly.

5: Conclusion

Tell me, and I'll listen.
Show me, and I'll understand.
Involve me, and I'll learn (Teton Lakota Indian)

Action research has been seen as a significant medium for empowering teachers, through this research we come to know that old traditional way of teaching should be replaced by need based learning. It is a straight forward sequence of identifying problem, intervention, implementation the intervention and evaluating the outcome (Cohen, et.al. 2007).

In the light of above research it can be said with any shadow of doubt that if the teacher is fully planned and prepared, she is considered to be a successful teacher but if she is not ready like most of the teachers do in large classes then the learning is not taking place. Just lecturing by the teacher is not sufficient because then students only listen but still they do not learn. If you show them they understand how to do or replicate things but if you involve in learning they get firsthand knowledge and experience so this way they quickly learn.

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Appendix 1

Lesson Plan

Class IX   Time: 40 min   Subject: English   Topic: Moen Jo Daro   Concepts: Awareness about the life of Moen Jo Daro

SLO's	Methodology/Strategies	Time	Resources	Assessment
At the end of the topic children would be able to:	**Motivation** :Teacher will discuss about their life style Students will discuss the food they eat ,the dresses they wear,their life style ,civilization etc	5 min 5min	Laptop Clay Clay toys Ragdolls Old broken Necklaces	Children will be assessed on their ability to:
Know facts about the life and people of moen jo daro	**Main Lesson**: Lets read about some dead civilization Activity 1: Silent reading of the text will be done(detailed explanation of the lesson is already done a day before) Activity 2:(Group work) Class will be divided in to 6	20min to each group	Chart papers Markers	Know facts about the life and people of moen jo daro Reproduce the ruins of moen jo daro like clay toys ,rag dolls etc

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Reproduce the ruins of moen jo daro like clay toys ,rag dolls etc	groups of 8 children in each group G1: Children will be given a sheet to write some important findings and ruins of moen jo daro G2:Draw pictures of ruins G3:findout the material on internet about the ruins of moen jo daro and write links on a chart paper G4:Colouring Pottery			Write 5 sentences on the moen jo daro
Write 5 sentences on the moen jo daro	G5: Reproduce the ruins like "The Priest-King", a seated stone sculpture, The *Shiva Pashupati* seal. Etc G6: was monitoring the groups	5 min to explain HW		**Evaluation :** **Lesson went well .seating arrangement created some disturbance but it was timely managed and done well with efforts. I need to focus on their writing skills in my next class .**
	Written work:(Homework) Q: Write about three lines on the moen jo daro **Wrap up:** Teacher will ask some questions and sum up the lesson by discussing their work .	5min		

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Appendix 2

Questions of Motivation

1. What sort of dresses you wear at home ?

2. What sort food you like to eat ?

3. How were the streets of Moen Jo Daro?

4. What sort of dresses their men and women wear?

5. What are the ruins of Moen Jo Daro?

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Livelihood Practices and Environmental Changes With Special Reference to Ukhrul District of Manipur

Console Zamreinao Shimrei, M.Phil., NET., Ph.D. Research Scholar
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Abstract

The Tangkhul Naga was head-hunters, food gatherers, herdsmen for their livelihood in the very beginning of their settlement. Fruits and forest products were the main sources for their livelihood before transition from food gatherer to agriculturist. Shifting cultivation was the first and foremost agricultural practices by the Tangkhul Naga before the introduction of terraced cultivation. They practiced primitive agriculture. Shifting cultivation is integrally associated with cutting and burning down of forests and trees. It had profoundly embedded in their lifestyle. They practiced it for their livelihood. Shifting cultivation was a way of life for them. Therefore, their needs, food habits, folklores, festival and overall cultural ethos were connected to shifting cultivation. Shifting cultivation had considered destructive to the ecology and economically unviable and ecologically unsustainable. It was a major cause of forest loss in the hill tracts where it is practiced.

Climate change is considered one the most unwanted threats to the environment, with negative impacts on human health, food security, economic activity, water and other natural resources and physical infrastructure. The meaning of 'environment change' had changed many times during the past century. Global Environmental Change or Global Change as used today includes not only climate change but also changes of other biophysical and anthropogenic systems. Environmental changes taking place in the realm of global climate change, alteration of natural surroundings, loss of biodiversity and water pollution.

Key words: *Jhum* (Shifting cultivation), *Ngaralui* (Terraced cultivation), Livelihood (a means of securing the necessities of life), (Environmental (concern with natural conditions in which people, animals and plants live), and Hydrological (The branch of science concerned with the properties and distribution of water on the earth's surface).

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Introduction

The territory of Manipur situated within the latitude of 23* 50′ and 25* 41 N. and the longitude of 93* 2′ and 94* 47 E.[1] The total geographical area of the state is about 22,327 sq. km. consisting of the Imphal valley of about 2,300 sq. km. surrounded by hill ranges comprising about nine-tenth of the total area of the state.[2] The climate of the Imphal valley area of the state is sub-tropical whereas the climate of the hill districts varies from semi-temperate to temperate depending on the altitudes of the hills. The maximum temperatures of the Imphal valley is about 35*C and the hill area is about 31*C which are recorded in the months of May and June. The average annual rainfalls at Imphal valley, Ukhrul and Thanlon (South western hill range of Manipur) are about 1212.2mm, 1661.9mm and 2855.1 mm respectively.[3]

Ukhrul district is situated in the east district of Manipur and bounded on the north by Nagaland State, on the east by Sagaing Division of Myanmar, on the west by Senapati district, and on the south by Imphal east district of Manipur. Ukhrul district has 4,544 sq. kilometers out of which 22,327 sq. kilometers belongs to Manipur state. Thus, the land is the chief source of production and the most important of livelihood.

Livelihood Practices

History of the Tangkhul Nagas either in primitive stage or modern stage directly dealt with their struggle for survival. The changing processes and development from barbaric mode of living to the civilization was the products of their successive and continuous efforts and struggle for their livelihood. Food, clothe, shelter and other were the important striking forces for the livelihood of the people of Tangkhul Nagas. The means of livelihood and the way to produce their basic needs can be termed as economic institution. The food gatherers whose livelihood depended upon fauna and flora were replaced by the food producers who came to know about the use of fire. Such stage, that people lived in settled area, produced foodstuffs and used cooked meals and clothes was a turning point in the history of human culture.[4] We find that there was a big stone at "*Meizailung*" (Ukhrul) from which a man called Shimray made fire at that place for the first time when they migrated to the present habitat. Thus people who came along with him and other families made fire from it.[5]

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The Tangkhul Nagas were head-hunters, food gatherers, and herdsmen for their livelihood in the beginning of their settlement. Fruits and forest products were the main sources for their livelihood before transition from food-gatherer to agriculturist. The economic system of the early people could be categorized into three stages i.e. (1) Savagery Stage- In this stage livelihood and shelter depended on the fauna and flora for their livelihood. (2) Primitive Stage- In the second stage, people shifted from caves/places to permanent huts for better shelter. The food gathering efforts was replaced by food producing activities. In the process, the two stages were associated with stone tools which were under the fall of uncivilized stage. (3) Civilization Stage- Society developed on the basis of agrarian structure that of full-fledged or settled agriculture. Metal tools particularly iron tools replaced the stone tools and barter system was gradually replaced by monetary system.[6]

The archaeological findings of artifacts like potsherds, stone and bone tools etc. from *Khangkhui cave, Phunal hills, Napachik* hill and many other areas clearly indicated the traces of Stone Age cultures of Manipur. The *Puyas* (ancient text of Manipuris) like *Sakok Lamlen, Ningthou Kangbarol, Thirel Layat* and other gave ample sources of this culture. *Thirel Layat* clearly pointed out that the earliest people whose shelter was in the caves and livelihood depended upon the fauna and flora, with the lack of knowledge of using fire and rice. They used "*Chaktum*" probably fruits and others as their food for their livelihood and barks of the trees were used as their clothes.[7] *Ningthou Kangbalon* highlighted the reference of *Kangba* who was born in a cave of *Koubru* hill that he and his people lived on the fruits, animals, streams and waterfalls of the forest.[8] Frederick Engels laid down that the transformation of life from the food collecting and hunting stage to the primitive society involved used of the big stone, bone and metal tools was regarded as the transformation from savagery to barbarism. The method of agriculture could be classified into two categories. (1) Primitive method of cultivation- In the primitive method of cultivation, land was cultivated without irrigation and plough in the field. It was known as shifting and temporary cultivation. The community members practiced agriculture by used of common tools.[9] The principal tools used were the hoe, digging-stick, sickle, rake, winnowing fan and *dao* and other which served as a cutting and chopping tools. They carried the fruits, grains and crops and returned from the fields to the village was done in large conical bamboo baskets.[10] They had equal share in the production of goods for their livelihood.

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The Tangkhul Nagas were agriculturist by profession and practiced two kinds of agriculture methods. Shifting cultivation was the first and foremost agricultural practices by the Tangkhul Nagas before they introduction of terraced cultivation in the region. It was also called slash-and-burn or swidden agriculture, and the main crop was rice, though job's tears, millet, taro, maize, ginger, chillys, cotton and other plants were grown for their livelihood. The word shifting cultivation was known in different local names like "*Ahanglui" or "Khayailui*" or "*Langlui*" (shifting cultivation).[11] The Tangkhul Nagas practiced shifting cultivation by primitive method of agriculture system for their livelihood. Shifting cultivation was closely associated with cutting and burning down of forests and trees. It had profoundly embedded in their lifestyle. They mainly practiced shifting cultivation for their livelihood. In fact, shifting cultivation was a way of life for them. Therefore, their basic needs like food habits, folk lores, festivals and overall cultural ethos were connected to shifting cultivation. When the shifting cultivation was failed, *Jhummias* or shifting cultivators cultivated soya beans and other commercial vegetables in place of rice.

The second kind of agriculture practiced was terraced cultivation, in which terraced (*Ngaralui)* cultivation the paddy field was cut into the hill slope and the water supply was carefully controll through a system of canals and pipes.[12] The Imperial Gazetteer of India, Vol. XVIII has recorded that "The Tangkhul Nagas who live in the hill east of the valley, grown transplanted rice. The sides of the hills were cut out into succession of terraces, built up with stone retaining walls, over which the water from the hill streams was properly distributed through small irrigation channels. It was from this tribe that the Angami Nagas were said to have learned the art of terracing the hill sides."[13]

There were two types of cultivation in the terraced cultivation system. The first one was wet terraced cultivation where water supplied was required for cultivation. The second type of cultivation was called dry terraced cultivation. Wet rice cultivation was much easier than dry and the shifting cultivation. At the same time, wet terraced cultivation could bring more return than that of shifting cultivation. Through irrigation channels from the rivers and in some cases from small streams, the rice fields were fed with water throughout the year. Manures such as buffalo and cow dungs, rice husk, some plants and leaves were applied to the soil to obtain more products. In the wet cultivation system, small fish ponds ("*Kaijung"*) were made in every rice fields. In a big fields, there were about 10 such ponds were con-

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structed. The fields were generally made dry by draining out the water one day ahead for fishing purposes sometimes in April to June before ploughing the field was taken place. This was mainly for their family consumption or sometimes they sold out in the market.[14] We find, the second fishing was done before harvest of the paddy field. After harvest, free fishing was allowed to the villagers till transplantation of paddy i.e. in June/ July. Therefore, fishery or pisciculture was another vantage of wet cultivation system.[15]

The collection of plants and fruits from forest were an important works for the farmers in times of crops failure. Wild yams, sweet potatoes and other tubers and roots were dug up with a digging stick or hoe for their livelihood. They hunt several species of wild animals for their sustenance. Animals like deer, elephant, wild boar, tiger, chimpanzee, monkey etc. were important foodstuff for their livelihood. Before the advent of guns, the main methods of hunting were with spears, hunting dogs and pit-fall traps etc. were used by them. In fact, smaller animals and birds were caught with palm-fibre spring traps. However, the cross-bow was restricted to only a few groups, though it was a powerful weapon.[16]

Cultivation was done traditionally for centuries with ploughs and bullocks in most parts of the Tangkhul regions. Irrigation was very important for the farmers. It was obvious that a large wet terraced cultivation was practiced where irrigation facilities was require in most part of the villages in the Tangkhul region. In many ways the method of cultivation were still changeless in several parts of the country.[17] Agriculture in India remains the critical sector of the Indian economy by providing the means of livelihood for about 60 per cent of the country's workforce.[18] However, agriculture sector remains largely 'rain fed' where agriculture was the main source of livelihood. Enhancement of the ability of the poor to earn their livelihood was the most sustainable way of poverty reduction.[19] Irregular monsoon and scarcity of water adversely affected both terraced and shifting cultivation. As a result, the land would remain fallow for a couple of years. The western area and central portion of Ukhrul district was expert in the terraced cultivation. Jessami, Soraphung, Wahong villages adopted terraced cultivation in the later part of it. As the Tangkhuls were already adopted the terraced cultivation before they migration from Yunam Province (China) to Thailand, from Thailand to *Makhel* and *Makhel* to the present inhabitant. They also cultivated traditional red rice (*Mãkrei*) since from ancient times. Unfortunately, if the harvest was bad, super fine rice,

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local rice (Manipuris rice) and others varieties of rice substituted as the supplementary food for the sustenance of the people.[20]

Today, many youth people of the state have been working to different metropolitan cities all over India in search of their livelihood. As a consequence many people end up their youthful, most precious age in the cheapest and painful way.[21] In fact, people of the state were maltreated by their employers and by the mainstream people on the ground of the difference racial appearance. Even within the state of Manipur people were treated according to sectarian perspective. On the other hand, jobs creation of the state could not meet the needs and aspirations of the people. Thus, the economy sources were very limited in the state for their livelihood.

It is imperative on the part of the state government to invite private companies, send out a mission to different area to attract national, foreign investors and industrialists to establish various companies in the state in order to bush up the economy growth of the people. As a result, immense jobs would create for the people of the state and thereby enhance the economic grow of the state of Manipur.

Environmental Changes

Human being is the right person to bring changes of environment. Poverty was the greatest forces to make changes of environment. Thus, climate change is considered one of the most unwanted threats to the world's environment, with negative impacts on human health, food security, economic activity, water and other natural resources and physical infrastructure.[22] The meaning of 'Environmental Change' has changed many times during the past century. "Global Environmental Change or Global Change" as used today includes not only climate change but also changes of other biophysical and anthropogenic systems. Environmental change is measured as an alteration of a system over a period of time, and could either be rapid changes or long-term trends.[23] Today environmental changes are taking place in many areas:[24]

1. Global climate change – Causing higher risk of extreme weather situations;
2. Land-use change – Transferring soil properties and altering water fluxes;
3. Alteration of natural disturbance regimes – Affecting ecosystem functioning;

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4. Loss of biodiversity - With presently unknown consequences on ecosystem functioning;

5. Air and water pollution- Leading to increased of environmental stress;

6. Continued economic growth – Acting a pressure on natural management.

Climate change threatens to erode human freedom and limited choice for their survival. In the developing and underdeveloped nations, millions of the world's poorest people were already being forced to cope with the impacts of climate change. The poor people devastated or wastage a huge land for their struggle for survival. The rapid build-up of greenhouse gases in the Earth's atmosphere is fundamentally changing the climate forecast for future generations. Climate change is taking place in this region. Therefore it posed a great difficulty from economic and social stand point of view.[25]

Causes of Environmental Changes

1. Rapid growth of population

2. Deforestation

3. Overexploitation of natural resources.

Rapid Growth of Population

The projected population indicated that in 2050 India would be the most populous country in the world leaving behind China at second place. The increase in population has been tending towards an alarming situation. In fact, India is having 18 per cent of the world's population surviving on 2.4 per cent of its land area and thus has great deal of pressure on its all natural resources. Water shortages, soil exhaustion, deforestation, air and water pollutions afflicted in various areas. If the world population continues to rise in this indiscipline manner, the impact on environment could be devastating.[26]

The rapid increase of human population, coupled with desperate poverty and rising levels of consumption, caused the natural resources to deplete on which the livelihood of people depend. Poverty was one of the important factors of population growth and the people's lifestyle plays a major role in depleting the environment either through its fuel demands for cooking or for earning livelihood for their survival.[27] The growing trends of population and consequent demands for food, energy and housing have considerably altered land use

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practices and severely devastated the forests of Ukhrul district and environment. The growing population put immense pressure on land thereby extended forests and grazing lands because the demand of food could not increase substantially in comparison to population growth. As per the Census of India 2011, the population of Ukhrul district is 1,83,115; out of 27,21,756 population of Manipur state.

Deforestation

This was the permanent destruction of indigenous forests and woodlands which results in a loss of natural resources as well as protective barrier for top soil. Deforestation was global phenomenon causing acute environmental changes. In India, at the time of independence in 1947, total forest cover was about 22 per cent which has reduced and presently it is about 19.7 per cent only.[28] According to FSI- 1997, forest covers an area of 17,418 sq. kms which was about 78 percent of the geographical area of Manipur state. Unclassified Forest contains largely of inaccessible forest or unoccupied waste. The area of Reserved Forest and Protected Forest area of Manipur state were 1,467 sq. kms. and 4,171 sq. kms. in the year 2001. The area of "Unclassified Forest" is about 11,780 sq. kms. During 2005-2006 the percentage distribution of reserved forest, protected forest and unclassified forest were 8,42,23.95 and 67.63 respectively.[29]

Indiscriminate cutting and destruction of forest trees and vegetation for the shifting cultivation purpose caused denudation of forests. Shifting cultivation is generally associated with cutting and burning down of forests and trees. In fact, deforestation was associated with many extreme hazardous problems in the ecosystem. Thus, large quantity of forest vegetation is burnt down due to practices of *Jhum* cultivation in Ukhrul district of Manipur.

Almost of the household houses of the Tangkhul community were constructed by plank wood in all the villages with exception of Ukhrul town area. In the process innumerable pine trees and other trees like "*U-ningthou*" in local name were cut down for the construction of houses and other purposes. Horticulture is widely practiced for their livelihood either for sale or consumption. Forest was indiscrimately cut down by the people itself for their personal benefits. Thus, deforestation caused environmental changes in the daily life of the people.

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Overexploitation of Natural resources

The earth has limited natural resources as a form of water, fauna and flora, minerals, and soils. Out of them, some were renewable and some were non-renewable resources. The non-renewable resources are becoming extinct because of overutilization. Due to the high growth in population, the requirements of the people increased at a tremendous rate, as a result the natural resources were unexpectedly overexploited.[30] Scarcity of water is facing not only at Ukhrul town but also in every villages of Ukhrul district of Manipur.

Impact of Environmental Changes

1. Soil Erosion.

2. Changes in Hydrological Process.

3. Loss or extinct of Fauna.

Soil Erosion

Shifting cultivation involves cutting of forest, burning of cut stocks and cultivation of variety of crops on hill slopes. Absence of soil conservation measures augmented with high rainfall results in increased run off, erosion of top soil, decline of soil fertility and low crop yields. The process of soil erosion begins when farmers started causes loose of soil aggregates, forest litter and earthworm casting to slide down the hill.[31]

Thus soil erosion is the gradual wearing of soil by either physical breakdown or chemical solution which is then transported away by means of water, wind or ice to another location. Soil erosion was the leading cause of damage to soils, leaving them barren and ultimately less productive. Today, the rate of erosion has been speeded up by human activities, consequently making soil erosion results from the ways that people use the land. Deforestation was one of the most important caused of soil erosion. As a result many land owners cut down trees for the cultivation of crops and grains and raise animals which eventually lead to soil erosion.[32]

Changes in Hydrological Process

Floods and droughts were the outcome of the loss of forest. Forest with the help of their roots, stores the available water from rain and feeds big rivers throughout the year. It gives a balance between biotic and abiotic components of the ecosystem. On the other hand, deforested lands receives the rain directly on the earth's surface with high energy and thus

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the ground surface is loosed and is eroded by falling rain drops which results in the compaction of loose material and thus surface run off increased but infiltration is remarkably reduced. This process leads to increase in channel flow caused flood on one hand while reduced infiltration results in poor recharge which reduced the replenishment of groundwater storage on the other hand. Besides, these processes also intensify the magnitude and dimension of floods.[33]

The increased of dryness for a long period of time caused drought condition. This was related to the amount of rainfall received, its departure from normal average annual value and local demand of water for various purposes. In fact, it is not the amount of total annual rainfall which matters for regularity and irregularity of rainfall which matters more. Thus, due to changes in land use system, deforestation associated with shifting cultivation, the regularity and magnitude of rainfall in local area has caused environmental changes in the Ukhrul district of Manipur. Due to the drastic decline of forest area especially in the hilly regions with intensive shifting cultivation, frequent floods occurred in the Imphal valley. The most hazardous flood occurred in Manipur in the year 2001. Subsequently another flood occurred in August, 2002 was one of the biggest one. This affected almost all the valley districts of Manipur. On the other hand, severely drought was experienced in 1999 with no water even in many rivers such as Thoubal, Iril and Imphal River etc. The Thoubal and Iril rivers are fed by the hills of Ukhrul district and the dryness of these rivers like deforestation mainly for *Jhum cultivation*, for fuel and timber purposes in Ukhrul district. Thus, shifting cultivation directly or indirectly responsible for adverse effects on the ecosystem and the effects on ecosystem are related to each other in one way or other.[34]

Scarcity of water in the Ukhrul town area and total dryness of water in most of the paddy fields was one of the immediate problem and issue of the Tangkhul Nagas. Many small water ponds were constructed within a "*Tang*" (Local area) for drinking and other purposes. But these small ponds were partially or totally dry up during the months of March, April and May. So people faced acute water problem in this season. Sometimes people used to fetch water around 1. A.M. or they could wait and fetched water till at 12 P.M. On the other hand, water facilities available at Ukhrul town were not sufficient to meet the requirement of the people. In fact this was the impact or the outcome of environmental changes taking place at Ukhrul district of Manipur.

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Loss or Extinction of Fauna

Wildlife in the forest constitutes the most important component of the ecosystem, which participate effectively in the energy flow and biogeochemical cycling. Shifting cultivation was the primary factor for the destruction of forest at Ukhrul district. This destruction directly threatened the survival of the wildlife. It destroys the habitat in successive generations. The loss of habitat was not possible to reclaim even after many years of abandoning the site. Loss of habitat continuity affects the wild animals mainly elephants, tigers, leopards and other smaller mammals.[35]

Chimpanzee, tiger, leopard, black bear were found before at Nungshong Khullen, Khangkhui, Shokvao, T.M. Kasom, Shirui and at Mapithel range. But these wild animals were no more seen in these places. Interestingly many monkeys were found at Central part of Ukhrul district that was, Hundung, Hunphung, Nungshong Khullen, Khangkhui, Shirui; but these animal also extinct due to environmental changes. Animal like *Mithun ('Seijang')* was domesticated by the Tangkhuls and this *Mithun* was generally kept at forest. But this "*Seijang*" was replaced by cows, buffalo, and goats. Cows, buffalo and goats eat even leaves of trees. Small trees and bushes also cut down. So the areas become grassland. Some people intentionally setting fire of forest also. This ultimately burnt down and destroyed the natural vegetation. Thus, wild animals and bird has no security to shelter in the forest any longer. Various birds of different colours and sizes are also found in Ukhrul district including some migratory birds like "*Sheree*" in local name. This migratory bird "*Sheree*" usually came from Seberia country. In fact, this bird ceased to come/ reduced in large number to come/ present at Shirui village due to lack of "*Shilumthing"* ('*Leihao*') fruits. This bird usually migrated in the month of winter season especially in November and October. After December, they usually migrated to another place (country) in search of other better foods and climate. It was due to deforestation and because of environmental changes.[36]

Conclusion

Thus, environmental changes affected in the realm of global climate change, loss of biodiversity, scarcity of water etc. Poverty was a major contributing factor to bring environmental changes in Ukhrul district of Manipur. In order to maintain ecosystem and prevention of drastic environmental changes more trees would plant in the denuded forests. The Centre Government and the State Government need to look into the matter very seriously before it is

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too late. It is obvious that the people of Ukhrul must aware of the consequent of environmental changes. People need to adjust and live within the ecosystem and wealthy environment. The environmental changes taking place in the society must be conducive to the people and flora and fauna.

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The Bleak World of Anand's *A Million Destinies*

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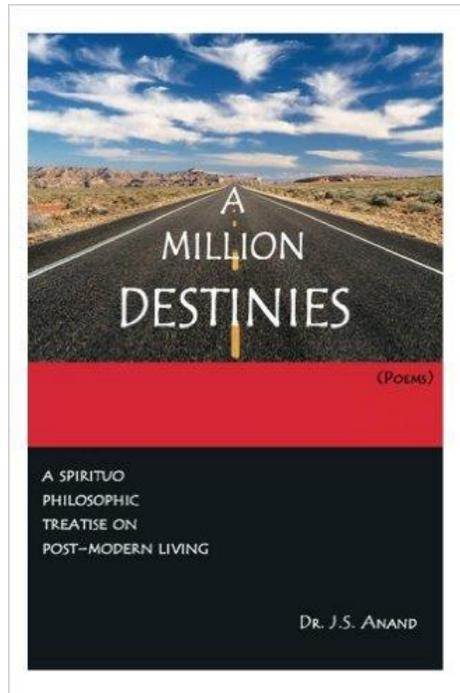
Abstract

The present article deals with J. S. Anand's poetic collection, *A Million Destinies*. An analytic scrutiny into the poems shows the world of this collection is highly bleak, replete with suffering and despair. There is an endeavor to elicit the signs of this darkness. It is argued that despite being backed up by a rich tradition of Buddhism, Anand's world is a thwarted one wherein Western notions of postmodernity have destabilized Indian traditions without giving people the comforts of a postmodern lifestyle. Indian culture, as manifest in this collection, is viewed as the battlefield between the demands of a traditional outlook and the sea changes the colonial and/or imperial has brought about onstage. Anand's poetry emerges out of such clashes and testifies to the state of suspension (post)modernized Indian man is exposed to. His speaker is a man torn between the yearnings of his soul, still crying out to him, and the unheeding space of technology-ridden life breaking his bones.

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Key words: Anand, suffering, pain, happiness

Introduction

Anand's time is an epoch of struggles between man and machine, morality and utility, body and soul, self and other, real and virtual. The world which lacks God, faith, or at least any sort of supernatural power proves to be strange to Anand's speaker. India is famous for having embraced almost all types of religions and being home to miscellaneous beliefs. In such a spiritual laden context, Anand's de-spiritualized world comes as a shock to the reader. Scrutinized, however, his nagging speaker takes issue with the spiritual introduced and hailed to people as being instrumentalized by the powerful. This article analyzes most of the poems of the collection in the line of these claims trying to justify the bleakness of Anand's world.

A Million Destinies is a collection of forty seven poems; all of them are centered on the page. None of them has rhyme scheme or follows any rhythmic pattern. If it were not for the concrete arrangement of the lines on the page, they would have read like prose. Even the lengths of the lines follow no specific pattern. It looks as if each poem, each stanza, or each line cherishes its own individuality. This feature sets up a semiotic relation between the body of the text and its title; hence likewise a million destinies, a million lines and a million styles. The semantic feature of the collection which draws the attention of the reader to itself is the reiteration of the notion of suffering and despair which is manifest in the choice of diction, the grammatical lapses, and even the punctuation.

This collection develops out of a sharp contrast the speaker of the poems finds himself tackling with his environment. His environment can include himself, society, nature, cosmos, even a god. What is at point here is the dark glasses he has taken up to approach his world. It is this dark lens that is in charge of embodying the theme of suffering in different concepts. Therefore, a glance over these concepts would help us see the dominant melancholic mood all through the collection.

Theoretical Framework

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Suffering has different dimensions; it has a psychological meaning. To suffer means not to feel good. Here we use suffering in the sense that Jamie Mayerfeld defines it as "disagreeable overall feeling" (14). The disagreeable overall feeling can be inflicted on an individual through multiple ways and it may emerge from several causes. Suffering may be categorized into four major types such as bodily or physical, emotional, spiritual, and psychical. The causes for suffering are similarly diverse but they can be grouped into those emanating from the self, and those given rise to by the milieu. Standing in opposition to the self, the milieu includes various factors like the other human beings (in the form of society, culture, political situation, economic conditions, the intellectual trends), technology, science, and their demands, and nature; all in all whatever comprises the environment is accomplice in imbuing the sense of suffering. Suffering is closely intertwined with pain. Yet pain is not restricted only to the body; rather, it could be emotional, spiritual or mental. The kind of pain that reigns over *A Million Destinies* is of all four types, aching the speaker almost to the point of death.

The point that Mayerfeld aptly raises and opposes to is the reduction of suffering only to human wickedness. When one states, "To say that some people are suffering is to say that some other people are oppressing them or acting unjustly toward them and that, consequently, these people should change their behavior so as to end the oppression and remove the injustice" (14), the notion of suffering is politicized. Mayerfeld tries to distinguish the cases in which disagreeable feeling arises out of a human cause from those which emanate from "non-human causes that other people are powerless to prevent" (14). As an instance, one may refer to the distressful feelings that Anand's speaker experiences when he is confronted with the changes he perceives and suffers from in his modernized era. The sweeping wave of technology is unavoidable; yet it has its own sordid impacts of people's outlooks, their preferences, and behaviors. Here, a non-human agent has been poisoning the human nature.

Contradistinction to Mayerfeld, this article argues that even in ostensibly non-human torments, one can always detect human interference if not as the cause of the distressful situation, at least, in its development. The fact that everyone is in a rush in megacities is undeniable; yet people can have brakes on themselves at least within their own limited scopes,

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trying not to knuckle down those who cannot keep up with the demands of the environment. What tortures Anand's speaker here is this point.

Here, one may object to us that the other which may suffer the self could be nature and nature is a non-human cause. This objection is apt but it can be answered in this way: the person who feels disagreeable because of nature definitely cannot be living alone and in caves. He is there among people and within the society; the violence which is done to him on behalf of his society is that people around him have not cared to help him out of that distress; they have remained indifferent about his situation. They could have raised him up spiritually at least by showing their sense of sympathy instead of leaving him alone to the perpetration a non-human agent has inflicted on him. And it can be claimed that it is the same lack of sympathy and care from his own people that makes bold his distressful plight. Therefore, we claim there is always a human interference involved in cases of suffering. In the following analysis of most of the poems of Anand's collection, we try to show how our claim works out.

Analysis and Discussion

In the first poem, suffering is conveyed through such words as "tragic", "fade away", "dies", "lamenting", "cry", and "a deep depression" (Anand 10-11). The poem targets the transience of life and takes the blooming of a flower as a gesture to this reality. This makes the speaker interpret the blooming of a flower as "The most tragic event" since it represents "the joy of so many/at the cost of/one". (Anand 10). The flower dies "lamenting people/ who think /they have come here/to stay" (Anand 10). The core of this poem is immortality, a wish that remains embedded in every creature. Apparently, the cause for suffering is non-human; however, when the poet describes the blooming of a flower to "the joy of many/at the cost of one", it concretizes the dictatorial manner of the minor who procure their happiness by torturing majority of people. It is within this context that the issue of eternity is raised.

In "Lisp" the speaker is contemplating on himself as a man ushered by different thoughts. Thoughts come and go and each one gives him a specific mood. Yet being surrounded by thoughts is not the point here. Rather, what makes him dismay is the inevitable fact that his "vacant hours" are "falling like me/ and decaying like/ us" (Anand 14-15). What is of

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significance here is the bitter reality that his hours, though filled by thoughts, are in fact vacant and this makes him suffer since he knows his time is fleeting like anything and he cannot stop the chariot of time. While a realist may approach this matter quite realistically, noticing both negative and positive aspects, the speaker here is a desperate aging man who measures his time by coming and going thoughts. This view itself conceptualizes the theme of suffering which is also reiterated in the verbs "falling" and "decaying". What is of consequence here is that the speaker shares this state of decaying with the reader as well, ending the poem with "decaying like/ us" (Anand 15). The pronoun "us" helps him universalize his melancholic mood. All through the poem there rules a mood of estrangement which has distanced the speaker from "us". Significantly enough, his suffers from his "vacant hours"; what renders his hours vacant is lack of human sympathy especially that he is in the process of aging. Although he suffers from "vacant hours", he knows he is not alone in this collapse; the only companionship others around him can offer him is this "decaying like" him, hence a human cause.

The poem "Curse" itself stands as a concept of suffering. This poem is all about being born and life as being a curse. The speaker here is a philosopher who regards life as being composed of only two points, birth and death and what fills in the between is "tears". Even birth for him is not a happy note as he describes it as "Pain at the first cry" (Anand 16). By contrast, death is promising for the speaker since in death he finds the redeeming force. For him, dying means getting rid of this life, which has nothing other than suffering for him. Viewed in this way, those who shed tears for a departing soul do so out of joy because he has been relieved of pain of living. Like the previous poem, the speaker's loneliness is distressing him.

What Anand's speaker finds in "The Whirl" is not the force of life and energy which turns everything topsy-turvy, nor is it the instability that it brings about; rather, it is the pain and sorrow that it gives to those caught in the whirl which draws the attention of the speaker to itself (27). The other poem, "Earth", does away with traditional outlooks on the Earth as the motherly figure. Here Anand's Earth is a beast that "feeds on death/ it has inhaled the living;/men and civilizations" (28). The beastly features are present in the Earth being described as the animal that smears the bones of the victims in the mud; the animal that enjoys cries of the limbs and whose jaws are blood-stained. Earth is the enticing witch that tempted man and brought him to

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the Fall and continues its destructive force on man. (29). Deploying religious narratives of the Fall of man, Anand fears mortality. Symbolizing Earth as the life with which he has found himself grappling, the speaker's view of people as victims is his figurative gesture to injustice and oppression done on many.

"He and Me" compares God and man and thus adopts a religious discourse. The speaker is a philosopher who plays on the word "otherwise" and decides man is God's "other" which is supposed to be "wise" (30). Anand then goes on to detect similarities between himself and God; he finds some common points which represent his pessimistic view of God. God is absent from his world, just as the speaker sees himself away from his works, "I disown them" (33). He finds himself originating from nothingness, so is God invisible. The poem ends with a twist: while God is helpless, incapable of helping his creatures, namely, his children, man can do the needful action, "I can dress up their wounds/if I choose" (33). While God is condemned of lack of moral judgment, man is equipped with it; yet even here, it is a matter of choice, "if I choose"; this choice politicizes moral issues and sheds light on all types of suffering one may inflict on others only because of enacting or de-enacting the will to choose. Implicitly, here Anand views the human interference in man sufferings.

A play on the perfect present tense, the poem "The Imperfect Tense" revolves around the in-between-ness of man. Man is caught up between truth and untruth, ideas and actions, being and nothingness (34). His world is a world of uncertainty (35). He finds neither the conventional god, nor the valorous devil which he had come to know through books. Thus he feels "something is lacking/in everything/perceived as perfect;/be it the best/be it the worst" (35). Although man is wise, "the bricks of the days/are laid/with the cement of folly" (35). The description "cement of folly" is Anand's sarcastic view of the religious discourse and its impotence to convince the followers of its truthfulness and authenticity.

In "Beyond Living", the speaker deals with theme of suffering in its entirety. He regards everyone as being "sick at heart/and desperate/lonely and helpless" (37). Life has become "a gone affair" which makes the pain of boredom stay. In such a world only a dead man can be happier (37). Located within the context of India, modernized and mechanized, the poem laments

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of the spreading sense of paralysis among his people and the ensuing suffering. The sense of loneliness shows how humanity has been influenced by the force of urbanization. "My Anaemica" views men as a dishonored race "sick in their blood vessels" (40). He calls his land **Anaemica** "where children die of hunger/ women are dishonored/men are shot/in their heads/ for thinking" (41). All these scenes of violence are direct reflection of human-caused suffering and the lost sense of morality. This justifies why he claims his world is not God's creation; rather it is the creation of "injustice and foul minds" (41). In his world, social discrimination reigns since "God's chosen ones/who have amassed the/wealth of the nations;/and many, so many/ who suffer at their hands" (41).

The speaker is so hopeless that "Nothing impressed me/I was crestfallen as ever" (45). He blames citylife for his desperate state. In "Ode to Man" the speaker argues everything in the world has a plan except man, "man is known to /transcend his brief/and come to grief" (49). Doing away with the harmony that rules over the universe, "he turns an agent of chaos and confusion" (50). Yet at the heart of this highly disagreeable feeling lies human cause.

"Love on Conditions" develops out of a lover's grief not for the beloved but for her own failure not as a gendered being, but as a human being, "how can I bring/solace to you/when this heart/is bleeding/with pain and suffering" (54). The heart is bleeding because society has caused it so with its devalued definitions of human being. The speaker of "Surviving" is a man deprived of his dignity, rationality, will, pride, desires and dreams. He sees himself as "a mound raised on earth/without a will/without a kill" (56). One may stop to ask what makes a man feel about himself this way? Divested of those features that defines a man, he stands a victim to the norms of his society.

The poem "Scarecrow" recognizes pains as never-leaving companions. The man is a hopeless being reduced to a scarecrow standing in a deserted field "waiting for the sparrows/to confirm/that I am alive/still" (58). In "Destiny" the speaker goes under the painful process of disillusionment and this new understanding makes him suffer. Belonging becomes a misconception (59); love is a foul passion. While "flowering/is only a season/ . . ./ it is all/pale and death/spreading over the vasts" (59-60). He finds out even God himself is entrapped "in his

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own machinations" (60); joys of life are just paper boats floated by kids. Life is a river of passion and despair where "the wise . . . fish for lost wishes" (60).

The same bleak mood is dominant on "Love" which disillusions the lover's dreams. In love there is only "a process of self-/disintegration" (61); the poem concludes all lovers are doomed failures, again a human cause is involved.

In "Self Portrait" the speaker finds his heart as the abode for all maladies, "greed, lust, jealousy,/anger, fighting/everything that turns/foul the flow of life" (63). What makes the poet suffer from is that all these maladies have turned "foul the flow of life" (63). Referring to his face, the speaker finds himself far, far away from God. His face shows his worries and his heart has got despair. He metaphorizes his heart to a well dried up. The only word that can describe his plight is fear (64). Then he blames his own self for all that suffering, "this is how I have cut/ myself into pieces/ and drained all blood / of my vessels"(64). When he speaks of the sun setting in his eyes, he is actually complaining of his spiritual calamity. This poem ends not with the portrait of a human being in godly blesses, but a pen with dried up lead; a "columbus who could not find america/and Socrates, whom immortality/eluded for want of hemlock" (65). In contrast to the heroic narratives of discovery and exploration, this poem gives a counter-description of himself and others. The overall mood of his society is in charge of this feeling; yet in this predicament, the speaker sees no sympathetic eye or ear to expose his agony to. The only way he can find is writing and it could be nothing other than a lamenting poem.

"Time" focuses on one of the antagonistic forces which has inflicted suffering on the speaker. What the speaker complains of is the rush of time and its unavoidable push (66). What time has in stock for man is old age "in which one's/own kin stands to disown us" (67). Mortality is unavoidable just as aging is. Yet the bitter fact is being disowned by one's own kin. This is torturing the speaker. If the poem speaks of any promising future when a change may occur, the speaker sadly knows he will not remain alive to witness the change since time has a unidirectional course; life would never turn back to give him his lost youth.

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In "A Peace" the speaker realizes that even God has a sneer at him as if He ridicules him when he prays for peace. Looking back at his life, he finds peace only in the necropolis (69). Finding his praying as void, he decides not to pray, but to weep and stay alive since in peace and silence he sees himself more a victim, a Jesus-wise sufferer than a mentally and spiritually poised person (70).

"The Poorest of the Poor" discards God, turning Him into a mere simulacrum. Significantly enough, even God's replica is not a genuine one, "That too,/badly imprisoned;/besieged by followers/ who shouted louder/than God himself" (71). The God of which he speaks is the one, followers define and construct for themselves to fool people in temples, churches, and religious sites. Ironically, when God wants to show Himself, those mesmerized followers shun away from Him, busy with reciting spells. (71). In this poem, it is not man who is perpetrated, but God, since God is lost to stupefied people and is found(ed) by "some clever men/Who would now retail Him" (80). The poem expresses the speaker's sense of pity for God, "Poor God" is the poorest of the poor, indicated in the title. This richly loaded poem grapples with religion, monks, and followers and nullifies them all. Anand is not specific about any religion; what he is targeting is the institution of religion itself, or religion as formalized by preachers.

The image of simulacrum links this poem to another one entitled "The Lost Champion"; this poem acknowledges that man no longer has genuineness and authenticity. Like the duplicated God, man here is a replica. The speaking man bears no trust even in himself; he is an incomplete entity fit for this incomplete world. He is alone and remains alone with no one to love as "The eyes which loved me/Have lost this race" (91).

The next poem "You" is about the speaker's relationship with his friend, maybe a beloved. In relation, he finds no impetus, no hope to keep on. A strong sense of estrangement dominates the two people involved: "how irrelevant I am/ to your existence;/and how meaningless you are/for me" (74). The force of technology is well expressed when he describes himself as being impotent in friendship, "a sophisticated machine/self-set, self-created/an automaton/ which did not have a heart" (74). Finding no satisfaction in a human relation, the

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speaker helplessly turns to non-human creatures for love and even for hate (75). The poem quite well expresses what makes a man to discard his human relation and choose the non-human beings instead. Having relation with non-humans has less tortures than with humans who are expected to be sympathetic but they fail to be so.

The same theme runs through the other poem entitled "Only" which depicts the speaker as a ghostly figure who lacks shadow for having lived among shadows. Describing others as shadows deprives them not only of authenticity and substantiality but also of their humaneness. Living with shadows has turned him into a man who has lost his sense of being, hence the sordid impact of life among such people. "The Promised Land" emerges out of an ironical tone. The speaker is now an aged man awaiting his death. He remembers briefly how "those days of /dreary struggles" have been spent on his duties as a husband and a father, nourishing desires, dreams and thoughts (78). He knows he is going to leave this land only after promising he would return to it as "The Promised Land". Thus the poem mocks the Biblical notion of the Promised Land, as it would be no better than the one the speaker is living in and suffering.

The same irony runs through "Light House" in which the speaker tells of a city which ostensibly looks charming, but in fact, no citizen there feels happy. People of this city are like automatons, replicating what others do, with no thoughts, no feelings, no emotions. Such a place is well described as the "city of scarcity" (81) as he views it as a city "scarce in sense/deficient in sensitivity" (81). As soon as the curious speaker looks into their heads, they all go black "plunged in darkness". Their lapse into darkness reiterates the theme of their ghostly beings, lacking substantial and thereby influential presence.

"Flesh and Superflesh" compares how a stone changes to a god and how a new born is given identity. Both of them are regarded as mere human constructs. (82). The poem can be regarded as a bitter mock of both religion and human identity. The fact that both of them are mere constructs shows not only their arbitrariness but also their partiality and being only illusions of being. Just as some stupid followers turn a stone into a god, society makes identities for individuals and thus reduces their humaneness.

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The highly rich poem "Sleep" is the poet's harsh criticism of the way modernity has deprived people of their rest and joys of life. Here sleep is personified as a girl who, weak and impotent, appears to the speaker in a dream and complains of people who are all in a rush captivated in the hands of clock. She who had once been source of peace and rest to people and their bodies and minds, is herself torn away, shaken, with a bruised face and a mutilated body (85). In a flashback, she remembers the days when people used to cherish their peace of mind and had enough rest; but now all that poise has gone away. People no more sleep as they used to, so they no more nurture dreams, joys, and romance. This has even inflicted children as they fall asleep "driven crazy by homework" (87). If men sleep it is not for its joy, nor for its dreams; they sleep out of necessity as they are exhausted by worries and works day and night (87).

Thus "Sleep" can be taken as Anand's extreme critical note on the way people have yielded to modernity and its dehumanizing forces. While there is an implicit acknowledgment of the inevitability of modernization, there rules a harsh gesture to the passivity of people in confrontation to the demands of modern life.

The same critical note runs through "Carcass" in which the speaker is the messenger of death; he takes people's bodies back to the earth and their souls to the underworld. However, when he comes to modernity-ridden people, he finds them all already dead, "I carry neither living, nor dead,/not corpses . . . sigh . ./but carcasses" (89). The thematic continuity links these poems to "The Survivors" which is based on Darwinian Theory of the Survival of the Fittest. In his society, the Indian poet suffers from people who compromise. In the modernized society, the fittest are those who can best adapt themselves to the demands of their time, hence the need for compromise. Caught up among hypocrites, he finds no one nourishing faith or any convictions. The very few who have convictions are marginalized as madmen deserving of death. This is not the individual's fault; the society, its norms and discourses that push people to bargain their survival at the cost of losing their beliefs. (94).

"Waste" presents man as "a child of wastes" in whom one finds no sign of divinity (96). Yet the speaker knows there is no way out of the predicaments since he is fated to waste away.

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The wastes get apparent only when he witnesses himself aging, "only when the bones/developed pores/and the ravages/appeared on the face" (96).

Conclusion

The detailed analysis of most of the poems of Anand's collection shows the various manifestations of theme of suffering. More than mere bodily pain, the poems evince psychological, mental, emotional and spiritual suffering. At times, some poems specify suffering to the individual but mostly the causes of the pains are detected in his environment. The society, in which Anand is living and writing, has imbued a strong sense of pain in him, depriving him of his humaneness. Far from being a Romantic forlorn who complains of loneliness, depression, anger, or dejection, Anand poeticizes as a social critic; his main target is his society and all of its discourses, be it the discourse of modernity which divests one of faith or the discourse of religion which stupefies one with some merely human constructs of divinity. The analysis has been centered on showing how even in cases of suffering in which non-human agents are involved one can always detect a human interference. This renders the issue of suffering political and accords the poet a particular ideological stance.

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Reintroducing Few Basic Ideas in Cognitive Linguistics: An Elementary Computational Model

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1   Introduction

1.1   Introducing Cognitive Linguistics and the Conceptual Domain

Immanuel Kant, in his *Critique of Pure Reason*, first introduced the notion of *categorization.* However, his context was little different. He introduced this very notion of *categorization* in the context of existence and pure knowledge/reason. *Ludwig Wittgenstein* introduced the notion of *family resemblance*, which, we will see later that, is nothing but *explicitly written form of a category.* Anyway, in various areas apart from *Linguistics* the idea of the *categorization* was slowly being introduced and discussed. Finally it got its structured and rigorous shape in a discipline called *Cognitive Linguistics* during 80s and 90s. The very way we comprehend our surrounding world is quiet an enigmatic one. How do we experience our existing world? How we give things their names? Cognitive Linguists tried to provide the answer to these age-old questions in a new perspective. They claimed that the capacity of categorization of human brain is innate. We experience our surrounding world, being unaware of this very truth that simultaneously our brain continue to make *categories* out of hundreds of things. We simply select things, compare or discard them, include or exclude them somewhere in the furthest most corner of our brain and we do all of these unknowingly, atleast not consciously. The process we are engaged in is actually to know/identify/understand/recognize one thing in terms of another. The technical term of this process is called *categorization.* Lakoff.G in his numerous writings pointed out that when we are in the process of understanding the daily life that surrounds us, we do take help of *categorization* almost all the time, no matter how minimal that understanding is. All our daily mundane activities somehow fit in some *category* or other. *Furniture,tree, birds, emotion, vehicle, political party, little magazine, safety pin*, every single insignificant element fits in some or other *category.* (Later we will see that *senses* too, form a *category*). Now this *categories* emerge from the mutual reciprocity between human being and its surrounding. We understand/realize/identify this knowledge through our own body. Therefore, the primary

understanding stands through the embodiment of those thoughts. Now *Cognitive Linguists* call this embodied knowledge about surroundings*experiential realism.*

Before proceeding further let us describe few other notions and ideas of *Cognitive Linguistics* which will act as the foundational ground work for the idea of *conceptual domain.* Most importantly, these ideas will be helpful to understand the process of bridging between one abstract idea and one concrete idea ontologically. We will discuss elaborately the notion of *family resemblance* and mathematical formalization of generalized category and finally the idea of *idealized cognitive Model*(henceforth ICM).

1.2 The Computation Model of Few Basic Definition

1.2.1 Family Resemblance and the Formal Definition

The first theme we will try to formalize is the idea of *Family Resemblance* described by *Wittgenstein.L* in his *Blue and Brown Book.* He stated that people always search for the common properties and by accumulating those common properties an entity gets its general name. This is perhaps the basic procedure underlined in nomenclature in general. He argued that the category *GAME* disobeys people's natural tendencies to look for some common properties among the members of an aggregate. Because there is no single common property exists to unite all the *games* in the category *GAME*. As per *Wittgenstein* they come under one single category due to *Family Resemblance (henceforth FR).* To describe this, *Lakoff* says categories are like families. He says *...members of a family resembles one another in several ways, say, few members have a particular color in their eyes whereas few relatives share the shape of their nose.*

Wittgenstein's notion of *FR* can be viewed as $m \times n$ matrix i.e a matrix with m rows and n columns if we extend his view little further and consider a category consists of n members, namely $x_1, x_2, x_3......x_n..$ Let us assume that each $x_k, k = 1, 2, 3.....n.$ has a set of properties $\{p_{1k}, p_{2k}, p_{3k}....p_{mk}\}$. (Here a question may arise on the fact that how does each and every member in the category has the same number of properties. Without loss of generality we may easily fix m as the maximum number of properties one member can have and assign null in those places where other members may lack that particular property). So the representation of *FR* in matrix notation may finally look like

$$FR_{m \times n} = \begin{pmatrix} p_{11} & p_{12} & p_{13} & \cdots & p_{1n} \\ p_{21} & p_{22} & p_{23} & \cdots & p_{2n} \\ p_{31} & p_{32} & p_{33} & \cdots & p_{3n} \\ \vdots & \vdots & \vdots & \cdots & \vdots \\ p_{m1} & p_{m2} & p_{m3} & \cdots & p_{mn} \end{pmatrix}$$

Wittgenstein's idea of *FR* is actually something more general than of a category. One can recognize it as an explicitly written form of a category.

Here an interesting point may be noted that the total number of columns is actually the number of members in a category whereas the number of rows is the list of properties of the members of that category. Number of members in a category and their properties, together they form the matrix. In this situation we may rename our $FM_{m \times n}$ in a different way. This particular way of writing a category explicitly can be renamed as $EXCAT$ (Explicitly

written Category).From the nomenclature itself the difference between one Category(CAT) and its $EXCAT$ form now becomes clear.

1.2.2   Introducing the Extended Category EXCAT

Let us discuss the idea of $EXCAT$ with an example. Consider the category $BIRD$.It is evident that this is not possible to write down all the names of the birds and their properties. Without losing generality we are choosing five birds from the wide range distributively keeping the fact in the mind their vast range of properties.Let us consider the Category $BIRD$ and its members are Penguin, Eagle,Chicken,Dove and Sparrow i.e
$CAT_{BIRD} = \{Penguin, Chicken, Sparrow, Dove, Eagle\}$ We are selecting six properties of $BIRD$, namely, type of *Bill,Tail and Wing* respectively,*Food Habit, Ability of Flight* and *Ability of Swimming.*Taking these five birds and their six properties we can compute our 6×5 matrix but as the entries of this matrix will be non numeric in nature it will be better to write down our 6×5 matrix in a form of a table with thirty cells distributed in six rows and five columns.(Clearly a typical $(i, j)th$ entry of a matrix is maintaining it's $1 - 1$ correspondence with $ijth$ cell of the table in the natural mapping $(i, j) \rightarrow ij$.) So our $EXCAT$ table for $BIRD$ denoted by $EXCAT_{6\times 5}BIRD$ may look like

Birds→ Properties↓	Penguin	Chicken	Sparrow	Dove	Eagle
Bill	Long Thin Short Thick	Short Rounded	Short Stout	Short Thin	Hooked
Tail	Short Wedge Shape	long Flowing	long Rounded	Short	Long
Wing	Evolved into Flapers	Smaller	broad	short Round	Broad
Food Habit	Carnivorous	Omnivorous	Omnivorous	Omnivorous	Carnivorous
Ability of Flight	No	Not Much	Yes	Yes	Yes
Ability of Swimming	Yes	No	No	No	No

The diverse nature of the properties of the category $BIRD$ is clearly seen from the above table/matrix and it is also an interesting point to note that no two columns have exactly same entries.Some entries from the columns of $Chicken$ may be similar to some entries from the column of $Dove$ but the vast diverse nature of properties does not pose any hazard in one's mind to club all the members under the single category $BIRD$ in spite of the fact that few members even disobey the archetypical property of flight possessed by a *bird*.

Before proceeding to the further, let us generalize the category $BIRD$. Let us consider the category $BIRD$ with n numbers of *birds* each having m numbers of properties. So our explicitly written category of $BIRD$ is actually a $m \times n$ matrix. Therefore our further discussion will be based on $EXCAT_{m\times n}BIRD$ matrix.

1.2.3 Idea of Centrality

Next idea introduced by *Wittgenstein* was the notion of *Centrality*.In classical notion all members in a category share all the properties of that category.In other way there were no best examples existed to represent that category.Though interestingly these categories have got their existence through time. Human mind, probably through the innateness of the idea of *categorization* in their brain recognized this process standing against the classical theories. *Wittgenstein* introduced the idea of *centrality* and gave some light into the idea of the fuzziness of one category. Later *Eleanor Rosch* developed this very notion in her path braking idea of *Prototype*.Loosely, the idea of *centrality* is simple enough.It is the best possible example of a category.The example which carries as much possible properties to turn out as the superior candidate to represent the *category*.Later the concept was further expanded by Lakoff in his concept of *Idealized Cognitive Model*(Henceforth *ICM*).

Interestingly when we talk about *birds* we always prefer to give example like *Dove,Sparrow, Cuckoo* etc.It is rare to encounter the examples like Chicken or Penguin.We never say or perhaps never visualize *Roosters are flying high above the trees*.Though the incident is not rare but perhaps we never think in our absent mind that *...in a leisure afternoon a chicken came and sat on my windowpane*. So *centrality* of the category *BIRD* is a kind of ideal example *The Bird* which in reality is not a part of our $EXCAT_{m\times n}BIRD$ matrix. Therefore the *centrality* or the ideal *bird* is not a member of CAT_{BIRD} also.We are choosing the example of an ideal *bird* from the explicit matrix of the properties of the *birds* according to the closeness of a particular column of $EXCAT_{m\times n}BIRD$ with the properties of the ideal *bird*. If we include the ideal *bird* in the set of CAT_{BIRD} and consider the *centrality* or the properties of the ideal *bird* as an idealized column of the $EXCAT$ of *BIRD* (henceforth *ICol BIRD*) then cardinality of the set CAT_{BIRD} will be $(n+1)$ instead of n and the matrix $EXCAT_{m\times n}BIRD$ will be $EXCAT_{m\times(n+1)}BIRD$. Clearly *ICol BIRD*, the $(n+1)th$ column of the matrix $EXCAT_{m\times(n+1)}BIRD$ is an $m\times 1$ matrix with entries $p_{1(n+1)}, p_{2(n+1)}, p_{3(n+1)}......p_{m(n+1)}$. In matrix notation therefore

$ICol_{m\times 1}BIRD = \{p_{1(n+1)}, p_{2(n+1)}, p_{3(n+1)}......p_{m(n+1)}\}^T$.

Here we are placing the column of the ideal *Bird* in the right most column of the matrix for the sake of maintaining the natural convention of direction. The idea is,the more the entries of a column is becoming similar to the corresponding ideal entries of the $ICol_{m\times 1}BIRD$,the more that particular column is eventually becoming one example of the category *Bird*.

Obviously $ICol_{m\times 1}BIRD$ is an abstract idea, situated in our thought and emerged from our real life experience.Therefore an *example* of the category *Bird* (EX_{BIRD}) is/are the column(s) which is(are) closer to $ICol_{m\times 1}BIRD$. More precisely, in notation EX_{BIRD} is the $kth, (k = 1, 2, 3....n)$ column of the matrix $EXCAT_{m\times(n+1)}BIRD$ which is closer to the $(n+1)th$ column of the matrix $EXCAT_{m\times(n+1)}BIRD$ i.e closer to the matrix $ICol_{m\times 1}BIRD$. Let us summarize all the notation in a more general way. We consider a category C consisting n number of members $x_1, x_2, x_3......x_n$. each having m number of properties $\{p_{1j}, p_{2j}, p_{3j}....p_{mj}\}$, $j = 1, 2, 3.....n$. So our explicitly written category will be the $m\times n$ matrix $EXCAT_{m\times n}C=(p_{ij})_{m\times n}, i = 1, 2, 3....m; j = 1, 2, 3....n$. If we include the ideal example of the category which is derived from the notion of *centrality*, then the cardinality of the category C will be $n+1$ that is CAT_C will consist of $n+1$ elements and the explicitly written form of the category will be $EXCAT_{m\times(n+1)}C$ that is $EXCAT_{m\times(n+1)}C=(p_{ij})_{m\times(n+1)}$

$$= \begin{pmatrix} p_{11} & p_{12} & p_{13} & \cdots & p_{1n} & p_{1(n+1)} \\ p_{21} & p_{22} & p_{23} & \cdots & p_{2n} & p_{2(n+1)} \\ p_{31} & p_{32} & p_{33} & \cdots & p_{3n} & p_{3(n+1)} \\ \vdots & \vdots & \vdots & \cdots & \vdots & \vdots \\ p_{m1} & p_{m2} & p_{m3} & \cdots & p_{mn} & p_{m(n+1)} \end{pmatrix}$$

Clearly $ICol\ C$, the $(n+1)th$ column of the matrix $EXCAT_{m\times(n+1)}C$ is an $m\times 1$ matrix with entries $p_{1(n+1)}, p_{2(n+1)}, p_{3(n+1)}......p_{m(n+1)}$. In matrix notation therefore $ICol_{m\times 1}C = \{p_{1(n+1)}, p_{2(n+1)}, p_{3(n+1)}......p_{m(n+1)}\}^T$. Finally EX_C will be the $rth, (r = 1, 2, 3....n)$ column of the matrix $EXCAT_{m\times(n+1)}C$ which is closer to the $(n+1)th$ column of the matrix $EXCAT_{m\times(n+1)}C$ in terms of it's entries i.e closer to the matrix $ICol_{m\times 1}C$.

The reason why the notion of *centrality* or *ICol* will not be exactly same in many cases with the idea of *ICM* lies in the fact that *ICM* may contain many more members as it will include thousand of real life experiences about the members of that category, in many cases they may not be strictly called *the property* of that category.

1.2.4   More about Centrality

J.L.Austin in his paper *The Meaning of a Word* written in 1940 and published in 1961 discussed about words and their related meaning extensively. *Lakoff* in his *Women, Fire and Dangerous Things* has shown that *...the relationship between Austin's observation and Wittgenstein's: the sense of a word can be seen as forming a category.* In classical theory the case was not so. *Senses* do not have any *category*.Let us analyse the idea computationally with the same example Austin worked; the meaning and associated ideas attached with the word *healthy.*

Dictionary meaning associated with the adjective *healthy* roughly are
{*in a good physical condition,in a good mental condition,in good health,well, alright,fine fit,physically fit,in good trim,in good shape, in fine fettle,in good kilter,in top form,aerobicized,in tip-top condition,flourishing,blooming,thriving hardy,hale,hear- ty,robust,strong,vigorous,hale and hearty,fighting fit,fit as a fiddle,fit as a flea,bursting with health,the picture of health,in rude health,informal OK,in the pink,right as rain,up to snuff,(of a part of the body) not diseased,indicating or promoting good health,good for one,good for one's health, health giving, healthful,wholesome,nutriti-*
ous,nourishing,beneficial, salubrious, salutary,of a very satisfactory size or amount}.

Austin discussed with two examples. One is *healthy exercise* and another is *healthy complexion.* Austin argued in *healthy body* there is a sense which predominantly present in *healthy complexion* and *healthy exercise.* Austin called that sense *nuclear* or *primary.* Let us call the projection of that *primary* or *nuclear* or the *central* sense of *healthy* in *healthy exercise* and in *healthy complexion* as the *secondary* senses of *healthy.* Generalizing the notion of *secondary* sense, let us call the projections of *primary* sense of *healthy* on the respective expressions simply as *secondary*$_1$, *secondary*$_2$, *secondary*$_3$.....*secondary*$_n$.Therefore, following the same construction discussed in the section of *Family Resemblance* and *Centrality*, let us define the *category* of senses of the adjective *healthy*. Here we are going to modify our previous notation of *CAT* and *EXCAT* as senses were not regarded as categories in classi-

cal theories. Another reason is to demarcate the types of the categories according to their qualitative nature. For sense category let us use the notation CAT as $SCAT$ and $EXCAT$ as $EXSCAT$.So for *healthy* $SCAT$ and $EXSCAT$ will be

$SCAT_{HEALTHY} = \{primary/central, secondary_1, secondary_2.....secodary_n\}$, n runs through the set of all natural numbers $\mathbb{N}$.

As we are discussing about *sense* which involves many naturally longer expression/usages than of a single atomic expressions like *yes/no* or *long/short* etc.it will be wise not to write $EXSCAT$ in conventional matrix form. Later, we will have all the sense columns in row-transposed form.

Austin has shown primary sense of *healthy* as in *healthy body* is partly contained in the sense of *healthy* as in *healthy complexion* and in *healthy exercise* which are in reality *...resulting from a healthy body* and *...productive of a healthy body* respectively. Let us call the sense of *...resulting from a healthy body* as *secondary$_1$* and *healthy exercise* as *secondary$_2$*. Clearly *healthy complexion,healthy hare, in good shape,picture of health, bursting with health* etc. all can be said as *resulting from a healthy body*(There can be many more examples, as we are dealing with language which is infinitely productive in nature) whereas *healthy exercise, healthy food, healthy habits* etc are the *productive of a healthy body*. There is an obvious problem to deal with this as heavily loaded subjectivity is involved to determine the categorical exactness of the properties like senses.Few examples may fall under some other headings but the overall structure will be the same. Keeping the fact in mind let us describe the *primary/nuclear/central* sense of *healthy*. *Healthy body,not diseased,in good health* etc. are predominantly occupied by the primary sense of the adjective *healthy*. *Lakoff* referred this *contained-partly* relationship as *metonymy -where the parts stands for the whole*. So *resulting from a healthy body* and *productive of a healthy body* has the partial sense of *healthy* whereas the central sense (ideal member in our previous discussion developed from the idea of centrality) of $SCAT_{healthy}$ (as our previous discussion) is actually the primary or nuclear sense of *healthy*.These two partial senses of *healthy* are like the extension of the central sense of *healthy* and Lakoff argued that *the rule of extension is metonymy*.

Let us take the example of *healthy relationship*. Google is telling that a healthy relationship is *Communication based on honesty and trust, Respect and Trust. In healthy relationships, you learn to respect and trust important people in your life.* There is almost no projection of the *primary* sense of *healthy* in this explanation and also in our daily mundane understanding of *healthy relationship*.Here we conceptualize the abstract idea of *relationship* through the common understanding of *healthy body* i.e through the *primary/central* sense of *healthy*. So this extended correspondence includes the sense of *healthy* as in *healthy body* in the category of all senses of *healthy*,i.e in $SCAT_{healthy}$ as a secondary sense, say as *secondary$_k$*, for some $k \in \mathbb{N}$. Here the rule of extension is *metaphor.Healthy competition* is another example of *metaphor* in same manner.

Now let us construct our $EXSCAT$ matrix. Clearly $secondary_1, secondary_2...secodary_n$ will be the n columns of the matrix,e.g *column*1 may be
(*healthy complexion,healthy hare, in good shape,picture of health, bursting with health...*)^T, in similar way *column*2 may be (*healthy exercise, healthy food, healthy habits...*)^T. (It is needless to say that the ordering of the matrix columns are not strict.It occupies respective position according to the working examples). We are going to change another notation here; we will denote $ICol$ as *primary sense column*(Henceforth PSCol). For sake of definiteness let us fix

the primary/central sense of *healthy* as $(n+1)th$ column of the matrix. So $column(n+1)$ will be $(Healthy\ body,not\ diseased,in\ good\ health...)^T$. As we have already our column of centrality in the matrix so the formation of $EXSCAT_{m\times(n+1)}HEALTHY$ already exists. Let us generalize the overall idea in this way.

Let us assume there are n secondary senses and a *primary/central* sense of a particular word W. Then $SCAT_W = \{primary/central, secondary_1, secondary_2...secodary_n\}$, n runs through the set of all natural numbers $\mathbb{N}$.

Now, if each $secondary_j, j = 1,2,3...n$ has m number of *sense containing expressions* $s_{1j}, s_{2j}, s_{3j}...s_{mj}$ and the *primary* sense has m number of *sense containing expressions* $p_{1(n+1)}, p_{2(n+1)}, p_{3(n+1)}...p_{m(n+1)}$ then the matrix $EXSCAT_{m\times(n+1)}W$ will be

$$\begin{pmatrix} s_{11} & s_{12} & s_{13} & \cdots & s_{1n} & p_{1(n+1)} \\ s_{21} & s_{22} & s_{23} & \cdots & s_{2n} & p_{2(n+1)} \\ s_{31} & s_{32} & s_{33} & \cdots & s_{3n} & p_{3(n+1)} \\ \vdots & \vdots & \vdots & \cdots & \vdots & \vdots \\ s_{m1} & s_{m2} & s_{m3} & \cdots & s_{mn} & p_{m(n+1)} \end{pmatrix}$$

1.2.5 Metaphor and Metonymy:The Hint of a Modelling

The fuzziness of the ideas like *metonymy* and *metaphor* can be analysed systematically in this model where we include if not possible all the senses of a word in a single category. If we define *degree of projection* of the *central/primary* sense on the other senses then that degree will determine alone whether the member of the category is a metaphor or a metonymy or an undecided case. If we fix the value of centrality or the central/primary sense as 1 and fix the value as 0 when projection of primary sense on the other senses is absent, then the rule of extension *metonymy* will always get the values less than but closer to 1 and the tail end will be *metaphor*. We can draw an analogy from *calculus*(keeping the fact in mind that,here the nature of the data involved is discrete) if we say:

A sense expression will be metonymy when the projection of the primary sense on it goes as much away from 0 and closer to 1 from left and a sense expression will be more metaphoric when the projection of the primary sense on that sense expression $\to (0 + 0)$.

To be more precise let us first define a set $SCAT_W^*$ of all senses, associated with a word W except the primary sense. Let a *Cover* is the value associated with each projection of primary sense on the non primary senses, i.e. the *cover* is the mapping from the set $SCAT_W^*$ to the half-closed set of real numbers [0,1) such that

$Cover(sense_i) = t$ where each $sense_i \in SCAT_w^*, i = 1,2,3...n.$ and $0 \le t < 1$. Clearly sense expression will be more metonymy if it's *cover* goes as much away from 0 and closer to 1 from left and will be metaphoric it it's *cover* $\to (0 + 0)$.

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Diagnostic Tests in English for Primary School Children

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Abstract

In the present study, an attempt has been made to construct and validate diagnostic tools to identify the learning difficulties in English of Primary school children, with respect to reading, writing and spelling difficulties. Though there are many tests to identify students with learning difficulties in English in the Western world, there are no diagnostic tests available in the Indian context to identify the learning difficulties of primary school children in English. Hence, the three diagnostic tests-RDDT, WDDT, and SDDT have been constructed, validated and administered to the primary school children of Tamilnadu to identify the learning difficulties in English .

Key words:

Introduction

In the present study, an attempt has been made to construct and validate diagnostic tools to identify the learning difficulties in English of Primary school children, with respect to reading, writing and spelling difficulties. Though there are many tests to identify students with learning difficulties in English in the Western world -like Illinois Test of Psycholinguistic Abilities(Kirk, McCarthy, and Kirth, 1968), Test of Language e Diagnostic Revised(Gray and Robinson), 1967), Wood Cock Reading Mastery Tests(1973), Test of Written Language (Hammill and Larsen, 1983), The Written Expression Test(Johnson,1988), and the Brigance Diagnostic Inventory of Essential Skills(Brigance, 1979). These tests, being developed in foreign context , pose problems to Indian students, whose society, culture and needs are totally different. And, as there are no diagnostic tests in the Indian context to identify the students with reading, writing and spelling difficulties in English, the researcher developed the following diagnostic for conducting the present study.

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1. Reading Difficulties Diagnostic Test (RDDT)

2. Writing Difficulties Diagnostic Test (WDDT)

3. Spelling Difficulties Diagnostic Test (WDDT)

Construction of Reading Difficulties Diagnostic Test (RDDT)

As Thorndike puts, *reading is reasoning.* It is a process, a dynamic, action filled way of responding to printed symbols, and not a product or a school subject. It is rightfully classed as the most important of the three Rs because as a process, it is used by all students in all phases of a school curriculum (Russel, G.Stauffer 1975). As such, reading activity is an important aspect in the shaping of a student. Having a difficulty in this aspect naturally hinders the growth of a student. Hence, this reading difficulties diagnostic test is aimed to assess specific reading difficulties of the students. In order to develop the test, the researcher referred the available literature and studies on reading difficulties. These studies have helped to understand the perpetual implications and procedures to diagnose reading difficulties. Snowling (1985) finds that reading activity proceeds in three stages. They are:

1. The logographic stage, in which words are identified by distinguishing visual features;
2. The alphabetic stage, at which letter sound system awareness (phonemic awareness) is mastered;
3. The orthographic stage, which is based on visual analysis that is free from the influence of sound.

Based on these, Sivagami (2000) developed Reading Diagnostic Test to identify reading difficulties in learning disabled children. Considering certain aspects of the test, Kusuma Harinath (2007) developed a reading difficulties diagnostic test to identify students with reading difficulties. The researcher has developed Reading Difficulties Diagnostic Test, suitable to identify the reading difficulties of primary school children in English. The RDDT is framed based on the following components -

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Components of Reading Difficulties Diagnostic Test

1	Letter Identification	Visual Auditory Perception
2	Word Attack	Auditory Visual Association
3	Analogues	Auditory Sequence
4	Sound Identification	Auditory Discrimination
5	Word Recognition	Visual Motor Difficulties
6	Oral Reading	Auditory Visual Difficulties
7	Rhyming Words	Visual Verbal Association
8	Comprehension	Perceptual Sensory Reception
9	Segregate The Sounds	Auditory Segmentation
10	Cloze Test	Perceptual Sensory Information

RDDT is designed to gain first hand information of the learners' status in different reading aspects of English like-Phonic knowledge, visual discrimination and perceptual abilities.

Construction of Writing Difficulties Diagnostic Test (WDDT)

Writing skill is an essential and important aspect in the learning activity. Luria 1980) states that writing is the development of a precise skill, is a functional development of various parts of the brain. He refers to the kinetic action of hand writing, as an end product of the functional integration of hand, the sensory and motor parts of the brain controlling movements, the eye and visual cortex, the language areas and the association areas of thinking part, the frontal cortex. In spite of the fact that handwriting needs all these senses, writing is mainly based on motor skills like fine motor skill, gross motor skill, laterality and directionality. Thus, the writing difficulties diagnostic covers the following components:

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Components of Writing Difficulties Diagnostic Test

1	Letter Formation	Visual Motor Perception
2	Letter Slope	Visual Motor Co-ordination
3	Letter Size	Revisualization Difficulty
4	Letter Space	Visual Motor Discrimination
5	Word Space	Visual Formation Disorders
6	Letter Word Alignment	Visual Memory Motor Perception
7	Reversals	Visual Sensory Discrimination
8	Letter Joining	Spatial Planning Difficulties

Construction of Spelling Difficulties Diagnostic Test (SDDT)

Spelling is a fundamental base for the acquisition of language skills, particularly, English. A letter replaced in a word changes the entire meaning. Hence a diagnostic test is developed to identify the difficulties of the children is using proper spellings. The extent and pattern of difficulties in spelling can well be identified with diagnostic dictation at the suitable level of the students. Spelling errors are different in nature. Phonetic errors have some visual resemblance to the correct spelling, but sound different when read. Visual errors sound correct but look wrong. Insertion and omission of errors are where an extra letter is added or deleted to a word. Sequential errors stem out due to confusion. English spelling pattern and convention cause errors in spelling. Rule based errors figure out due to lack of knowledge in spelling rules. Errors due to handwriting or repeated omission of letters are motor errors. With this background, the diagnostic test on spelling difficulties in English is developed. The test is developed with the following components of spelling difficulties:

Components of Spelling Difficulties Diagnostic Test

1	Circling the Correct Spelling	Visual Verbal Association
2	Word Recognition	Visual Discrimination
3	Plurals and Syllabication	Visual Memory Motor Co-ordination

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4	Track the Words	Visual Sequence
5	Prefix and Suffix to the roots	Perceptual Discrimination
6	Spell and match the words	Auditory Perception
7	Finding words by Clues	Visual Perception
8	Dictation based on the spelling rules	Auditory Visual Memory

All the developed tests have been given to the teachers who have special training English Language Teaching, with a request to review the test items and their suitability to identify the students with reading, writing and spelling difficulties. Based on their opinion, certain test items have been revised, and certain items have incorporated or deleted. Thus, the developed diagnostic test consists of 50 questions. Each question carries one mark. The correct answer is given 1 mark and wrong answer is given a zero.

Pilot Study

Pilot study helps to assess whether the test items are suitable to the subjects it aimed. It also gives an insight into the acceptability of the test items to all the subjects it is concerned with. The researcher has made a pilot study on a few students, with reading, writing and spelling difficulties. The students selected for pilot study are based on teacher's observations, academic achievement of students, particularly in English, and Bhatia's Intelligence Test scores. The purpose of the study is to find out the problems in collecting the data, the practical suitability of reading, writing, and spelling diagnostic difficulty tests to the students. It also helps to find out the reliability of the tests.

Reliability of the Reading, Writing, and Spelling Difficulties Diagnostic Tests

Reliability is one of the important characteristics of any test. It is the consistency of scores obtained from one set of measures to another. Statistically, reliability is also defined as the self - correlation of the test. Reliability of a test can be measured in different ways.

In this study, the reliability of the diagnostic tests is established by Split-half method. To find out the reliability of the Reading, Writing, and Spelling difficulties Diagnostic tests, the

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diagnostic tests are administered to the students with Reading, Writing, and Spelling difficulties. 50 students with Reading, Writing, and Spelling difficulties based on teachers observations, their achievement (less than 35%)in English, (Quarterly and Half yearly Examinations), and Bhatia's Intelligence test scores, have been selected. The Reading, Writing, and Spelling Diagnostic tests are administered on these students to find out the reliability of the tests used. As already mentioned, the Split-half method is used to establish the reliability of each test. In this method, the whole test is divided into two equivalent halves by pooling the odd numbered and even numbered item scores. The correlation between these two sets of test scores have been established by using Karl Pearson's formula-

$$r = \frac{N\sum xy - \sum x \times \sum y}{\sqrt{\left[N\sum x^2 - \left(\sum x\right)^2\right]\left[N\sum y^2 - \left(\sum y\right)^2\right]}}$$

From this, by using Spearman-Brown formula, the reliability of the whole test is established.

Spearman- Brown formula is

$$r_{11} = \frac{2r^{\frac{1}{2}} \times \frac{1}{11}}{1 + r^{\frac{1}{2}} \times \frac{1}{11}}$$

Thus, the obtained r-values of Reading(0.67), Writing(0.86), and Spelling(0.78)difficulties diagnostic tests are high indicating the reliability of the diagnostic tests, uses in the study.

Validity of the Reading, Writing, and Spelling Difficulties Diagnostic Tests

Validity is an important characteristic of a scientific instrument. The validity of a test depends upon the fidelity with which it measures what it purports to measure. Among the many types of validity, the present study makes use of systematic examination of the Content Validity, Face Validity and Intrinsic Validity.

Content Validity

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Content Validity involves essentially the systematic examination of the test content to determine whether it covers a representative sample of the behavior domain to be measured. The content validity of the Reading, Writing and Spelling difficulties diagnostic tests are examined by a team of experts who have a good theoretical and practical background in the field of learning difficulties. This team consists of four Professors working in the Department of Education, One Professor from an autonomous college, specialized in special Education, and five well experienced teachers of English, selected from different schools of Cuddalore district. Taking their opinions into account, the content and quality of the items are improved. Thus, the Reading, Writing, and Spelling difficulties diagnostic tests used in the study possess content validity**.**

Face Validity

Face Validity claims what the test appears to measure superficially. Thus, it refers the way the diagnostic tests appear to the examinees, the teachers and educationists. If the test content is not within the reach of examinees is loses its validity, thereby weakening the motivation. The team of experts opines that the Reading, Writing, and Spelling difficulties diagnostic tests developed for the investigation has face validity.

Intrinsic Validity

Intrinsic validity is estimated by how the obtained scores measure the tests true score components. Square root of the reliability value of the Reading, Writing, and Spelling difficulties diagnostic tests is nothing but its intrinsic validity. Thus, the intrinsic validity of the diagnostic tests are high-Reading difficulty(0.82), Writing Difficulty-(0.93)and Spelling difficulty (0.88), indicating the suitability of the tests used in the study.

Conclusion

The three diagnostic tests constructed and validated for the assessment of Reading, Spelling, and Writing difficulties will certainly be of great use in the identification of learning difficulties in English of primary school children.

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Colophon:

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Cognitive Development among Children through Select Picture Books of Eric Carle

N. Lavanya (II M.A. English Literature)
Dr. Raichel M. Sylus

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Eric Carle
Courtesy: http://www.eric-carle.com/bio.html
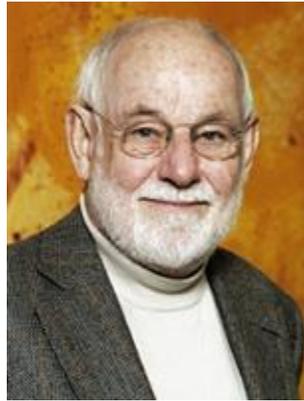
Usefulness of Rereading Books

Children enhance their creative thought and their receptive and productive language by rereading books on children's literature. Children's books are more prominent for children who learn new experiences each day since they make good impact from good stories. From such stories children tend to live a systematic life because they shape them towards positive thinking. "Throughout history, stories have been the mode through which people around the world have preserved cultures, told cautionary tales, and made sense of their life circumstances." ("Children's Literature around the World", 379). The ultimate motive behind children's books is to transform children to be better because they get to know their culture and lifestyle through reading various books and those stories show them the right path. "Understanding this broad

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power of literature is particularly important within the current global context" ("Children's Literature around the World" 379)

Eric Carle and Hi Works

Eric Carle is a famous picture book writer. As an illustrator and author he collaborated with Bill Martin, Jr. on *Brown Bear, Brown Bear, What Do You See?* His work has been translated into more than 30 languages and the well-known titles are *The Grouchy Ladybug* and *The Very Hungry Caterpillar.*

Courtesy: http://www.watervlietpubliclibrary.org/?p=542

Eric Carle has illustrated pictures with attractive colours in a beautiful manner. Children get to know the life cycle of a butterfly as well as numbers along with names of the fruits that the caterpillar eats. Children can also learn the days of the week and different variety of foods which are presented with colourful shapes. Recalling how he caught up with such an idea "The author discloses that it all started innocently, with a hole puncher. He was punching holes into a stack of paper, and he thought of a bookworm, so he created a story called, "A Week With Willi the Worm." Then later, his editor, who didn't like the idea of a worm, suggested a caterpillar" (Solomon 6).

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Love for Nature

　　Eric Carle's love for nature is seen extensively in his books. His art work is used in all books and he uses hand painted pictures and cuts many layers in order to make bright and colourful images. All these efforts are for children to make use of their knowledge creatively. Children learn numbers, insects, birds and animals with the concept of nature. Human beings are dependent on nature. While writing, Carle recognizes the feelings of children and aims at the intellectual development of the child readers. With all these aspects, it is clear that Carle has been a successful author and a famous picture book writer who has enriched the knowledge of children through his writing.

Role in Teaching the Concepts of Mathematics

　　Eric Carle's books play a vital role in teaching the concept of mathematics related to counting through his books. *The Very Hungry Caterpillar* deals with the story of a caterpillar which looks for some food. Carle casually introduces numbers, days of the week and names of fruits through these lines:

> On Monday he ate through one apple. But he was still hungry.
>
> On Tuesday he ate two pears, but he was still hungry.
>
> On Wednesday he ate three plums, but he was still hungry.
>
> On Thursday he ate through four strawberries, but he was still hungry.
>
> On Friday he ate through five oranges, but he was still hungry. (n. pag.)

　　These lines depict that the caterpillar eats one apple, two pears, three plums, four strawberries and five oranges. The author has introduced the aspect of counting numbers by making the caterpillar to eat all the fruits. Thus, Carle connects children's literature and Maths education. Through his picture books he exemplifies mathematical understanding to children and also makes it helpful for teachers to use this in their teaching. Carle's *The Very Hungry Caterpillar* is used as a tool for teaching the concepts of ordinal numbers, counting, estimating and fractions.

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Problem Solving

  The Very Hungry Caterpillar leads to concepts related to problem solving. The caterpillar eats various fruits each day and the number increases day by day because the caterpillar is very hungry and he is in quest for food. His hunger is not satisfied. In order to solve this problem the caterpillar eats one full leaf and becomes very fat the next day. After eating a big leaf he doesn't get hungry anymore but is turned into a beautiful butterfly. Carle attempts to capture children's interest in mathematics through his books. This book would be an excellent tool for teachers to use when correlating problem solving to real-world situations.

Counting

  Books on counting enable children to learn numbers through the stories. Carle's *1,2,3 to the Zoo* serves as the right book for counting numbers and attracts them easier than other books because the story takes place in a zoo. Children are very much interested to visit a zoo. They love to see animals and Carle triggers their interest to study mathematics by using animals in his counting book.

  1,2,3 to the Zoo is a book on animal train having one elephant, two hippos, three giraffe, four lions, five bears, six crocodiles, seven birds, eight monkeys, nine snakes and ten mixed up animals. This animal train travels to the zoo and gathers all children to the zoo. Since animals are of different sizes children not only study the numbers from one to ten but also learn the size. Teachers also can use this book as a tool to teach them numbers and sizes of different animals. "The children began creating their own texts and unique classification systems" ("Exploring Subject Areas with a Counting Book" 170). The preschool book *Sizes* by Pienkowski is a valuable resource to teach sizes to children. Students are usually asked to identify the items from each picture and explain the reasons for their difference.

Explicit Type

  Carle's books fall under Explicit type since they specifically teach numbers and size as in *The Very Hungry Caterpillar* and *1,2,3 to the Zoo*. He uses picture book formats to teach mathematical concepts to children. Carle's books are also examples of Embedded type since the mathematical concepts are embedded in it. *The Very Hungry Caterpillar* is embedded with a

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good concept of a caterpillar which feels hungry and searches for food and which turns into a butterfly at the end. This book also develops mathematical concepts as it introduces the children to days of the week and numbering.

His books are considered as a learning experience for children as they are used by teachers to improve children's opportunities in Mathematics education. Marston suggested that learning experiences or mathematical investigation should not be limited just to activities evidenced by the text or illustrations or those perceived by the teacher. The story and illustrations should be a stimulus for both the teacher and students for problem solving, problem posing and for application and integration of concepts into everyday or relevant situations. Carle's books present mathematical knowledge and skill to children giving them a realistic approach.

Emphasis on Science

Science is emphasised as important in early childhood, teachers find it challenging to teach science to young children for various reasons. Using picture books to introduce science concepts to young children offers a solution because of teachers' familiarity with this instructional tool. There seems to be a growing consensus among researches that children's literature including picture books, fiction and nonfictions books can be used as instructional tools to teach science and foster interest and positive attitudes toward learning science in early years. Carle's books also teach science to young children and create interest among them.

Young children read the basic concept of science, life cycle of insects, growth of seeds and other relevant aspects. Carle's books are very simple and realistic with animals and insects. Science is taught through *The Very Hungry Caterpillar* which is about the life cycle of a butterfly, *The Very Busy Spider* which is about the life cycle of a spider and *The Tiny Seed* which is about the growth of a seed. All the three books involve the concepts of science so that children who like picture books a lot learn many things from such books. There are also other stories which trace the life cycle of insects.

Life Cycle

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The Very Hungry Caterpillar explains the life cycle of a butterfly, from laying an egg till its transformation into a beautiful butterfly. "In the light of the moon a little egg lay on a leaf. One Sunday morning the warm sun came up and- pop! – out of the egg came a tiny and very hungry caterpillar. He started to look for some food." (n. pag.) The egg grows into a tiny caterpillar who feels very hungry. He eats more fruits and a big leaf to quench his hunger. The caterpillar grows big. The pictures of the caterpillar in Carle's books are evidences of the appearance of the grown caterpillar. He describes it in the following manner:

> Now he wasn't hungry any more- and he wasn't a little caterpillar any more.
>
> He was a big, fat caterpillar. He built a small house, called a cocoon, around himself.
>
> He stayed inside for more than two weeks.
>
> Then he nibbled a hole in the coccon, pushed his way out and...
>
> he was a beautiful butterfly! (n. pag.)

These lines show that the caterpillar forms a cocoon when the quest for food stops. Children learn that the growth of a butterfly has different stages. But it is a fact that the butterfly does not form a cocoon. Carle shows his creativity and gives a clear picture of the formation of cocoon.

The life cycle of a butterfly depicted through *The Very Hungry Caterpillar* helps them to think creatively. *The Very Busy Spider* is about a spider which spins her own web. The life cycle of spider is described in every page. The spider spins her web through silky threads and it is described in the following manner:

> Early one morning the wind blew a spider across the field.
>
> A thin, silky thread trailed from her body.
>
> The spider landed on a fence post near a farm yard…
>
> and began to spin a web with her silky thread.
>
> "Neigh! Neigh!" said the horse. "Want to go for a ride?"
>
> The spider didn't answer. She was very busy spinning her web. (n. pag.)

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It is clear that the spider's body is made up of silk thread and children can learn how a spider spins her own web without distracting her mind towards other animals that are disturbing her. The horse disturbs the spider but the spider never listens to it instead concentrates on her works. So children understand the scientific concepts and they are motivated to know the exciting world of science. The spider is mentioned as 'she', 'her' which makes children to think that female spiders can also spin their webs. *The Very Busy Spider* is perfect for children to know about the life cycle of an insect. This book is also easy and readable and children feel happy to guess the story with the legible font size. There are one or two sentences in a page but the format Carle lays out is understandable and clear. This book is "evaluated on the basis of three primary criteria: accuracy and readability, quality of format and illustrations, and content reflecting current scientific understanding of the topic." ("A Sense of the Beautiful: Life Cycles and Insects" 892)

Developing Science Curriculum

Carle's only aim is to develop science curriculum to children in some of his books and *The Very Hungry Caterpillar* and *The Very Busy Spider* serve as a tool for children to gain their knowledge of science. These two books trace the life cycle of a butterfly and a spider but Carle goes one step forward and presents a book on the life cycle of a seed. *The Tiny Seed* is the story of a very small seed which undergoes many difficulties.

The story is about the birth of a small seed blowing with the strong wind in autumn. Other seeds fly higher than the other but the tiny seed cannot fly so it sails with the others. The story continues by comparing the tiny seed with other seeds. There is another seed which lands on an icy mountain and the rest of the seeds keep flying. On seeing this, the little seed feels that it cannot go fast like other seeds. After flying to the icy mountains, the seeds travel towards an ocean. While flying, one seed falls into the water and drowns but the other seed sails on with the wind looking at the tiny seed and mocking for its tiny nature. The seeds continue to fly to a desert and one seed falls on the desert and gets dried due to heat. The wind pushes the tiny seed and other seeds to the ground. As they land a bird eats one seed leaving the tiny seed because the tiny seed is invisible to the bird.

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The season changes from autumn to winter. The seeds settle down in the earth and they are covered with snow. A hungry mouse eats a seed for his lunch but the tiny seed is invisible to the mouse. Winter changes to spring and it is the favourable time for seeds to grow into plants. The tiny seed starts to grow into a plant. Children step out to play and spoil many plants by stamping on it, while a boy plucks a flower to gift his friend. Only the tiny plant from the tiny seed is safe and during summer it grows into a big plant which is taller than people, houses and trees. The tiny seed changes into a giant flower. Once again autumn drops all the petals of the flowers where the seeds pop out. This time too many tiny seeds come out and quickly sail to faraway places.

From *The Tiny Seed* children observe that the seed comes out from a flower and then grows into small leaves. It grows into a big flower which is admired by all people. The seed being tiny is beneficial to safeguard itself from all the difficulties. For example, "One of the seeds flies higher than the others. Up, up it goes! It flies too high and the sun's hot rays burn it up. But the tiny seed sails on with the others" (n. pag.) This book also creates awareness to tiny children to be safe from all difficulties. Since, the wind passes from place to place and sails with all the other seeds, the tiny seed overcomes all problems as it travels. It also introduces to the concept of pollination.

As a seed, the next step is to grow roots followed by stems and leaves with the help of water and sunlight. The leaves grow into plants and produce big flowers. Then the process goes on. The growth of the tiny seed is slow because as it grows the tiny plant has three leaves but others have seven leaves. "The tiny plant that grew from the tiny seed is growing fast, but its neighbour grows even faster. Before the tiny plant has three leaves the other plant has seven! And look! A Buds! And now even a flower." (n. pag.) Some children feel that they are tiny, as their growth is stunted. This book not only deals with the aspects of science but also gives an optimistic approach that even a small seed can overcome all difficulties and survive till the end. The tiny seed grows into a big plant leaving out the rest of the seeds. Carle says that,

> The sun shines on it and the rain waters it. It has many leaves.
> It grows taller and taller. It is taller than the people. It is taller than the trees. It is
> taller than the houses. And now a flower grows on it. People come from far and

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near to look at this flower. It is the tallest flower they have ever seen. It is a giant flower. (n. pag.)

Children who read this story understand that a tiny seed is essential to grow into a tall flower which is taller than people and houses. The book becomes a source of amazement to children when children learn that a seed grows into a flower with four main parts. From the earth the roots take in nutrients and the stem acts like a pipe to carry water to the leaves. Sunlight helps to make food and the seed grows into a flower. Children learn the importance of a seed from this story. The author gives the following description:

> The wind blows harder. The flower has almost all of its petals. It sways and bends away from the wind. But the wind grows stronger and shakes the flower. Once more the wind shakes the flower, and this time the flower's seed pod opens. Out come many tiny seeds that quickly sail far away on the wind. (n. pag.)

The Tiny Seed invites children to read about the world of nature because it teaches various concepts of nature. Science is a "part of a whole language approach that blends reading, writing and talking in an activity-based environment" (*Children's Literature and the Teaching of Science: Possibilities and Cautions* 18). Both science and ecocriticism teach children about nature and life cycle of a seed to children. The role of nature in children's lives should rely on the motifs of pros and cons of nature and comparisons among humans, plants and animals.

Colours

Teaching colours and animals to children is also an important concept in children's literature. Learning colours is not an easy task for children because they cannot differentiate one colour from another. Like counting numbers children feel difficult to learn different types of colours. There are number of children's books which are designed to help children to learn the difference between colours. In order to make it easy, books are designed in such a way that children learn colours at one glance.

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Carle's *Brown Bear, Brown Bear, What Do You See?* is a rhyming story for children to teach colours of different creatures. Children can enjoy reading this book which gives plenty to look on each page and makes reading enjoyable. This book is also like a question and answer format where one animal asks another animal about what it can see. The animals answer that they see red bird, yellow duck, white dog, etc. Children learn that animals are varied and have different colours. In schools, children start to learn about warm and cool colours. Carle's books are specially designed with collages. Colours are vivid and they urge children to learn more. Carle's books help them to learn colours in the following manner:

> Brown Bear, Brown Bear, What do you see?
> I see a red bird looking at me.
> Red Bird, Red Bird What do you see?
> I see a yellow duck looking at me.
> Yellow Duck, Yellow Duck, What do you see?
> I see a blue horse looking at me. (n. pag.)

It is explicit from these lines that there are colours like red, yellow, blue and that they are attributed to each animal because children love to know about animals. If animals are attributed with each colour then children show interest in learning more colours and animals. It is evident that the bird is red, duck is yellow and horse is blue. Children not only learn about colours and animals from Carle's book but also learn words. They discover about words and learn to read. Carle's *Brown Bear, Brown Bear, What Do You See?* helps children to improve their vocabulary.

Children learn words like blue, green, purple, white, black, horse, frog, cat, dog, sheep and goldfish. When they start to read they try to differentiate that blue, green, purple etc., are colours and horse, frog, cat, etc., are animals. At first, they discover words then they try to put those words in different contexts. Gradually they read words first and they differentiate between animals and colours, after which they start to imagine the shapes of animals in different colour. Carle makes this rhythmic story a perfect introduction to read and learn about colours, animals and words with his exuberantly coloured artwork and favourite animals.

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The end of the story sums up all the colours and animals. Children use their knowledge to decode unknown words in the text. Gaskins et al., in the article "Procedures for Word Learning: Making Discoveries about Word" suggest "word-learning procedures in reading connect text, by reviewing children about the language which enhance their enthusiasm in exploring words in order to discover new relationships" (n. pag.). Words like teacher and student depict the relationship of teacher and student in the society. Thus the article gives explicit instructions to children in order to learn phases of words from the word learning process. *Brown Bear, Brown Bear, What Do You See?* also gives a review of their word power to children. Children learn varieties of words with a key word from the book.

Role of Language Development

Language is an important skill that allows a person to communicate. A child begins to develop language even before using words. Language development is important to a child in order to adequately exchange information with others in a meaningful way. Parents can encourage the development of language skills with a child by interacting regularly, singing songs and reading simple stories. Stories improve children to develop their language skills. Carle's books help in improving children's language skills. For example, *Brown Bear, Brown Bear, What do You See?* helps parents to teach a simple story based on knowing animals, colours and words for a language. Learning colours, animals and words are very essential in a language.

Parents play games with their children by naming objects or by practicing concepts of direction. For a change they can use simple stories to enhance the language skill and Carle's books focus on language. They not only learn colours but also tend to know more about animals and words. Language is a lifelong process. Children understand a lot more than they can say. Carle's book enhances a child's ability to communicate, express and understand feelings. It also supports thinking and problem-solving, developing and maintaining relationships. To develop a language it is important to be exposed to different words in different contexts. This helps children to learn the meaning and function of words.

Children develop their vocabulary through stories and they start to use those words in the present context. Children who have limited expressive vocabulary make no word combination. Language problems can be solved after reading his books. Children with good receptive and

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expressive language skills understand the nuances of language and they are able to tackle reading skills. Reading books opens the child's world and allows him/her to access information in language skills. Reading Carle's books become a source of entertainment and enjoyment and also serve as an effective means to gain language skills.

Picture books contribute much during story time. Teachers who share quality picture books with young children promote literacy in the fullest sense of the word. Children learn to love literature through joyous encounters with picture books shared with them by enthusiastic adults. Children's experiences with literature begin with enjoyment. Enjoyment is the force that sustains a young child's involvement with picture books when there are televisions and computers. Picture books are precursors to not only learning to read but also wanting to read.

Mathematics and Science teach imagination, problem solving, logical thinking and much more aspects. Carle's books also teach the importance of mathematics, science and language. The books chosen are *The Very Hungry Caterpillar, The Tiny Seed, The Very Busy Spider, Brown Bear, Brown Bear, What Do You See?*. In Mathematics, children learn the importance of numbers through a small story. In order to develop the concept of mathematics, Carle's books teach these aspects with animal characters. Children understand complex concepts such as multiplication, division and measurements. Concepts used in science grow and develop very early as far as children are concerned. Children explore the world with their senses.

Children are born curious and they like to know about their environment. Carle's books pave a way to know the concepts of science. Children also develop the processes that enable them to apply their new concepts, expand existing concepts and develop new ones. Carle's concept on science purely deals with life cycles. Children begin to learn the life cycles of animals and plants, then they gradually get curious to know about the life cycle of human beings. They develop to think about their surrounding that actively construct their own knowledge. The concept of language is prominent for children. Language has become an important skill that develops their competency. Carle's books encourage the development of language skills to a child by interacting regularly with his simple stories. His books can make children to improve their pronunciation and vocabulary.

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Children's Literature Helps Children's Cognitive Development

Thus, children's literature is very significant to improve children's cognitive development since they assimilate stories into their life. Carle's books instill imagination, problem solving aspects, virtues and acquire extensive knowledge. His books are more simple and comprehensible to children. They make children to think about their own selves in an optimistic way. When one thinks of children's books and its positive effects on the young readers, Carle's books are inevitable.

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The Effect of Siavoshan Rite on the Religious Performance of Tazieh

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Abstract

Persian culture and art is one of the richest heritages of culture and art in the world history. In every country, its culture and art are rooted in that country's religions, myths, customs, beliefs, etc. In Iran, mythology is among those issues that played a significant role in the emergence of some original Persian cultures and arts. Among these, the myth of Siavosh can be mentioned. This myth has been referred to in Ferdowsi's *Shahnameh*. In ancient Persia, after the innocent death of Siavosh, each year a ceremony had been held in order to commemorate the memory of this innocent martyr. After the advent of Islam in Iran, valuable arts, most of which indebted to Persian culture and art, emanated: the art of performing Tazieh of Imam Hossein and his companions which is rooted in Siavoshan Rite. In this article, we take a look at Siavosh's myth and Siavoshan's rite in ancient Persia in brief, then investigate the impact of this rite on the creation of Imam Hossein's *Tazieh* after Islam.

Keywords: Myth, Tazieh, Siavosh, Siavoshan.

Persian Art and Islam

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The history of culture and civilization in Iran dates back to more than two thousand years before the advent of Islam. Studying Iran's ancient history acquaints us with a great culture and civilization and Persian art with its diversity and development has a special place in the huge collection of Persian culture and civilization; a culture which is derived from human's beauty-loving spirit and man has the ability to be a creator.

After the arrival of Islam in Iran an appropriate opportunity for utilizing ancient Persian cultural and art capabilities was made and Persian art provided valuable services for the development of Islamic culture.

Myths

Myths are among those whose emergence led to the formation of ceremonies and rituals and that after the advent of Islam an appropriate scope was provided for them to develop and create valuable arts; arts which are particularly pertinent for Iran and its several thousand years' culture and civilization. An instance for this is the myth of Siavosh and Siavoshan ceremony which, as many researchers believe, paved the way for religious art and *Tazieh* after Islam.

Myths are the outcome of collective wisdom. "In its simplest English meaning a myth is a story about a god, or spirit of nature, who eventually becomes a saint". (Frye 101)

With meaning as such, myth is related to primitive culture or ancient periods. They are in fact displays of established facets and remnants of the past. "The content of myth is related to some specific social works and through studying this content, it is known that myth is not a story merely for storytelling, but instead it is the story that reports the features of the society to which it belongs. A myth explains why some myths are common in some societies" (101). It also clarifies and justifies the emergence of some

laws, totems, social structures, etc. In fact, what myth supplies is not something that has happened in the past, but something which validates at present what is assumed to have occurred in the past. All societies have their own particular myths that have been created by these societies themselves. "Myths are not solely expression of human thoughts. They are basic concept of life and charts that regulate human life and provide a logical justification for the society". (Hinnels 62)

Ghobadi has written thus about myth in Ritual of Mirror: "Myth is altogether an imaginative sacred history; history, since it has been a survey of some people's real beliefs and sacred since it has been related to supernatural forces. Not only is it regarded as their achievement but it is also the history of their life and it is imaginative for it doesn't have any logical and previously thought upon basis " (Ghobadi 89).

The Myth of Siavosh or Siavoshan

One of the most ancient Iranian myths whose trace can be seen in Persian society today is the myth of Siavosh or Siavoshan. Siavosh which means the owner of the black and mighty horse, "is the prince whom in Avesta has been referred to with the title of Kooy (King)" (Hinnels 327).

Siavarshan whose name been mentioned in Avesta is made up of two parts, "Saya" which means black and "arshan" which means "male" and "male animal"; thus on the basis of an ancient Iranian tradition it can be defined as "the owner of the black male horse" (Zabihollah 494).

As narrated by Ferdowsi's *Shahnameh*:

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After the birth of Sivosh, Rostam comes to King Keikavoosh asking him to give Siavosh to him to breed him. When Siavosh grows up and learns all the martial arts from Tahamtan, returns to his father and displays a show of his arts and King Keikavoosh holds a feast to the honor of his presence.

And Soudabeh, King Kavoos's wife falls in love with Siavoosh, but he rejects her love and this issue makes the wicked Soudabeh breed Siavoosh's rancour in her heart and by means of a guile proves him guilty of violating her private life, but the virtuous Siavosh calls Soudabeh's statement vain and false. In order to prove his innocence he goes through fire and manages to pass it unhurt. After that, upon his own request he is appointed as the commander of the army which is about to start a war with Afrasiab and when an opportunity for making peace is provided, Kaykavous does not accept to end the war and Siavosh goes to Afrasiab's court and gets married with Piran's daughter and after a while he is married to Farangis, Afrasiab's daughter. Kaykhosro is born to Siavoosh and Frangis's marriage and from his marriage with Jarireh, Foroud is born. After a while, Siavosh goes to Khotan and by establishing Gang Fort or Siavosh Gord takes residence there. Garsivaz and some of Afrasiab's relatives become jealous of Siavosh and through their malice and conspiracy Sivoosh is killed upon Afrasiab's order and out of his blood shed on earth a plant named Siavoshan emerges.

After Siavoosh's death, Rostam kills Soudabeh and destroys the land of Touran and through Piran's protection Farangis and Kaykhosro resort to Iran and by attaining the monarchy Kaykhosro takes revenge for his father's blood from his enemies.

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The story of Siavosh's being killed by Afrasiab can be on the influence of
Siavoshan ceremony at Ferdowsi's time.

"The memorial of mourning for Siavosh or Siavoshan in history and common
traditional rituals from Iran to Iraq and Northern Iraq to Turkey and Caucasus and on the
other side, Caspian Sea in the Middle East, is the memorial of a forgotten myth that still
has got past traces in it here and there. Many researchers consider the ancient Kharazm as
the birthplace of Siavoshan myth (Hinnels 327).

The book "History of Bokhara" by Abubakr Mohammad Jafar Alnarshakhi is one
of the valuable works that have embedded much information about this field in itself. The
myth lasted for several centuries after Islam and after that appeared in mourning
ceremonies especially the mourning ceremonies of the month of Moharram.

Narshkhi says "There are mournings for Siavosh as such that it is well-known in
all provinces and minstrels have made a song of it and narrators have called it the
weeping of the Moghs and this talk has been for more than three thousand years"
(Bayzaie 30).

Interestingly, Alexander Mungait in his book "Archaeology in the USSR" has
brought a picture of mourning ceremony for Siavosh which has been taken from the
inscriptions on the wall of Soghdi Shahr "Panjkand" located in the valley of Zarafshan –
with the distance of 65 kms from Samarkand which apparently belong to three centuries
BC. As shown in the picture, men and women have torn their collars and hit their heads
and chests. A howdah is on the shoulder of some that are carrying it. The space around
howdah is open and Sivosh or someone like Siavosh is in it. It appears as if the painter of

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the original wall painting has seen the incident and has drawn it afterwards. This congregation is similar to the incident of carrying howdah in Islamic squads.

Siavosh Mourning Wall Patterns

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In setting up this ceremony, in addition to carrying the howdah, the narrators would narrate the pathetic life and death of Siavosh and people would weep. It is likely that in between they would also turn curtain or that the simulation work which was in carrying the howdah was vaster and they would present the act of the semi-congregations of Siavosh's life. Also, minstrels would play and sing the anthems they had composed for the death of Siavosh." (Bayzaie 31)

"Sa'alebi relates that when the news of Siavosh's death reached the court of Iran's king, a deep sorrow and public mourning spread across the country and Rustam and the commanders of the troops sat mourning for seven days with bare head and feet. In fact, his description of the public mourning and Rustam's taking Soudabeh by the hair and killing her before the eyes of Kaykavous is as if it were the description of a ritual. Tabari says that according to reliable sources in Iran, the first man who wore black for mourning in Iran was Shidoush, Goudarz's son who did so as Afrasiab killed Siavosh (Yarshater 122).

Away from throne went Tahamtan	Toward Sudabeh's abode he turned
Through the curtain pulled her out by hair blood	From her throne of greatness put her to
With a dirk dragged her into halves	Didn't move on King Kavoos's place

(Ferdowsi 172)

Religious Character

Even though the religious character of Siavosh in Islamic sources is generally erased or obliterated, it has left adequate traces of a powerful religious ritual. Sa'alebi recalls a tradition upon which when Siavoosh was killed a galaxy disorder occurred: "A

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tough wind blew up, thick dust rose up and everywhere sank in heavy darkness." Such

phenomenon is undoubtedly an evidence of the sanctity of the slain hero. The apparent

reason for this aspect can be retrieved in Siavosh's securely passing through the difficult

test" (Yarshater 121).

One put a golden pan on his head   Cut the head of that silvery cypress
To where the blood pan had decreed   Took an armor on pledge and overthrew it
A wind with dark black dust   Arose and covered the sun and the moon…

(Ferdowsi 152-153)

Another reason that can be stated in the sanctity of this hero is that in the myth of

Siavosh we confront the sacrifice of the divine Siavooshan, a myth which maintains life.

As mentioned before, according to Ferdowsi's narrative, right after the murder of

Siavosh, a plant grows by the name of Siavoshan, even though Afrasiab had decreed to
pour his blood on a barren rock.

Mourning for Siavosh as reflected in literature is a manifestation of all the

prominent characteristics of our Islamic Shabihkhani. "Some believe that Iman Hossein's

tragedy as depicted in Taziah is the next recreation of the legend of Siavosh" (Fadaie

182).

According to Jamshid Malekpour, "It can be deduced that Siavosh ritual either as

its subject or as its performance has been influential in the formation of Shabihkhani";

especially if we haven't forgotten factors like the performance of Siavoosh mourning and

simulating his body within howdah, then we will find out more about the effect of this

ceremony on Shabihkhani" (Dehghani 16).

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Tazieh

As a word, Taziat - Tazieh means to give patience to the eye's calamity, to say

health, bereavement and mourning" (Amid 588). According to Dr. Moeen in *Persian*

Dictionary, "Tazieh means absolute mourning and setting up mourning ceremony for

Hossein the son of Ali, demonstrating the events of Karbala and the happenings that

came over some ready Imams, a religious ceremony and Shabihkhani. (Moeen 441). "But

as a term, it is regarded as a religious ceremony with particular rules, customs and

traditions and counter to its definition, being tragic is not its mandatory condition and at

times might be funny and joyful which has been added to it as a result of the evolution of

this art" (Homayouni 53).

Tazieh with the meaning of Ashura mourning and expressing sympathy with

Imam Hossein and his family whose original and historical position is Siavosh

martyrdom/Siavooshan is the only indigenously presented performance of Islamic world

in Iran.

After the brutal atrocities that occurred to Imam Hussein and his companions in

the desert of Karbala and the current land of Iraq, due to the pressure of this incident and

the impact it left upon the Shiites and some Sunnis, every year, Shiites on the occasion of

that hot day sit in mourning and express their feelings through reading rosaries,

simulation and maghtal Khani.

The researchers believe that "the first time Ashura mourning squads began in the

streets it was in year 325 hegira during the reign of Mu'izz al-Dowlah Deilami in

Baghdad. On Ashura that year and the years after that, it was a public holiday. Public

squads would scream and sob in the mourning for Imam Hussein beside going round

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bazaar. In this regard, bazaars were closed and people in groups while reciting poems in the mourning of Karbala would go to mosques" (Dehghani 8).

At this time, scope for performing the Master of Martyrs *tazieh* was provided and with Shiite recognition during Safavid, this ceremony was valued more than before. Naserbakht quotes Bayzaie on the manner of the development of tazieh evolution thus: "At the beginning there were just squads that would pass slowly for the spectators and chest beating and banging chains and cymbaling and similar things and carrying signs and banners that are not dissimilar to weaponry and also collaborations with vocals and chorus in singing the dirge, would remind people of the event of Karbala. In the next stage, choral singing would be less and signs would be more and one or two incident readers would narrate the event of Karbala for the spectators and cymbal, drum and dirge would accompany them. Later, instead of tellers they demonstrated some martyr-like figures to people that would come by simulation and clothing close to reality and would explain their ordeal. The next step was the conversation of the simulated figures together and after the emergence of the actors. Perhaps at the end of the last half-century of the Safavid period, *tazieh* went through its final transformation and came to be what we nowadays know" (Naserbakht 13).

According to what has been said, regarding the context of rituals, Siavosh mourning is similar to Imam Hussein's tazieh. It definitely must not be stated that the tragedy of Imam Hussein as demonstrated in tazieh is the recreating of Siavosh legend, but it turns out that the ritual funeral ceremony in pre-Islamic Iran has a quite clear history. In fact, tazieh ceremony has inherited a prominent characteristic of an old tradition which has its deep roots in the spirit of Iranian people.

Conclusion

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Knowledge, innocence and devotion to right and reality are the three common angles of tazieh and Siavosh mourning that the spirit of liberty and freedom has encompassed it like a sacred and powerful aura with pride and glory.

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Lost Word is Lost World -
A Study of Malayalam

Dr. R. I. Prasanth

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Abstract

This study attempts to present some of the salient features of influence of other langauges on Malayalam. Kerala people's contact with other people groups from India and elsewhere led to many changes in vocabulary and this enriched the language. In particular, impact of Pali and Prakrit impact needs to be further explored.

Key words: Influence on Malayalam, impact of contact on culture.

Influence of Other Languages on Malayalam

Language originated from sound, script originated from pictures, expression from natural body movements and utensils from the figures seen. What is explored here is to watch history of Malayalam while on transition by finding certain words and how it functioned through in the great passage of time. This is an attempt to find history from words, script, expression and utensils left by a succession of people. There is always living fossil left unmarked by the living time and one can discover missing links there. It will be done by acknowledging the influence of languages in its periphery.

Writers common in Malayalam acknowledge the heavy influence of Tamil and Sanskrit but ignore the influence of Pali and Prakrit, what was the breath of life from 3 BC to 13 century AD Kerala. Sinhala language influenced it much. Tulu had influenced it. So did Konkani. These will be discussed separately. Just as the highlands people and islands people, people beyond the sea also contacted throughout its history. These include traders from Middle East - chiefly Egyptians, Greeks, Phoenicians, Romans, Arabs, etc. The language some of these communities speak -Hebrew, Cyriac, and Arabic became the language of Judaism, Christianity and Islam respectively. These left an indelible impression on the Spartan life of Kerala. The eastern trader - China too left a great imprint on its sea faring activities, house hold articles, utensils, architecture, music, agriculture, etc. Then came the

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Europeans in 15th Century in waves. The influence of Portuguese, Dutch, French and English is yet to be studied. It's after effects on the Postcolonial Cultural History is not yet over.

People Contact

The people of Kerala and its language Malayalam had always been influenced by the people they had come into contact. They were High land people, island people and sea borne people. The hard ware and the software these people used for communicating had a profound influence on the historical realities and fictional truths the Kerala people developed around them.

Pali and Prakrit

Interestingly Pali and Prakrit had an influence on Malayalam language in its infant days. But the advent of Sanskrit and its call for purification changed many Pali and Prakrit words to Sanskrit. It didn't need much time or effort. The words were similar. They needed only some inflection changes. With focus on children and with schools under new political dispensation it was easy to change the entire new generation to a different reality and be part of collective amnesia.

Pali language came to Kerala initially with Mahayana Buddhists, then Theravada Buddhists and finally the Vajrayana (Tantric) Sects. Kerala was the land of Buddhists. Buddhism prevailed in Kerala from the 3rd century BC to 12th century AD. It was Buddhist educationists who had laid down the foundation work for the 100% literacy now claimed by modern Kerala. Health and welfare what the modern Kerala coasts of had an aggressive past initially pushed through by the Buddhist physicians and their mendicants. The medicinal plants and their use was cardinal to Buddhism. Amarakosha was a part of education. Vriksha varga was the primer. The study made sure that these trees, herbs and plants are part and parcel of their life. They planted and raised these in their lands. Incidentally, Amarasimha lived and studied in Takazhi in Kerala for 20 years and left for Ceylon. There he got the name Simha and left for North India. The availability of the medicinal treatise-Ashtangahridayam everywhere in Kerala is a testament to the awareness of medicinal research here. It is only natural that a 17 century Medicinal Publication Hortus Malabaricus illustrating around 700 indigenous plants in the Malabar region of Kerala in 12 vol. was published in Holland.

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Before the development of Tamil and Malayalam, Pali was extensively used in Kerala. Before Sanskrit exerted its influence on Malayalam, Pali was its foster mother. The development of Tamil was earlier and was faster than Malayalam. Tamil became a common language for intellectual expression for at least 3 centuries commencing with samgham age. Despite the activism was growing and as kanaksabai observed- 'modern Malayalam preserves that form of language which was spoken by the early Tamils'.

Pali Roots

The most common words like Achan (father), Amma (mother), Ambalam (temple), Palli (mosques & churches), Pallikoodam (school), Kallu (toddy), Purikam (eye brow), Thadakam (lake), Vattam (circle), Pattika (list), Chanthi (butt), Ayyo, Chakkara (jaggery) and Onam (the festival) have their roots in Pali language. Ayyan is a word used for Buddha or sastha. 'Ayyo' is generally used in Kerala in distress to call God. 'Allo' and 'Karthave' are similarly used by Muslims and Christians respectively. 'Karthavu' meaning the originator is a word addressed frequently in Theyyam too. Inflexion changes are interesting. Look at the word 'Ammo'. The meaning of Ammo, Ayyo and Allo is similar. These words show a certain time beyond the present when these words had an existence with similar other words which are now considered deleted or rendered pervert or corrupt as the case may be.

The term 'Margam Kali' is Magga of Pali.The play shows how the Christians found the way- Magga - to Christianity. 'Bela' is a Sinhala word for neck.

There are many words like that in Kerala. Thiyyas and Ezhavas are two dominant communities who sailed to Kerala from Islands like Ceylon, Laccadives, Minicoy and Maldives or lived in both these lands. How many words they got transferred is anybody's guess. They were Buddhists and their connection with Pail was there. It is really worth studying the slangs they used in their Malayalam, typical words they use and the inflexions they differ from the rest. One must look at the history here. Ceylonese chronicle note that Mahavamsa Rakshitadara came to Kerala and converted 60000 families to Hinayana Buddhism. He ordained 37000 as parivarajaks to propagate Buddhism in the state. He raised 500 viharas. Second batch led by Dharmasena were received at Kodungaloor in 65 AD by the ruler, Imayavaramban Nedumchaeralatan Adan. 'Adan' is 'Arhat' in Pali - a title name conferred on the king.

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Muslims and Malayalam

Muslims keep certain reservation in the use of Malayalam. The words and the slangs they use are very different from the rest in many parts of Kerala. They retain many characteristics of old Malayalam like the Christians and Juda communities. In the earlier period of Malayalam language, the word 'nattam' has the meaning- good smell. Juda community, for instance, still retains the old meaning- good smell for 'nattam' in their songs. The old meaning is still maintained in old Tamil verses.

Njan, Njammal and Njee, for instance, are used in certain areas of Kadathanad and Iruvainad by certain communities like Muslims. It is used to express I, We and You like Naam Nammal and Nee. Invariably, Nja of Malayalam represents na or ya of the other Dravidian languages.

Indus Valley and Malayalam Words

Asko Parpola, while deciphering the Indus valley script cited a few a Dravidian loan words in the Rig Veda, such as phalam (fruit), mukham (face), khala (threshing floor) and nangol (plough) as example. Kuntam (pit), kaana (imperceptible, one-eyed) are similar other words borrowed by Sanskrit from Dravidian language. Southern Travancore still speaks these words. Kundu is still a word used in Malabar and houses had a pond for bathing purposes in front of the house quite like a down sized Mohanjo Daro. M.D. Raghavan had suggested that 'Kalari 'was derived from the Sanskrit khalurika, Burrow is of the opinion that khalurika- 'parade ground, arena' and its Sanskrit root, khala- 'threshing floor' are Dravidian loan words.

Dropping of Sounds

Dropping of sounds or words in spoken or written discourse is very common in Malayalam. For e.g. the words 'entha' and 'ippol' becomes 'ntha' and 'ippo' respectively. Gundert had this comment that 'ma' is often pronounced where 'va' is original. Vannam in the word atinmannam becomes nmannam; vina becomes mina. The words masuri, mizunnuka become vasuri, and vizunnuka respectively. In other dialects, initial 'ma' is represented by na in the words like mayir, mayil, mozhi etc. Peacock is mayil in Tamil and Malayalam. It is njamali in Canarese, and namali in Telugu. Mayir for hair in Tamil and Malayalam is navir in Canarese. A promise is mozi in Malayalam. In Canarese, it is nudi.

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Sinhala and Malayalam

There is great similarity in the history, growth and development of Sinhala and Malayalam languages. Close resemblance of Ceylonese script and Malayalam is well acknowledged, the difference is mainly in the way and style of the two alphabets is written. In phonetics, the pronounced tendency to end words in half vowel is a characteristic found in both these languages. Before Sinhalese was influenced by Pali, it was elu (ezhu). Malayalam word elut which means script or writing is closely related to Elu or Ezhu. Together with Malayalam it influenced Divehi the language of Maldives. More than a millennium the two languages were heavily influenced by Pali. From 16 century onwards, mainly due to the willful sanskritisation drive by literatures, most Pali words were driven out from Malayalam.

Malayali Muslim Attire

The dress of Ernad Muslim women is something interesting to watch. Katchi and thattam they use is something what you see more in Burma and Siam. They dress their mundu over their long blouse. A belt is seen worn over the Kachi mundu around the waist.

In the latest scenario, the dress culture is really different. Though the Kerala Muslim young men use latest fashion, Muslim women now wear purdah covering every part of their body.

Impact of Political Dispensation

The play of the present political dispensation to exert their domination is very much there on every part of the Kerala society. This has to be read well with how Pali and similar other languages were lost in the present political setup.

Every caste, every tribe and every community retain a linguistic past in their hideouts. Many retain something past in their living fossils. Their tongue and their collective memory is a treasure trove to see how Malayalam evolved through in its transition. If students well with a spread field study is not engaged seriously to document the variation, inflexion, etc., all would be lost soon and the rich history of a language would be treated as mere myth.

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Indebted to Cartoonist Pathanjali, Govinda Raj, Novelist Ashokan, P. Premnath and Dr. P.M.Girish (Madrass University)

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Word Order in Ranglong

L. Pratima Devi, Ph.D. Scholar

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Abstract

The paper is an attempt to study the word order of Ranglong in a sentence or phrase level. Ranglong is mainly spoken in two states of North Eastern India, namely, Tripura and Assam and with a few speakers in Mizoram. The paper highlights the word order of Ranglong such as the order of noun and adjective, demonstrative and noun, degree word and adjective, noun and numerals, etc.

Key words: Ranglong language, Tibeto-Burman, North Eastern India, word order

Introduction

Ranglong (or Langrong as mentioned by Soppit in *Linguistic Survey of India*) are the Kukis of Hill Tipperah (Tripura) and are identical to the Rangkhols. Ranglong is a Tibeto-Burman language of Kuki-Chin sub-group spoken mainly in Tripura, Assam and Mizoram. The Ranglong language has close affinities with many other Tibeto-Burman languages like Aimol, Chiru, Kharam, Darlong, Molsom, Hrangkhol, Bongcher, Kuki, Mizo, etc. According to the *Ethnologue* (2016), the total population of Ranglong is 8000 approximately.

Word order

Strictly speaking 'word order' actually refers to constituent order, and concerns constituents on both clausal and phrasal level. The word order of Ranglong is discussed below:

Order of Subject, Object and Verb

There are six logically possible orders of the three constituents subject (S), verb (V) and object (O) viz. SOV, SVO, VSO, VOS, OVS, and OSV.

The basic word order of Ranglong is SOV as can be seen in (1).

(1)   *David-in   marul   a-t^{h}at*

David-NOM   snake   3SG-kill

'David killed (a) snake'

Order of Direct and Indirect Object

If both the direct and indirect objects are present in a sentence the indirect object precedes the direct object as shown below in (2) and (3).

(2)   *Amar-in*   *David-raŋ*   *mot*   *a-pek*

amar-NOM   david-DAT   banana   3SG-give

'Amar gave a banana to David'

(3)   *Anil-in*   *David-rang*   *lek^habu*   *ahoŋ   mat^huan*

Anil-NOM   David-DAT   book   come   give

'Anil sent a book to David'

Order of Conditional and Main Clauses

Ranglong agrees with Greenberg's Universal 14 i.e., the conditional clause precedes the main clause.

(4)   *koini   na-se*   *ənten*   *əmani-in*   *se-unti*

we   2SG-go   COND   they-NOM   go-FUT

'If we go, they will go'

(5)   *koi   ka-se*   *ənten*   *əma-in*   *se*   *anti*

I   1SG-go   COND   he-NOM   go   3SG-FUT

'If I go he will go'

Order of Time Adverbial and Place Adverbial

In Ranglong, like other verb final languages time adverbials (T) precede place adverbials (P).

(6)   *koi   t^ha-t^har-a*   *silchar-a*   *nan-toŋpui*   *ka-ti*

I   month-new-in   silchar-LOC   2SG-meet   1SG-FUT

'I will meet you in Silchar next month'

Order of Adjective and Noun

The adjective usually follows the noun they modify. Adjective can also precede the noun in the language as in (9).

(7)   *lek^habu*   *asa*

      N   Adj

      'Good book'

(8)   *ŋa*   *asin*

      N   Adj

      'Small fish'

(9)   *asin*   *ŋa*

      Adj   N

      'Small fish'

Order of Adverb and Verb

Like many other Tibeto-Burman languages, adverbs precede the verbs in Ranglong.

(10)   *əma*   *zam-zama*   *a-se*

       he   Adv   3SG-go

       'He went slowly'

(11)   *əma*   *ənlaiseka*   *a-hoŋ*

       he   Adv   3SG-come

       'He came suddenly'

Order of Degree Word and Adjective

Degree refers to words like 'very', 'more', or 'little' that modify the adjective. Degree word follows the adjective in Ranglong. The order cannot be reversed.

(12)   *ant^huk*   *sabak*

       Adj   Deg

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'Very deep'

(13) *asa   sabak*

Adj   Deg

'Very good'

Order of Noun and Numeral

In Ranglong numerals follow the noun as in many Tibeto-Burman languages do. However, numerals can also precede the nouns as in (16).

(14) *mot   anni*

N   Num

'Two bananas'

(15) *ui   ənt^{h}um*

N   Num

'Three dogs'

(16) *ənt^{h}um   ui*

Num   N

'Three dogs'

Order of Quantifier and Noun

Like numerals, the quantifiers in Ranglong always follow the nouns.

(17) *ui   atampa*

dog   many

'Many dogs'

(18) *lek^{h}abu   atom*

book   few

'Few/some book'

Order of Demonstrative and Noun

Unlike numerals and quantifiers, the demonstrative always precedes the noun.

(19) hiva   ui

DEM   N

'This dog'

(20) *sova   tʰeihai*

DEM   N

'That mango'

Order of Noun and Postposition

Postpositions in Ranglong follow noun phrases (or single nouns) to form a single constituent structure of sentence. The post-positions can occur independently without being added to any noun.

(21) *koi   silchar   tena   se   ka-ti*

N   PostP

I   Silchar   upto   go   1SG-FUT

'I will go upto silchar'

(22) *pʰai   mala-a   se-ro*

N   PostP

paddy field   middle-LOC   go-IMP

'Go in the middle of the paddy field'

Conclusion

On the basis of above discussion, it can be concluded that Ranglong is a verb final language with an SOV word order. As an SOV language, Ranglong has postposition. Conditional clause precedes the main clause, time adverbial precedes place adverbial in the language. Adjective follows as well as precedes the nouns they modify. Degree word usually

follows the adjective in Ranglong. Numerals and quantifiers follow the noun. Demonstrative precedes the nouns in the language.

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Abbreviations used

1-1st person

2-2nd person

3-3rd person

Adj-adjective

Adv-adverb

DAT-dative

COND-conditional

Deg-degree

FUT-future

IMP -imperative

LOC-locative

Num-numeral

PostP-postposition

SG-singular

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Impact of SpeakFluent Device on Speech of Persons with Stuttering

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Abstract

Since decades, fluency has always been a major area of research in the field of speech and hearing. Till date, numerous causes have been put forward to explain the various types of dysfluencies which leads to stuttering. Also, based on these causes various techniques and devices have come into picture to enhance the fluency in the person with stuttering (PWS). On a similar research line, based on the cause of disturbance in auditory-motor processing, DAF (Delayed Auditory Feedback) device has been proposed which works on the principle where auditory feedback is being provided to PWS and that would determine whether the planned (and expected) speech output matches the actual product and generate corrective motor commands if a mismatch is detected (Max, Guenther, Gracco, Ghosh, & Wallace, 2004). The present study has been conducted with the main aim to see the effectiveness of SpeakFluent device having delayed auditory feedback and live visual feedback on PWS. Further, it also aimed to see the speech naturalness and comfort level of the individuals using the device. A total of twenty PWS participated in the study and were categorized into two groups. These two groups were subjected to two different conditions of fluency shaping therapy i.e., using SpeakFluent device and without using the device. The number of dysfluencies and rate of speech obtained were subjected to statistical analyses. The overall results revealed that Speakfluent device has a major impact on PWS in reducing the disfluencies and enhancing the correct rate of speech.

Key words: SpeakFluent Device, Stuttering, Delayed Auditory Feedback, Speech Naturalness, Disfluency, Rate of specch

Introduction

Disfluency has been defined as a part-word, whole word, or phase repetition; a part-word prolongation; an inaudible postural fixation; a starter; or a filler (e.g., "um," "uh," "you know,"

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"like"). According to Guitar (2005), a starter or a filler can be counted as disfluency only if it is determined that the participant used it habitually to postpone the next word or as a means to say the desired word fluently. Also, a syllable could be counted as stuttered only once. For instance, "um, um, um, I want to g-, to g-, to go" would be counted as two disfluencies.

The effect of promoting fluency from choral speech is based on its role in providing an external auditory stimulus that facilitates the activation of the auditory cortex. This second speech signal can be interpreted as additional signal information that promotes fluent speech. Thus, the additional auditory feedback provided by the chorus functions as an exogenous speech motor control, i.e., fluent production takes place through motor recovery, made possible by increased activation of the cortex. With the chorus, the speaker adopts motor control strategies that maximize feedback, which makes monitoring more efficient, resulting in an improvement in fluency.

The increase in Speech like disfluencies for most normally fluent speakers is most likely accounted for by a disturbance in auditory-motor processing. It has been suggested that the primary role of auditory feedback in normally fluent adults is to update and adjust stored speech motor commands in natural speaking conditions. In this view, auditory feedback is incorporated into internal models of speech production that determine whether planned (and expected) speech output matches the actual product and generate corrective motor commands if a mismatch is detected (Max, Guenther, Gracco, Ghosh, & Wallace, 2004). The DAF-induced temporal asynchrony induces a mismatch between expected auditory feedback and the actual feedback. The disfluencies may be unsuccessful attempts to correct for the mismatch or errors induced by the mismatch. The SEs may also result from the same mismatch. There are important theoretical implications in that the DAF-induced disfluencies and errors that impacted segmental production (i.e., SLDs and SEs) were accompanied by altered suprasegmental production (i.e., AR). Unperturbed auditory feedback may therefore be important for implementing accurate segmental motor commands.

Altered auditory feedback (AAF) devices are derived from the choral speech phenomenon and arose as an attempt to simulate the chorus effect. The term AAF refers to all conditions that alter the way in which the speaker hears his/her own speech (auditory return or feedback). This alteration may be called delayed auditory feedback (DAF) when auditory feedback is delayed or

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frequency altered feedback (FAF) when the speaker hears his/her voice with an altered frequency – (i.e., deeper or sharper).

Alternated auditory feedback is any electronic altering in the speech signal so as the speech signal is perceived different from the normal. It is also known as second speech signal (Guntupalli, Kalinowski, Saltuklaroglu, & Nanjundeswaran, 2005). Speech alterations can be done in form of masking auditory feedback, delayed auditory feedback and frequency altered feedback.

Delayed auditory feedback occurs when the voice signal is delayed typically by 50-100 milliseconds at the ear of the speaker's air conduction. Delayed auditory feedback is the best known form of AAF. It usually arises from the "temporal asynchrony between speech production and its feedback to the auditory system" (Hashimoto & Sakai, 2003). Many studies have been conducted to understand the effect of DAF on stuttering. And it has been proved that DAF is the most powerful method to reduce stuttering (Sparks, Grant, Millay, Walker-Baston, & Hynan, 2002; Van Borsel, Reunes, & Van den Bergh, 2003). There is individual variations also seen (Van Borsel, Reunes, & Van den Bergh, 2003).

The studies on Delayed Auditory feedback done in early 90s employed long delay times, mostly 250 milliseconds which induced slow prolonged speech. Recent research employ shorter delay times i.e. 50 milliseconds which is barely perceived by the listner. Sparks, Grant, Millay, Walker-Baston, & Hynan, 2002 found that speakers can maintain fast rate of speech under these short auditory delay. Kalinowski et al. (1996) found that a delay of 50 ms is the "minimum delay necessary for maximum fluency enhancement".

Many studies have compared the different delays (25ms, 50ms and 75ms). The results reveal that people produce less stuttering moments at the delay of 75ms than 50ms and 25ms. But other studies do suggest that the delay of 50ms is the one at which maximum people get advantage.

Another study (Van Borsel, et al., 2003) compared the effect of Delayed Auditory Feedback as the treatment of stuttering before and after three months of daily use. This was done in clinical environment during prescribed speech tasks. The researchers used CasaFutura School DAF for

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131-408 minute per week and with delays of 13- 187ms. The speech was assessed during a range of tasks including oral reading, picture description and conversation. The result showed immediate stuttering reduction using Delayed Auditory Feedback and this reduction in stuttering was maintained after 3 months of continuous use of the device. The authors noticed that the stuttering reduced more in oral reading and picture description than on conversation task on both the occasions.

Stuart, et al. (2004) investigated the impact of the SpeechEasy device on the speech of four adults and four youths who stuttered at initial fitting and at a 4-month follow-up visit. The SpeechEasy® device delivers DAF and FAF simultaneously and was set at a delay of 60 ms and a frequency shift upwards of 500 Hz. Participants were advised to listen to the device and to make "minor alterations to their speech production pattern" such as prolonging vowels and using starters to assist with initiation and continuation of the second speech signal when necessary. Stuart et al. (2004) also investigated the perceived speech naturalness of the eight participants when speaking with and without the device.

Judges rated speech as more natural during device use except for youths during the monologue task, when speech was judged as more natural without the device.

Pollard, et al., 2009 investigated quantitative and qualitative effects of the SpeechEasy device when used under challenging, extraclinical conditions over an extended period of time. The purposes were to help establish Phase I level information about the therapeutic viability of AAF as delivered by the SpeechEasy and to compare these results with previous findings obtained in laboratory and clinical settings. Individual responses were documented and described in order to mark the changes in the overt disfluencies or emotional aspects of stuttering. The authors also introduced the questions addressing areas like overall effectiveness of the device, differential effects across speech tasks, variability in response profiles, and congruity between subjective impressions of the device and objective speech performance. Group analyses indicated that the device was most beneficial while participants read a passage aloud (58% less stuttering), was less so during conversation (15% less stuttering), and performed poorest during the often challenging task of asking a question to a stranger (2% less stuttering). It is important to note, however, that no

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statistically significant treatment effect was found for any of the three speech tasks used in this study.

In recent years, AAF devices have been increasingly used as a treatment for stuttering. The literature contains a large number of studies on the effects of AAF on the speech of people who stutter. Thus far, major methodological differences between studies preclude a definitive conclusion about the efficacy of such treatments, although most studies agree that AAF devices can decrease the number of stuttering events.

In addition to investigating treatment efficacy in terms of reducing the frequency of speech disfluencies when using AAF devices, it is also necessary to investigate the effect of these devices on speech naturalness. By altering the way sounds are perceived by speakers, device users can modify the structural aspects of speech (such as intensity and fundamental frequency) in an attempt to compensate for this effect, which may generate unnatural speech. There are few studies in the literature that have investigated speech naturalness with the use of different types of AAF devices. Furthermore, these studies have produced contradictory results. It is necessary to take into account that speech naturalness is a difficult characteristic to measure. There are studies using perceptual scales to assess speech naturalness, defining the term "naturalness" as something that is achieved in a habitual and effortless way that is free of artificiality. However, perceptual evaluations often have constraints, particularly regarding data reliability and reproducibility.

Stuart, Kalinowski and Rastatter (1997) compared stuttering reductions during DAF, FAF and NAF when the feedback was delivered monaurally or binaurally. During both DAF and FAF, stuttering was reduced by 60% during monaural presentation and 75% during binaural presentation. No significant differences in stuttering levels were found between monaural presentation of DAF or FAF to the left or right ear. These results suggest that AAF may be more effective in reducing stuttering when delivered binaurally.

The objective of this study was to see the effectiveness in rate of speech for the person with stuttering using the SpeakFluent device and comparing it to the control group with no device. The

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SpeakFluent provides auditory feedback with the delay from 0.1s to 1.2s which is accompanied by live visual feedback of rate of speech.

Method

A comparative study was conducted to check the efficacy of the delayed auditory feedback with combination of live visual feedback of speech in PWS. SpeakFluent device (patent details) was used for the therapy.

Participants

Age range of population included was 18-35 years of age (mean age 23.45). The population of males and females, residing in near area, were included in the study. The therapy was planned for 1 month.

The inclusion criterion for the sample:
- The individual has stuttering for more than 6 months.
- There is no family history of stuttering.
- Participants have not attended any fluency shaping or enhancing therapy in past.
- Participants are educated.

Tools

- SpeakFluent device with chargeable batteries.
- Philips headphone (SHM1900)
- Sony CyberShot DSCVX220 for video recording

Within this duration of the study points considered before and after the usage of device were -
- Maintenance of fluency
- Speech naturalness
- Comfort of the person with stuttering using device

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All individuals were subjected to speech and hearing assessment, pre- and post-therapy. The speech and hearing assessment consisted of speech and hearing screening and specific assessment of stuttering. Family history, hearing complaints and general health information was collected in the interview. The informal speech and language assessment was carried out to check for the language of the subject. The monologue, conversation and reading sample was recorded in camera (Sony CyberShot DSCVX220) and transcribed for assessment. The same sample was used to estimate the severity of stuttering using the SSI-4 (Riley, 2009). We also assessed the speech rate (syllables per minute) in spontaneous speech recordings. It was used as normality criteria for adult individual values between 219-257 syllable/min in speech rate according to the criterion described in the literature. Participants were divided into two groups (S1 and S2).

Procedure

STEP 1

Individuals in S1 were given fluency shaping therapy, using electronic device SpeakFluent, which gave them delayed auditory feedback and live speech stimulation. The two fluency shaping techniques used were breathing exercise and vocal relaxation exercise.

STEP 2

The Person with stuttering was called for 4 sessions of 30 minutes each. During the session the participant was made to sit comfortably on a chair at 1 meter distance facing the instructor. The device was kept on the table and the participant was asked to wear headphone so as the headband should fully cover the ears. The individual was instructed to read a word and wait for the feedback. After he/she hears the feedback they have to read the next word. If he/she speaks at fast rate of speech the LCD screen of the device would start blinking and the individual needs to stop reading and start again (visual feedback). Delayed auditory feedback introduced in this step was 1.2 seconds using the device. These sessions were divided in 20 minutes reading task and 10 minutes monologue. In reading, individuals were given stories to read in their native language. The last 10 minutes of the session the individuals were asked to talk about the topic of their interest.

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The population was asked to attend 4 therapy sessions of 30 minutes each in which the delay was reduced to 0.8 seconds. The therapy was divided into 15 minutes reading task and next 15 minutes monologue.

In this week the individuals' auditory feedback was maintained the same (0.8 seconds) with 15 minutes monologue and 15 minutes conversation task clinically.
As the individual attained 80% fluency the auditory feedback delay was reduced to 0.3 seconds and conversation task was carried out in next 4 sessions.

Other group S2 underwent the same fluency shaping therapy but without the SpeakFluent device. They were also called for same number of sessions and given the same hierarchy of treatment.

The comfort level of the subject was calculated through a five point rating scale, where zero was explained as not at all comfortable and four was explained as very comfortable.

Statistics

For quantitative analysis the mean, median, minimum and maximum values and standard deviation was calculated using SPSS Software version 16.0 for comparing the level of stuttering individuals by grouping them with and without device as pre- and post-therapy. The analysis of variance (ANOVA) with repeated measures ANOVA (parametric test) was used for comparison of groups with and without the device, in the early stages, according atypical dysfluency (%), and information production rate (word/min).

Result & Discussion

The objective of the study was to see the effectiveness of SpeakFluent device having delayed auditory feedback and live visual feedback on the persons with stuttering. It also aimed to see the speech naturalness and comfort level of the individuals using the device.

Table 1. depicts the mean percentage of stuttering, standard deviation in percentage of stuttering, mean change in words per minute and its standard deviation obtained before and after

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therapy. The results of the S1 group (with device) analysis regarding the rate of speech (words per minute) and stuttering percentage revealed a mean increase in 23 words per minute and mean decrease in 9.15% of stuttering. Group S2 results show the mean increase in 10.75 words per minute and mean decrease in 5.75% of stuttering. Thus, there is significant reduction in the level of stuttering in the final assessment when compared to the initial in S1 group, i.e. the group with SpeakFluent device.

Treatment	Level of Stuttering	S1 (%)	S2 (%)	Total (%)
Pre	Mild	2 (10.0)	4 (20.0)	6 (15.0)
	Moderate	8 (40.0)	8 (40.0)	16 (40.0)
	Severe	10 (50.0)	8 (40.0)	18 (45.5)
	Total	20 (100)	20 (100)	40 (100)
Post	Very mild	14 (70.0)	4 (200)	11 (27.5)
	Mild	4 (20.0)	8 (40.0)	14 (35.0)
	Moderate	2 (10.0)	8 (40.0)	10 (25.0)
	Severe	0 (00.0)	0 (00.0)	0 (00.0)
	Total	20 (100)	20 (100)	40(100)

Significant at (p<0.001); S1 = stutterers undergoing therapy using SpeakFluent device; S2 = stutterers submitted to the therapy, without the use of SpeakFluent device

Table 1. Level of stuttering and atypical disfluencies, pre- and post-treatment

Treatment	n	Mean	Median	SD
Pre	20	13.45	13	4.46
Post	20	4.30	4	2.83
Pre	20	12.97	11	4.77
Post	20	5.52	6	2.9

(p < 0.001*)

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Table 2. Rates of articulatory speed and the production information, pre- and post- treatment

TPI (word/min)	Groups	n	Mean	Median	SD
Initial	S1	20	106.0	107.5	33.28
	S2	20	117.2	142.0	43.06
	Total	40	111.6	131.5	38.7
Final	S1	20	129	133	19.24
	S2	20	106.45	123	29.73
	Total	40	117.72	126	27.37

*Significant values ($p < 0.01$); TVA = rates of articulatory speed; syl/min = syllables per minute;

TPI = production information; word/min = words per minute; S1 = stutterers undergoing therapy using SpeakFluent device;

S2 = stutterers submitted to the therapy, without the use of SpeakFluent device

	Groups	n	Mean	Median	SD
	S1	20	9.15	8	3.08
Reduction in disfluency (%)	S2	20	5.75	5	3.09
	Total	40	7.45	7	3.5
	S1	20	23	11.5	24.1
Gain in TPI (word/min)	S2	20	10.75	13.5	15.13
	Total	40	6.12	4	26.39

Table 3. Mean values reduction in a typical disfluency, the gains in speed articulatory rates and production information for S1 and S2

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Therapy	n	Mean (SD)	
		Stuttering (%)	Word per minute
Pre	20	13.45 (4.46)	106 (33.28)
Post	20	4.3 (2.83)	129 (19.24)
Pre	20	12.5 (5.05)	117 (43.06)
Post	20	6.75 (2.84)	106 (29.73)

Table 4. The pre and post therapy values of the two groups S1 (with device) and S2 (without device)

Further, Repeated measure ANOVA Test was employed to compare between the the two groups i.e., S1 and S2 and the results revealed that there was significant difference ($p<0.01$) in spontaneous speech task in the clinical condition when compared the percentage of disfluency and words per minute.
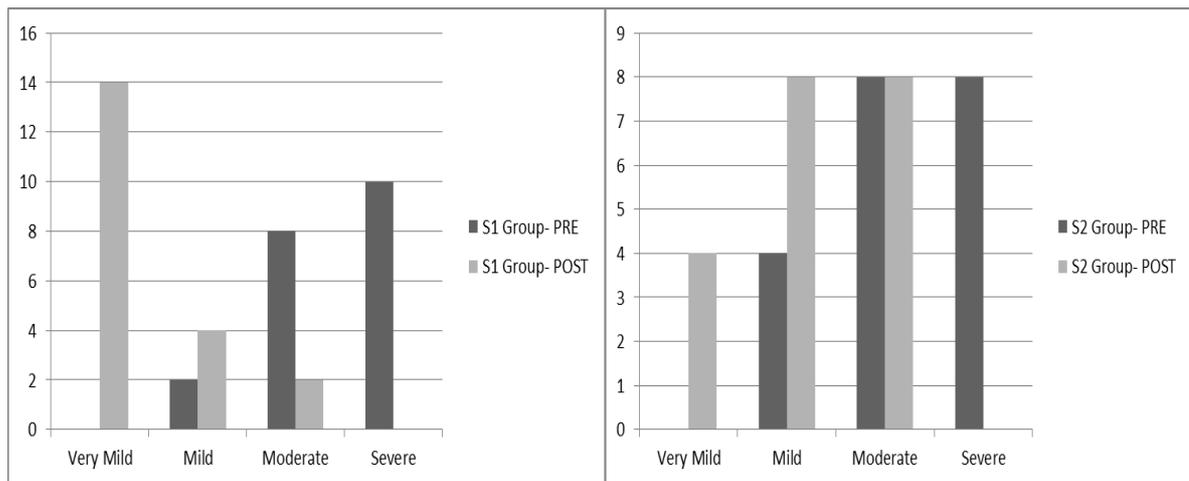
Graph 1- Pre and Post Comparison of stuttering severity in both groups

Graph 1 represents the number of subjects having different severity of stuttering based on SSI-4 in both groups before and after the therapy. Post therapy the number of people shifted to very mild stuttering were reported more in group S1 i.e. the group with device than compared to group S2.

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Fluency shaping techniques has brought good results and provided basal fluency (Perkins, 1984). This line of therapy was effective for both S1 and S2 groups. The group using device SpeakFluent (S1) showed a higher tendency of reduction in disfluencies and higher gain in rate of speech (words per minute) as compared to S2. This reveals that both the groups had positive results with the fluency therapies, but the group that used the device obtained greater benefits. This reduction in disfluencies using the device is in agreement with literature as several studies show improved fluency under altering auditory feedback (Armson J. & Kiefte M., 2008; Armson J., Kiefte M., Mason J., De CroosD., 2006, Perkins W.H. 1984). Due to the reduction of disfluency, the decrease in percentage disfluency was observed, especially in S1. In previous studies there is improvement of 17 words per minute (Carasco et al., 2015) whereas, the improvement seen in present study is 23 words per minute. This can be credited to the fact that the person with stuttering gets the live visual feedback of the words spoken by him/her. Therefore, there was significant reduction in the level of stuttering and disfluencies in the post-training evaluation, compared to the pre training assessment of the group using SpeakFluent. The results also found that the more severe the level of stuttering, lower rates of production information that is stutterers have minor speech rates when compared to fluent individuals. They also observed a significant difference in speech rates, taking into account the different levels of severity of stuttering. Individuals with mild and moderate stuttering have similar speech rates, whereas those with severe stuttering, have lower rates.

The perception of speech naturalness is in acceptance with the older studies (Stuart et al, 2004; Armson et al, 2008). Graphs 2 and 3 indicate the speech naturalness score of the subjects as depicted by SSI 4 (Riley, 2009). The results reveal that speech naturalness has improved for both groups. Mean speech naturalness ratings improved markedly for Device conditions for conversational task for group S1. Inspection of ratings for individual participants in group S1 revealed that 40% and 30% individuals were given the score of 2 and 3 respectively on speech naturalness rating scale in SSI 4 (Riley, 2009). In group S2 20% individuals scored 3 on the same scale. These findings indicate that speech quality was perceived more positively in group S1.

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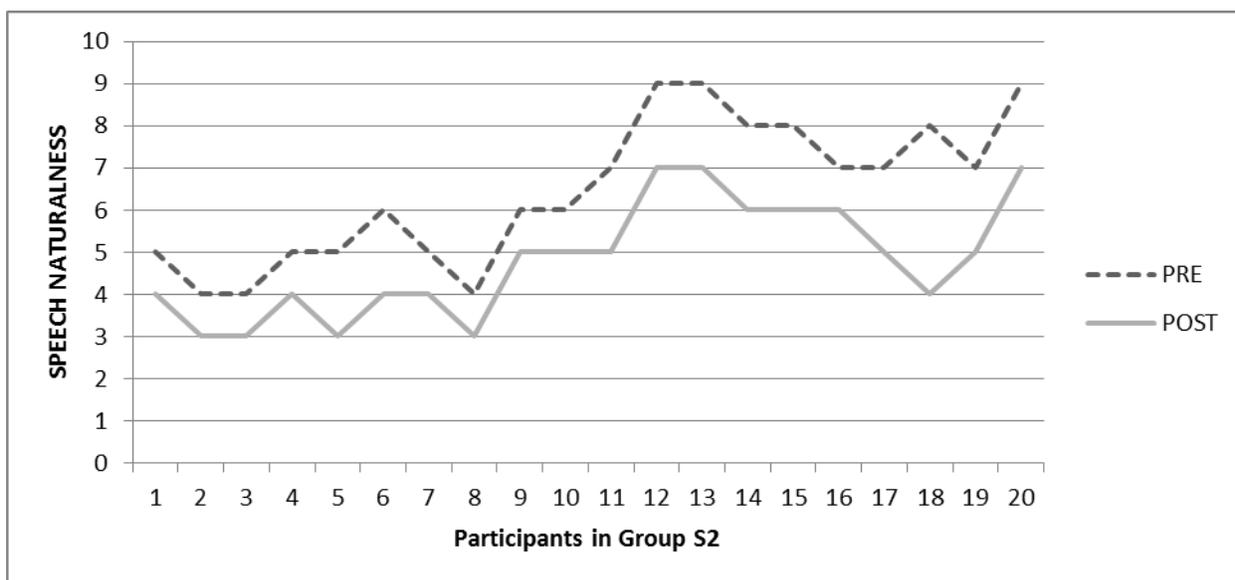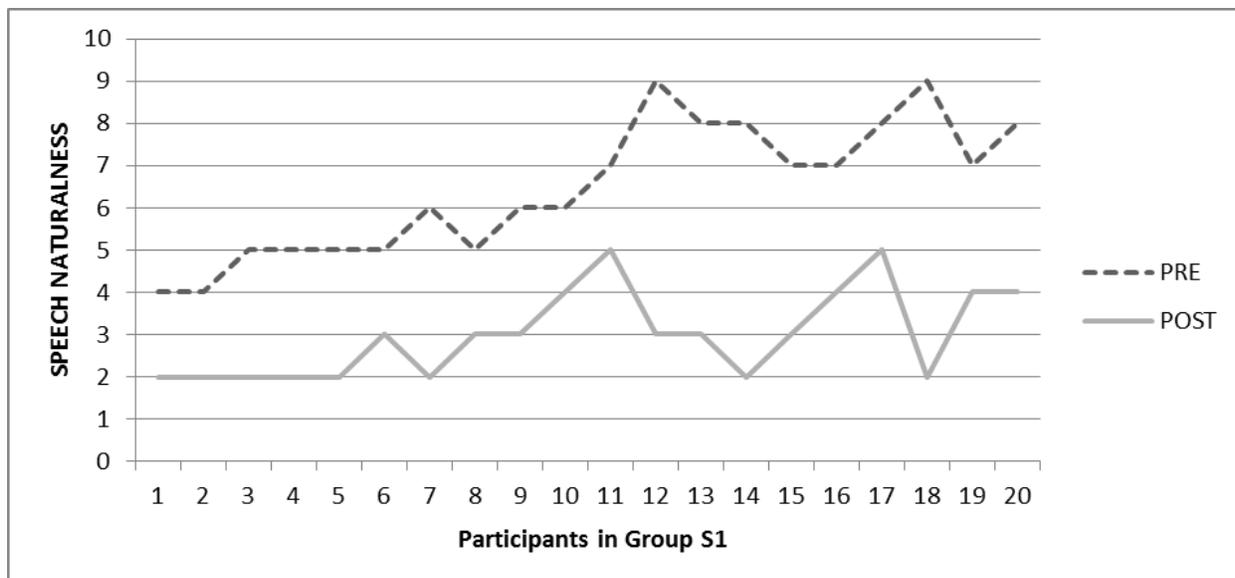
Graph 2- Speech naturalness at pre and post therapy level of two groups

A subjective analysis was done to check the comfort level of individuals using the device using the 4 point rating scale. The persons with stuttering in group S1 marked on scale where 0 was not comfortable, 1 was neutral, 2 being slight comfortable, 3 comfortable and 4 being very comfortable. In the population of 20, 2 individuals rated using the device as very comfortable. 3 of the subjects rated as slight comfortable and 15 rated comfortable.

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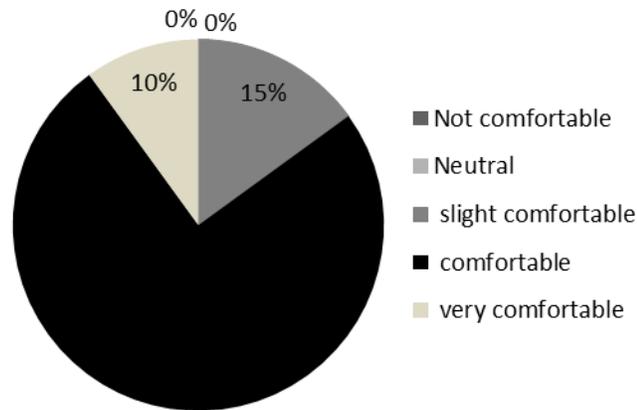
Comfort Level

Graph 3- Depicting the comfort level (in %) of the participants using the device

Limitation

The small sample of participants included in the study warrants caution against any generalization. Clearly, the findings require replication with a larger sample size. The influence of factors such as socioeconomic status and home language experience are inevitable and were not measured in the current study. Due to time constraints of individuals with stuttering, the transfer of the effect of device could not be seen at home and work environment.

Future Directions

Future studies may investigate the prolonged effect of the device on the person with stuttering at home and work conditions. Other alterations for the device like masking with noise as the input and difference in the presentation monoaurally and binaurally can be also studies.

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Expatriate as the Subaltern in V. S. Naipaul's
A House for Mr. Biswas and *A Bend in the River*

N. Rajkumar, M.A., B.Ed., M.Phil.

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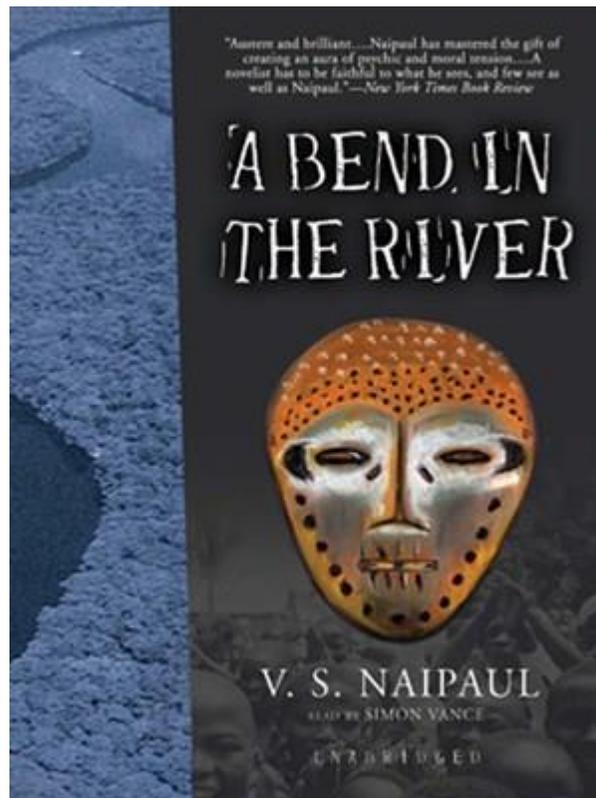
Abstract

Expatriate means a person who is voluntarily absent from home town and the word 'Subaltern' is extracted from Latin word 'subalterns''. The word divides into two which are sub- 'next below' and alternus - 'every other'. Expatriate is a basic need for some people's lives. Some reasons make people move from place to place; they may be jobs, business purposes and visiting tourist places. If one's mind is disturbed, expatriation will be medicine for it. It helps to make a new way, find solution, relaxation and so on. Expatriation makes people glad while they

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move to new place. After reaching they feel lonely, not knowing the people, the culture, the weather, the food and so on which are all different. At first, a few difficulties have to be crossed and later on it becomes easier to mingle. Sometimes there are chances to be humiliated and blamed by others in the new area. Some people overcome them after long struggles and some want to go back to their homeland. In India, after independence, people's expatriation becomes a factor.

The Nobel Prize winner V. S. Naipaul begins to write of emigrants' dilemma, problems and plights in a fast changing world. He has travelled to many countries with the help of a scholarship of the Trinidad government. ***A House for Mr. Biswas and A Bend in the River are notable novels of Naipaul.*** This paper deals with the picture of a man's expatriation and its sufferings. Mr. Biswas and Salim are protagonists of those novels. Basically they belong to India. During the British period, their grandparents expatriated from India to Trinidad. Mr. Biswas is a third generation Indo-Trinidadian. He has moved from country side to town and one house to another house. He never gets a chance to live under a roof and live with his mother too, after his father's death. He has been blamed by his relations. Salim, the other protagonist moves from outside to an interior place in the newly independent Africa. First he has been treated in a friendly manner, but later on he also is blamed by a servant. At the end of the novel he has been helpless. Both of them have to survive without their own family members.

Keywords: expatriation, isolation, homelessness, helplessness, immigrant's dilemma

V. S. Naipaul

V. S. Naipaul is one of the most accomplished contemporary Diaspora writers. Vidiadha Surajprasad Naipaul known as V. S. Naipaul is one of the remarkable English speaking- writers of modern times. He is an Indo-Trinidadian. He was born at the small town Chaguanas in the Caribbean island of Trinidad on 17 August, 1932. He belongs to an orthodox Hindu Brahmin family of India. His grandparents had emigrated from India to Trinidad to work as indentured laborers in sugarcane fields. His father published Gurudeva and Other short stories in 1943. He wanted Naipaul to be a great writer. His brother Shiva Naipaul too has written a novel. It is entitled Fireflies. At the age of eighteen the first novel was written by Naipaul. Unfortunately it

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was rejected by the publisher. But he never lost his high ambition. He put his effects to fulfill his father's dream.

V. S. Naipaul begins his career as a writer before He has joined BBC to work as programmer to Caribbean Voices which was broadcast in once in a week. He was a fiction reviewer from 1957 to 1961 in New Statesman and wrote public relations copy for a concrete company in 1957. He has been traveling to many countries since became a writer. He acts as a mouthpiece of displacement and rootlessness. He is one of the most significant contemporary English Novelists in Post-colonial period. He can be known as travel writer as well as immigrant writer. He has visited many countries to know of its history with the scholarship of the Trinidad government. He always narrates what he has experienced and learned in the new land in his works. The exile sensibility manifests in almost all major works of Naipaul making him a great Diasporic writer. Most of his novels depict original history, real cultural, many serious issues like impact of colonialism on the societies and individual, the half organized world of third world countries, dilemma of identity-crisis and so forth. His themes like homelessness, spiritual isolation and perpetual exile in his works.

The Mystic Masseur is a key to open the door through which Naipaul emerges as a great novelist. It was published in 1957. It is a comic fiction. The background of the novel picturizes the atmosphere of colonial Trinidad. The novel portrays the life of an Indian writer who wanted to become a politician. This is the first novel of Naipaul that has been made into a film in 2001.

An Area of Darkness, *In a Free State, The Enigma of Arrival*, *A Way in the World, Half a Life* (2001) and *Magic Seeds* (2004) are some of the major novels of V. S. Naipaul. *A Flag of the Island* and *Miguel Street* are Naipaul's short story collections. *The Loss of El Dorado, In India; Wounded Civilization, India: A Million Mutinies* are Naipaul's historical works. Naipaul's works reflect Caribbean society as well as colonized countries. His literary genres are also based upon British community. He was born and brought up in the slave society of colonial Trinidad. So he could not survive in London. When he has lived in England, he writes of views on the new society: "All mythical lands faded, and in the big city I was confined to a smaller world than I had ever known. I became my flat, my desk, my name."

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Naipaul has been honored by a lot of awards and laurels. The most highly coveted award, Nobel Prize in Literature is won by Naipaul on 11th October in 2001. He has got the Rhys memorial prize, the Somerset Maugham award for *The Mystic Masseur* in 1961. He received the Booker prize for *The Free State*. He also is awarded David Cohen British Literary award, W. H. Smith Literary award and so forth.

Expatriate

The word 'Expatriate' is originated from Latin word 'expatriare'. It means a person who voluntarily absent from home town. The word 'Subaltern' is extracted from Latin word 'subalternus'. The word divides into two which are sub-'next below' and alternus - 'every other'. Expatriate is a basic need for life. Some reasons make to move from place to place. They may be jobs, business purpose and visiting tourist places. If mind is disturbed, migration will be medicine for it. It helps to make a new way, find solution, relaxation and so on.

The novels *A House for Mr. Biswas* and *A Bent in the River of V.S. Naipaul* are chosen for analysis in this article.
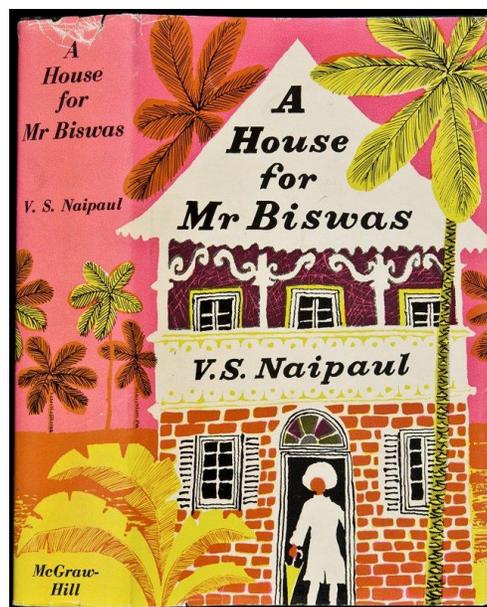
A House for Mr. Biswas

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Seebersad Naipaul (V.S. Naipaul's father) encouraged Naipaul to become the best writer. Naipaul has respected his father's dream and fulfilled it successfully, after his death. They loved each other very much. Their thinking was the same at many times and their views also. His father shared about the sufferings of his married life to Naipaul. While Naipaul has stepped into the literary world, he writes of his father's life. He started writing it in 1957 and finished in the year 1961. The work is named as A House for Mr. Biswas. His father's life was portrayed through the life and character of Mohan Biswas.

The novel *A House for Mr. Biswas* picturizes the life of Mohan Biswas. He is the central character of the novel. He is from an Indo-Trinidad poor family. From his childhood he has been facing neglects and insults. Even when he becomes a son-in-law of a rich family, he has to meet humiliations. So, Biswas wants to build a house for him. He believes that a house will earn him identity and for that he works a lot until his death. That is why the novel is named *A House for Mr. Biswas* symbolically. The entire novel talks about Biswas' longing for his own house. It is the fourth novel of Naipaul which was published in 1961. It is considered as his masterpiece as well as a milestone in Naipaul's career. It is an autobiographical, personal novel; in addition, it is close to Naipaul's heart. The story is written in first person narration. The story travels from place to place. First it is set in the country side of Trinidad and then moves to town and city.

The story of *A House for Mr. Biswas* is set in a small remote village of Trinidad soil in the Caribbean Sea. It covers the history of Trinidad also. In the year 1962 Trinidad got freedom from the Spanish colonists. Such a small island had a mixed population. There were the white men (Spanish settlers), the coloured people (native Africans, the Negro slaves) and Indians who migrated to Trinidad from India in the early 50s and 60s. The novel *A House for Mr. Biswas* presents features of expatriation such as moving from country side to capital city, Port of Spain and covers the story of three generations that are Bipti and Raghu, Mohan Biswas and Shama and Mr. Biswas' children.

The novel has two parts - one is prologue and another is epilogue. The first part tells about the early life of Mr. Biswas. It is set in rural Trinidad and it describes the life of the Indians who migrate to the island. The second part moves to city. This part shows the sufferings of Mr. Biswas with society. It also shows that he wants to build a house of his own.

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Mr. Mohan Biswas works as a journalist in the Port of Spain. The novel begins with the death of Mr. Biswas and then the story moves to tell his past life. From his childhood he feels alienated from the society. He has no feeling of being a part of that society. He has been experienced alienation and exile in every stage of his life. When he was born, no one is happy in his family because he has six fingers in his hand. So they think that it is an ill omen. A foreteller tells that he would be the reason to the death of his father. As the foreteller's words, one day his father jumps into the lake to save Mr. Biswas and dies. His family believes in fate and regards Mr. Biswas as one who will bring poverty to them. Thus, he is set apart from his brothers and becomes an alien within his own family. He has an unlucky sneeze which is the mark of his distinction among the other members of his family. They expatriate from their village and they become displaced and scattered after his father's death. His brothers are sent to work. They are subalterns there. His sister is taken by Tara to work as a maid servant. She is also a subaltern in her own aunt's house.

Pundit Jayaram is a Hindu priest. Mr. Biswas' aunt Tara takes him to Jayaram to learn mantras. Unfortunately one day Jayaram comes to know of the truth that Mr. Biswas is not a brahmin. So he has been hated and sent to Tara again. She wants him to earn money. So she gets him employed in a rum shop of Bhandat. Bhandat is a brother of Tara's husband. He does forgery. He cheats his customers by giving them unmeasured drinks. He takes a mistress of another race and after his wife's death goes to live with her in Port of Spain. One day Mr. Biswas is charged by Bhandat of stealing one dollar from his pocket so that Biswas is cruelly beaten with a belt and is turned out of his shop. He returns to Bipti's room in the hut and cries out to her, "Why do you keep on sending me to stay with other people?" (p. 65).

Mr. Biswas goes to Tulsis' Store. He meets Shama there and falls in love with Shama. They get married. Mr. Biswas think that he will live a luxurious life because Shama belongs to a wealthy family. He mistakenly believes that the Tulsis will provide him with what he lacks, so when he speaks with Alec about his marriage to Shama, he says: "I got my eyes open. Good family, you know. Money. Acres and acres of land. No more sign-painting for me" (88), but he

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understands soon that he leads a subaltern life. He has no power. They have chosen him to work there. Tulsi world is also a prison, becomes once more an outsider and a stranger. He has to live in joint family. He is unhappy because no one respects him and his feelings; even shama gives first priority to her mother rather than him. He realises that it is not a suitable place. He develops a mental complex due to the uncongenial family atmosphere. In Hanuman House, within the Tulsis group, Mr. Biswas loses his personality and he is needed only as a husband and labourer. Hanuman House, just like the colonial world, works "on the same pattern as the British empire in West Indies". (137)

Thus, Mr. Biswas phases exile and alienation in this world. He turns into a man with no name, land, history or sense of self. Hanuman House is portrayed in the novel as an alien white fortress. Even though Biswas is one of the relations in Tulsis family, he feels lonely. He cannot do anything against Tulsis. His wife Shama also supports her mother and has great affection for her maternal family rather than Biswas. She also wants him to be that way. Though Mr. Biswas is surrounded by relations, he lives as the other. These incidents make him construct his own new house for himself.

A Bend in the River

A Bend in the River, the fiction, visualizes Salim's life. He is the protagonist of the novel. He likes to move from East coast to an unnamed town of Africa. It is situated on a bend of a river bank. The plot begins and ends with the river. So the novel is entitled as *A Bend in the River*. *A Bend in the River* is another notable fiction of Naipaul. The novel was published in 1979. It is written in first person narrative. The fiction is considered as his satirical novel because Naipaul has brought in pictures about the drastic changes of the unnamed town of Africa. Naipaul has stayed in Africa to observe the condition of the place after colonial domination.

In *A Bend in the River* two stories run parallel to each other: the story of the narrator Salim and the story of the town at a bend in the river which is revived after the post independent struggle. Naipaul interlinks the two stories with masterly skill. He reveals the reality of a newly independent African state. There is a group of people who occupied a small town at the bend of

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the river like people who settled in Trinidad. There are a few Belgians, some Greeks, Italians, and Indians living there. Naipaul describes his narrator Salim in relation to the different people he encounters. There are two sets of characters: Metty, Zabeth, Ferdinand and Father Huismans who represent the African History and civilization; and the other set consisting of Nazruddin, Mahesh and Indar who teach Salim how to live on the island.

The novel is divided into four parts: The Second Rebellion (the Big Man's accession to power), The New Domain (the cultural innovations in the European style introduced by the President), The Big Man (the progressive reduction of the exercise of power to absurd tyranny), Battle (the assault on the steamer on which Salim is leaving Africa probably carried out by people in flight from the country).

Salim is not only the protagonist but also the narrator of the novel. He is an Indian Muslim. He survives in the East coast of Africa. He wants to migrate to the unnamed village for developing his business. After he has moved there, he decides to spread his community. At first he is helped. Later on he is blamed and cheated by his servant and other people. Bigman, chief head of the village disturbs him. Salim is caught and thrown in prison. At the end of the novel he decides to come back to India. So he escapes from there at night.

Character and Place

A great deal of Naipaul's criticism is focused on his preoccupation with the accommodated individual. Part of this preoccupation is an interest in the relationship between character and place. *A Bend in the River* embodies the same concerns, but underlying the story is an interest in the process through which people lose their sense of place. However, in *A Bend in the River* there is a more complex elaboration of idea and image than in the other works. The sense of place in this novel relates to differing views of reality; one associated with the darkness and vitality of old Africa predetermined by an old and natural bond between man and the land; the one imported from Europe with a superficial bond between man and things. These relationships are explored through the inversion of traditional associations surrounding the image of darkness and light. This particular use of imagery is consistent throughout the novel as the focus shifts from the land to the town to the city. Naipaul exploits the description of the

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landscape to prove a point about man's alienation from the land and from society. He achieves this by juxtaposing contrasting descriptions of the same or similar scenes, one designed to undercut the other. It is the history of the independent Africa.

Mohan Biswas and Salim were born and brought up in different places as well as communities. Their backgrounds also vary from to one to the other. Mohan belongs to the Hindu community and Salim is a Muslim. But both of them are alike in some ways. They are willing expatriate. Mr. Biswas leaves from the country side to get to the town of Trinidad for a job. Salim's family moves from India for trade. Though both of them are surrounded by family members, friends, neighbors, colleagues and so forth, they are alienated. They want to come out from their immigrant places because of their sufferings, identity crises and so forth.

Trinidad and Africa's colonial period will have been dealt in the following way. British rule leaves its political, linguistic, and cultural legacies in both African countries and Trinidad and this can be elaborated through examining the communities in which both Salim and Mr. Biswas live. Societal and cultural forces of colonialism reshape the Indian community in both Trinidad and African countries, and this, results in creating a feeling of homelessness and double consciousness on the part of individuals and society as a whole. The multicultural society is due to colonialism and it makes both the individuals and the society undergo the process of socialization and acculturation. Alienation and Exile represent dimensions of colonial legacy in both Africa and Trinidad. They are reflected in both Salim and Biswas' characters. The use of English language by Salim, Mr. Biswas, and many other characters in the novels represent another dimension of British colonial legacy in Trinidad and African countries. Throughout the two novels, the narrators implicitly tell the readers that colonial education is the means for getting good jobs and progression. However, they also suggest that it is the means for losing cultural values. This ambivalent view is the view of the characters in the novels as well. Thus, it is seen as an actual impact and legacy of colonialism in the societies presented in the novels. The uprooting and displacement of people result in creating Diasporic communities throughout the world. Indians are presented as one of these Diasporic communities who suffer the apathy of their loneliness that they experience and a sense of estrangement from their tradition. Thus, cultural loss and mimicry are seen as legacies of colonial British in the formerly colonial

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countries. Both novels, in their narrations, reassert the notion of British colonizers who believe in the inferiority of colonized people and thus they assume that the colonized people are heathen, savage, and uncivilized.

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The Language of Humour in Stoppard's *On the Razzle*

Rohit S. Kawale, M.A., M.Phil., Ph.D.

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Tom Stoppard
Courtesy: http://www.nndb.com/people/381/000026303/

Abstract

Humour is a field much neglected in literary criticism, and also in recently developed fields like stylistics and pragmatics, perhaps because humorous writing is never regarded as a classic. Likewise, language of humour has also not been studied much. Stoppard's language of humour needs some attention. In this paper, the author tries to analyse the language of humour in Stoppard's play *On the Razzle* by using the classification of puns given by Nash (1985) and also the concept of Malapropism. The author points out that a combination of a Malapropism and a pun, which the author calls a Malapropist pun, is a unique feature of Stoppard's humour.

Keywords: Humour, language of humour, Stoppard, Malapropism, malapropist pun

Introduction

Humour, in general, whether in any kind of writing or in purely humorous writing, has been neglected by critics and scholars. In that way, humour is never taken seriously! Particularly, very little has been written specifically about the language of humour. Being an

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area neglected by critics, it is also an area neglected by research scholars. With so much support from modern linguistics in general and from pragmatics and stylistics in particular, one would have expected much more attention to the language of humour. With pragmatics, we are now not just interested in the language of literature, but also in the language of advertisements, conversations and so on. But we are not much interested in the language of humour yet. This article aims at showing how the language of humour needs more attention.
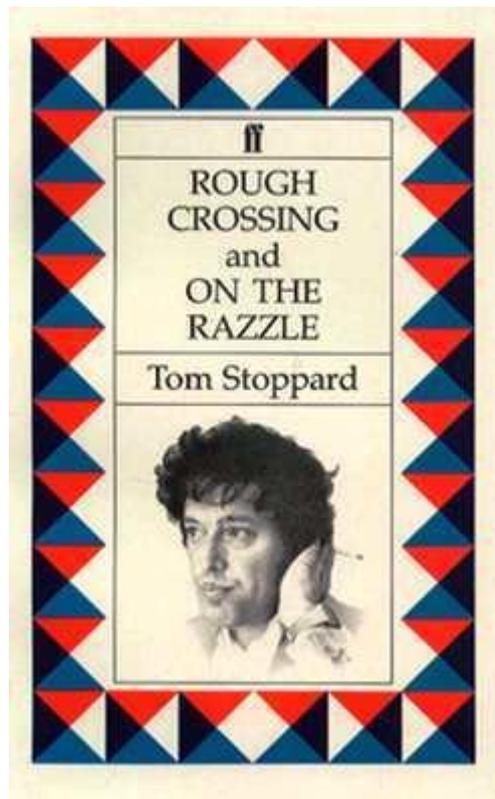
Tom Stoppard has a unique style of his own, in which the language of humour plays an important role. For the present analysis, we shall go into the language of humour in his play *On the Razzle*. The play is a farcical comedy. The humour created by the farcical situations is supported by the humour created with the help of language.

Language of Humour

We can classify the comic use of language in the play into three categories – i) puns, ii) Malapropisms and iii) a combination of a pun and a Malapropism. To begin with, let us try to understand what a pun is. In order to do that, it will be of some help to refer to Nash (1985). He classifies puns into the following types:

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1) Homophones: Homophones are pairs of words which have the same sound but different meanings. For example, rain /reign, mail / male, etc.

2) Homophonic phrases: All the syllables are equal, the phrases sound alike, but the meaning is different.

3) Mimes: Instead of having variant meanings, mimes have variant forms. For example, the question 'What do cats read?' is answered by saying 'The Mews of the world.'

4) Mimetic phrases: These are mimes expressed in phrases.

5) Homonyms: Homonyms have the same spelling, but different meanings. 'School' means an educational establishment and it also means a collection of fish. So, the question 'Where do fish learn to swim? ' is answered by saying 'In a school.'

6) Homonymic phrases: If a whole phrase has two different meanings, it is a homonymic phrase.

7) Contacts and blends: Some phrases echo other idioms and create a different meaning. 'A proposition of a different colour' is a combination of 'a proposition of a different kind and 'a horse of a different colour '.

8) Pseudomorphs: A pseudomorph is a false form, which does not exist in the language, but is invented to make a homonymic pun. For example, ' What do you do with a wombat?' The answer is 'Play wom.'

9) Portmanteaux: It is a coinage that packs two meanings into one word. For example, Lewis Carroll uses the word 'mimsy', which is the portmanteau of 'flimsy', which is the portmanteau of 'flimsy' and 'miserable'.

10) Etymological puns: This pun is based on the etymology of a word. For example, 'Nero made Rome the focus of his artistic attention' has two meanings, because in Latin 'focus' means 'fireplace.'

11) Bilingual pun: A foreign word is made to have the meaning of an English word, whether by homophonic accident, by homonymic contrivance or by literal translation.

12) Pun-metaphors: A metaphor is converted into a pun. For example, 'Murky consequences of washing our hands of Europe.'

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Of these, we find homophones, homonyms and homonymic phrases in a considerable number in this play; and we also come across one or two examples of mimes and bilingual puns. They will be analysed here one by one.

Homophones

As mentioned above, homophones are words that are pronounced alike but have different meanings. There are a number of examples of these in this play. For example, Sonders says to Zangler, "I love your **niece**!" (p. 10) (emphasis mine), to which Zangler replies, "My **knees,** sir?" (p.10) (emphasis mine). This is not a perfect homophone, as there is a slight difference between the pronunciations of 'niece' and 'knees'. But, nevertheless, it is an instance of homophone. This is used again later in the following conversation –

"Zangler: No, I can't be in a hurry, I'm having trouble with my **niece**.

Melchior: It's the trousers" (p. 18) (emphasis mine).

Another instance is in the following extract –

"Melchior: That's classic. I like to be clean.

Zangler: And board, of course.

Melchior: Clean and bored.

Zangler: And lodging.

Melchior: Clean and bored and lodging – "(p. 14).

In another example, the homophone is completed by attaching one sentence to another.

"Christopher: Meanwhile we'll be **off**.

Weinberl: **-ally** grateful if you would take care of this" (p. 39) (emphasis mine).

Weinberl picks up the word 'off' from Christopher's sentence and adds '-ally' to it to complete the word 'awfully' and to complete his sentence using that word.

In another conversation, Weinberl says, "Not hungry", to which Christopher replies, "Not even Herzegovina" (p. 53). This is connected to another instance that appears a little later –

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"Weinberl: I will give you half my kingdom, too!

Mrs Fischer: Hungary?

Weinberl: Starving!" (p. 56)

In the earlier example, 'hungry' is heard as 'Hungary', and in this example, 'Hungary' is understood as 'hungry'.

In another instance, Melchior says, "My master wishes to have a clear view of that **hansom** cabman while he's eating" (p. 57) (emphasis mine), to which Weinberl replies, "Your master's taste in cabmen is something we prefer not to discuss" (p. 57). The word 'hansom' is understood as 'handsome', and therefore Weinberl gives this reaction.

Homonyms

As explained above, homonyms are words with the same spelling but different meanings. The following is an example.

"Zangler: (Spluttering) You old – you stupid –

Gertrud: Should I let Marie have –

Zangler: - old baggage!

Gertrud: *Not* the new travelling case…" (pp. 12-13).

Here, Zangler calls Gertrud old baggage, whereas Gertrud thinks that Zangler completes her sentence by adding 'old baggage'; and she contrasts it with 'the new travelling case'.

In the same conversation, Gertrud tells Zangler that his new servant has arrived. Sonders says to her, "Your servant, ma'am!" to which she replies, "His" (p. 13.) Sonders expresses politeness by saying "Your servant, ma'am!" But Gertrud takes it literally, and points out that Sonders is *Zangler's* servant, not hers. This feature can also be described as taking figurative language literally. Later, we shall go into an example of this. In another conversation, Melchior, Zangler's servant, calls out to him at another place, when Zangler is in a confused state. Here is the conversation –

"Zangler: (*emerging confused*) Eh, what? What? Who's this?

Melchior: Herr Zangler!

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Zangler: Your servant, sir – no, by God it's mine. What are you doing here?" (p. 37)

The following is another example of using two meanings of the same word.

"Melchior: I thought that was shop talk. Please disregard it as the inexperience of youth, as the poet said.

Zangler: Do you have a reference?

Melchior: I'm afraid not, I just read it somewhere.

Zangler: Have you got a testimonial?" (p. 14)

Stoppard plays a pun on the two meanings of 'reference'. In another instance, Stoppard plays a pun on 'mistress', using two meanings of the word –

"Zangler: Well, what would you say to having a mistress?

Christopher: One each or sharing?

Weinberl: Congratulations, Chief! We wish you and your bride every happiness"

 (p. 24).

Zangler is the 'master', being the owner of the shop, so his wife would be the 'mistress' for his servants. But, Christopher understands the other, derogatory meaning of the word. In another example, Stoppard uses a word not only with two different meanings but also in two different grammatical categories, noun and verb –

"Christopher: All the same, after three hours in a farm cart and probably six hours' trek to get home, to end up **flingless**…

Weinberl: Dishonoured and **unflung**…" (p. 34) (emphasis mine).

In the first occurrence, Stoppard uses 'fling' as a noun with the meaning 'self-indulgent enjoyment' and adds '-less' to it. In the second occurrence, he adds '-un' to the past participle of the verb 'fling'. Another case of using a word in two different grammatical categories is found in the following piece of conversation –

"Christopher: Chink glasses.

Weinberl: (*Squeakily*) Are they? They must go with the screen" (p. 59).

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Christopher uses 'chink' as a verb and suggests that they should chink their glasses. Weinberl understands the word as a noun, and thinks that according to Christopher the type of glass is 'chink glass'.

Homonymic Phrases

When not just a word, but a whole phrase has two different meanings, it is a homonymic phrase, as mentioned above. There are just a few examples of this in the play. The following is an example –

"Zangler: My niece and ward is preying on my mind. There's something not quite right there.

Christopher: My niece and ward *are* preying on my mind - ?" (p. 23)

Zangler's niece and ward are one and the same person. So, the ungrammaticality of Zangler's sentence is not what is worrying him. He is worrying the situation in his house. But Christopher misunderstands "There is something not quite right there" as a comment on the possible ungrammaticality of Zangler's own sentence. It is not a simple case just a homonymic phrase, but Stoppard is also playing with grammar.

In another example, Marie says to Sonders, "Oh, August, you're a terrible man, kiss me again. You made me **feel all funny down there"** (p. 31) (emphasis mine). When Sonders embraces her, more inside her cape than out, she explains 'down there' by adding "I mean in the cellar" (p. 31). Here, the phrase 'down there' has two meanings – one refers to the cellar downstairs and the other has sexual connotation. Stoppard plays with the ambiguity of an adverb phrase.

Another example of a similar kind is found in the following conversation –

"Mme Knorr: I'd like some chicken. And some more champagne. I can feel it working already.

Christopher: (*Quietly*) Breast or leg?

Mme Knorr: All over" (p. 60).

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Christopher's question "Breast or leg?" refers to the chicken, but Mme Knorr misunderstands it as a question about her observation "I can feel it working already," which is the effect of champagne on her.

Mime

There is an instance of pun, which might be put into the category of mime. As mentioned above Nash (1985) defines mime by observing that instead of having variant meanings, mimes have variant forms. The following is the example.

"Zangler: ...That fortune-hunter Sonders is after my ward.

Gertrud: My word.

Zangler: My ward!" (p. 9)

Gertrud's sentence 'My word" is an exclamation in response to Zangler. But he corrects it by saying "My ward!"

Taking Figurative Language Literally

This is a feature for which, I have not found any term. Kawale (1991) analyses this feature from P.G. Wodehouse's novels. Figurative meaning is, basically, an extension of literal meaning. But Wodehouse makes a character take figurative meaning literally, which becomes funny. Kawale (1991) quotes the following example. Bertie Wooster says, "I did tell him I was guiltless of the charge, and a fat lot he believed me. He continued to hot up, finally reaching a condition of so much Fahrenheit that I was surprised he didn't run me in on the spot" (Wodehouse, p. 78). Here, 'hot up' is used figuratively, but Wodehouse brings the figurative meaning back to literal meaning by using the word 'Fahrenheit'.

The example from Stoppard's play is as follows. Melchior says that fashion is Madame Knorr's middle name, which is figurative way of equating her with fashion. But Zangler takes it literally by saying, "More or less. Knorr Fashion House" (p. 19). In the name 'Knorr Fashion House', the word 'Fashion' is in the middle.

Bilingual Pun

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A bilingual pun makes use of meanings of words from two languages. In the following conversation, there are four instances of such puns, in which the languages involved are English and German.

"Melchior: Is it cold out?

German man: Bitte?

Melchior: Is it, is it? Last night was definitely dank. (*He opens the door for them.*) Would you say tonight was as dank or not as dank?

German woman: (*Leaving*) Danke.

Melchior: (*Amazed*) Danker?

German man: Bitte.

Melchior: (*Closing the door after them.*) Please yourselves" (p. 51).

It is necessary to explain the pun. The German man says, "Bitte?" in the sense of "Pardon?", as he did not understand what Melchior said in English. Melchior understands 'Bitte' as the English word 'bitter'. This is the first pun. When Melchior opens the door for the German couple, the German woman says "Danke" in German, which means 'Thank you' in English. But, Melchior understands it as 'danker', the comparative degree of the adjective 'dank' that Melchior has already used. This is the second pun. So, rather surprised, Melchior asks her, "Danker?" which the German man understands as the German word 'Danke'. Therefore, just as in English, one would respond to "Thank you" by saying "Welcome", the German man says, "Bitte". This is the third pun. But, Melchior understands it as the English word 'bitter', which is the fourth pun. This is how, in a brief, but rather complicatedly interesting exchange, Stoppard has made four bilingual puns.

Malapropism

A Malapropism is the wrong use of a word in place of a word with a similar sound. There are some instances of this in this play. In almost all these, one character, mostly Zangler, gropes for the correct phrase that he has in mind. He uses a wrong phrase, which is a Malapropism. Then, another character tries to suggest the correct phrase to him. Except one of them, all the other are also Malapropisms. Here is an example –

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"Zangler: ... I feel like the cake of the week.

Weinberl: That's very well put, Chief.

Zangler: I don't mean the cake of the week –

Weinberl: Not the cake of the week – the Sheikh of Kuwait – no –

Zangler: No –

Christopher: The clerk of the works –

Zangler: No!

Weinberl: The cock of the walk?" (p. 23)

Another example is given below.

"Zangler: I'm sending Marie away for a few days. You'll have to manage the while the till... No –

Weinberl: To while the time...

Zangler: No!

Weinberl: The till the while?

Zangler: That's the boy" (pp. 23-24).

In another instance, it is Weinberl who gropes for the right phrase.

"Weinberl: We'll stop the clocks!

Christopher: Yes! What?

(Weinberl *mimics* Zangler and Christopher *mimics* Weinberl.)

Weinberl: No – I mean –

Christopher: Box the stock –

Weinberl: No –

Christopher: No – bake the cake – no –

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Weinberl: No!

Christopher: Cook the books –

Weinberl: That's the boy – "(p. 28).

In another instance, Gertrud corrects Zangler's Malapropism –

"Zangler: I'll teach you to get up to your coquetry you meretrix!

Gertrud: Up to your merry tricks, you coquette..." (p. 33).

All these are, actually, 'Malapropist phrases', and should be described so.

'Malapropist' Puns

A unique feature of the language of humour in this play is many instances of combination of a Malapropism and a pun, which we shall call "Malapropist puns'. It is a complicated use of language in which there is not only a Malapropism but also a pun played on one of the words in the phrase. Here is an example – "...as I'm surrounded by village idiots and nincompetent poops of every stripe" (p. 13). It is a Malapropism of 'incompetent', 'nincompoop' and 'poop'. But it is not exactly a wrong use of a word, as it creates its own meaning, in a deviant manner. The following is another example –

"Zangler: Don't tell me what I told you – search her room, perhaps he's got my ward's behind between his knees and raped her backwards – no –

Gertrud: - got back behind your niece and ward's drapes –

Zangler: No!

Gertrud: Got behind your back and your niece's wardrobe.

Zangler: That's the boy" (p. 30).

In such instances, too, a character gropes for the right phrase and another character goes on trying to provide him the right phrase. There is not only a Malapropism, but also a homophonic pun on 'knees' and 'niece', homophonic phrases 'my ward's behind' and 'behind your back' and a homophonic pun on 'raped' and 'drapes'. But basically, all this is in the form of a Malapropism – the tendency of using wrong words or phrases because of the similarity in their sounds. This is a unique feature of Stoppard's language of humour, his own creation.

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Here is another example of the same feature –

Melchior: ..."The Classinova person – the whosit incarnate – the Don Juan is at the Imperial Gardens Cafe with a nice young lady like a ladylike young niece!" (p. 37)

Firstly, 'Classinova' is a Malapropism of Casanova. There is a sort of homonymic pun on 'nice' and 'niece', and on 'lady like' and 'ladylike'.

In the same conversation, after a few lines, Melchior says, "I did but the Cassata incarnate has arrived and the tart!" (p. 37) To this, Zangler replies by saying that those are just desserts. Here, Melchior commits a Malapropism by saying 'Cassata' instead of 'Casanova'. Secondly, the word 'tart' refers to a woman in a derogatory sense. But Zangler understands 'tart' as a pie, and Cassata is also the name of a dessert. So, there are homonymic puns on these two words. In the same conversation, there is another Malapropist pun –

"Melchior: The dinner is all arranged, but I'm on the trail of the Casserola and you must come immediately before it gets cold" (p. 37).

There is another Malapropism on 'Casanova', that is 'Casserola'. Further, the reference to the dinner getting cold also fits in the meaning of Casserola.

In another example, Zangler says –

"Quick, fetch me a half-witted cab you hansom fool!" (p. 38)

There is confusion between 'hansom' and 'handsome', which is a Malapropism and also a homophonic pun. A little later, Weinberl says, "...she's probably busy hemming and hawing" (p. 39). It is obviously a Malapropism on 'humming and hawing'. But, there is also a homophonic pun, as the person is busy doing some stitching, which includes 'hemming'.

The following is another example –

"Melchior: ...he will pudding you before the dessert – no – he'll desert you before –" (p. 67). There is a Malapropism on 'desert', and also a pun on 'desert' and 'dessert'.

Conclusion

There is a lot to analyse in Stoppard's language of humour. In this paper, the author has tried to point this out by analysing the language of humour in one of his plays. Using the terminology and the classification of puns given by Nash (1985), the author has tried to

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analyse the humour in the play. The most important feature of the language of humour in this play is a combination of a Malapropism and a pun, which the author has described as a Malapropist pun, for convenience. Such Malapropist puns are Stoppard's own creation, perhaps, and a unique feature of the humour in this play.

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The Role of Interactive Media in the Spread of English Language in the World: A Language Policy Perspective

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Abstract

English has become a global language of communication. In human history English is the fastest spreading language. English is spoken at useful level by approximately around 17.5 billion people worldwide. In 21st century Social media is playing a great role in spread of English. This is the reason this study took place. Therefore, this paper is going to explore certain areas which define the role of social media in spreading English and secondly it discusses about the positive and negative impacts of social media on skeleton of English Language. Usage of words on face book like "unfriend" and "selfie" is the new addition to the dictionary of English. On the other hand, people are writing their languages' words in format of English alphabets like "Main parh raha hu" (I am studying) here alphabets used are English letters but words are of Urdu. By critically analyzing the role of social media in spread of English it could be said that spread of English through social media is obvious but on other hand it is damaging the purity of English language or in good words it is bringing changes in English. However, the spread of English through social media is uncontrollably questionable

Keywords: social media spread of English, Language, social networking sites.

The Spread of English Language

Language has existed since time immemorial, either in the form of cues or in the shape of verbal communication. It is basically the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way. [1] Language is not confined in its domain but it encompasses extensive realms way beyond the horizon. Evidently, each habitat, tribe, clan, community, country, etc., adopts a specific language for the purpose of communication. This clearly indicates that there are many languages in the world but the most significant and foremost of all languages is English language. English is an international language which is spoken and understood in almost every part of the world. It has become the

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key instrument of globalization. It is highly used all over the globe for transaction of international trade and has become exceedingly essential for the advancement of knowledge.

Apart from this, the spread of English language is the outcome of its assimilation in every field of life: be it education, politics, economics, society, media etc. Certainly media has played the most significant role in the dissemination of English language across the globe.

Media is considered as fourth pillar of state it is the eyes and ears of society. For spread of any language two things are required people and passage through which people can communicate. In 21st century social media is the most important modem via which people can communicate express ideas, share their knowledge, and ponder over any issue, show unity or concern for the welfare of society. "New online media are helping to transform language and literature and it has important consequences on language teaching" (Mark Warchauer: AMID EAST, Cairo Egypt), (millennialism and media language, literacy and technology in 21st century).

Research Questions

Now here the point of concern is how far people use English language to communicate on social media? If yes then, is it due to social media that English is becoming a powerful language and vast spreading language? Is social media resulting in mushroom growth of English speakers? Owing to social media what changes are taking place in English language? How social media is affecting structure of English? What positive or negative impacts social media has on English? This paper will attempt to answer these questions.

Literature Review

Spread of English through social has remained a hot topic. People have been discussing it in the researches, thesis and blogs.

According to Mallary Jean Tenore, technology has dumbed down English language. Phrases have been reduced to letters for example: "see you" as "cu", due to texting. Tweets have gifted lots of abbreviation and hash tags which are barely legible. Basically she has focused on strengthening of English language. She has enlightened five ways that social media having positive effects on written English language. Following are her five ways:

1.   Awareness of mistakes helps to prevent them: The panelists say there are two ways to look at the mistakes done. That is "social media as sites for making mistakes" and "social media as sites for catching mistakes". According to them, social media should be thought of as a platform for catching mistakes. Whenever we misspell anything, people will let us know. Like fast company readers point out errors while social media whenever errors meet their eyes.

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2.   Social media differentiates writers.

3.   Social media enlightens the value of short story telling. How social media does that? As a text message contains only one sixty character. Tweets one forty-character limit and makes every word count important. "Shorter is better if you can do it well" said by Marrie to SXSW crowd.

4.   According to her social media reminds us that change is necessary. Explains it by Socrates concerned that invention of writing would make people forgetful, today people are worried about degree to which we are permanently shaped by digital technologies.

5.   Social media creates new words and meanings. She has mentioned sites like wordnik and urban dictionaries contain misspelled words like "dunno", l8r" and "aight". Marrie said "friending" is a transitive word since 13th century. Then we used to use befriend instead. Now Facebook is not using "friends" in traditional sense." [14]

Braj B. Kachru has discussed in his book "the Alchemy of English: The spread, Functions and models of non-native Englishes" about the expansion, spread, and extension of English. "Alchemy" that is changes variations or evolution taking place in English. As per kachru English internationalizes one's outlook. Kharchu has given a classical model containing three concentric circles of English. Inner circle contains US, UK, Canada, Australia and New Zealand. Outer circle consists of post-colonial English using countries such as Kenya, Philippines or Nigeria. Other than inner and outer circle, there is an expanding circle containing rest of the world. The term "English using speech fellows" and "world English's "are introduced by Kachru. [11] [5] [7]

According to British Council English is:

1.   It is the world's common language.

2.   It gives UK the competitive edge.

3.   It drives international development and growth.

4.   It changes life. [13]

According to Harvard business reviews by Tesedal Neeley, global business speaks English. As per his research one point seven five billion people worldwide speak English at useful level. Thus English has become a global language. This is why multinational companies are making English as common corporate language. People from different locations are gathered for a meeting say business meeting then there must be a common mode of speech. That's why companies adopting English as corporate language, to deal with customers and partners worldwide. No matter where the companies headquarter is and whatever the native language, all

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the employs learn English as pre-requisite. And this is one of the reason English is spreading quickly. [2]

"A topic-focused trust model for Twitter" a research paper by Liang Zhao, Chang Tien Lu and Ing-Ray Chen specifically focuses on Twitter. They have called twitter as a crucial platform because it's the platform to access information, updates and breaking timely and most importantly they have talked about tweets consisting of unstructured language. [10]

Kachru mentions that English internationalizes one's outlook but he hasn't talked about how English internationalizes outlook. Here through this research paper it could be added in this study that English internationalizes outlook via social media. This way the gap in previous study could be filled.

Likewise, while talking about business corporate language, there is need to make it clear that why English is chosen as business corporate language why not any other language and how social media has helped English to reach every corner of world which in result has made it a corporate language.

However, much of the research work is done to prove English as global language but not too much of work is done on the role of social media in spread of English and making it a global language. Therefore, there is dire need to do some research on the relation between social media and spread of English.

Spread of English through Social Media Questionable?

Frank Smith, a psycholinguist known for his essential contributions in linguistics and cognitive psychology, once said "One language sets you in a corridor for life. Two languages open every door along the way."

In the recent past technology has affected our lives to an immeasurable extent, mostly in a good way. It has brought people closer and eliminated distances. Through technology people have opportunities to discover different cultures and societies, it has helped us broaden our horizon and look way beyond the limits of our societies and culture.

The Internet in particular has played a vital part in bringing about this global change. People soon realized the capabilities of internet and they used it to fulfill their urge of being social able beyond the boundaries of their own society or culture and thus the social media platforms like Facebook, Twitter, Instagram and many more were such a success.

But if we think about it all social media did was provide us with a stage to get connected but LANGUAGE still stood as a strong barrier in taking the complete advantage of these social media apps as well as of internet. Human kind has a great ability to adapt to the surrounding

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changes and thus it is observed that people have brought about a few changes in themselves to adapt to this ever changing world of technology. Moreover it raises a question: Has social media really influenced our language and the way we communicate? And the answer to this would be yes it has, in a lot many ways.

Truly we have realized the importance of a global language. To break the barriers of language and fully utilize the capabilities of social media people felt a necessity to learn English. It is observed that spread of English language has impacted our lives in a very positive way. Not only through it we have come closer but also it has helped us improve our skills and knowledge, as Internet has proved to be an infinite source of information and with the help of English language anyone can access that information and benefit from it. If we look at the facts about 55% of information present over internet is in English, a lot more than Russian which is the second highest language used over Internet and covers only 5.9% of information available over Internet.

Surely this change and adaption of language has faced a lot of criticism as well. Many people think through this wide spread of English language we are losing our cultural and social values. One of the India's national leaders Ranjath Singh who is the president of nationalist Bharatiya Janata Party (BJP) denounced the spread of English language by claiming the language is responsible for 'Anglicizing' Indian youth and made claims that people are moving away from their cultural identity and forgetting their religious values. Throughout human history there have always been people who have resisted change and stood against it but that doesn't necessarily mean change is a bad thing, change is what makes us progress without change we would stayed stuck in the stone ages and in gloom. Change is what makes us human. But how we bring about change in ourselves is what important, learning a new language in order to communicate and gain knowledge doesn't seem harmless at all but when we indulge ourselves in a different culture so much that we start forgetting about our own roots that is where the problem lies, adopting a new culture isn't really a bad thing either it is more of a personal decision of how one chooses to live their life but one should never forget about their roots and should always respect their cultural and social values no matter what.

When one looks at one's own surroundings through the perspective of Ranjath Singh, one could find some serious flaws within the society and surely people do seem to forget about their own cultural and social values, but one cannot blame English language for that. As previously mentioned, it is in human nature to change and adapt to surroundings and many people who do so seem to lose the importance of their own cultural values, what need to be done is to educate people and remind of the importance of their own cultural and social values rather than opposing the spread of English language as Gandhi himself said "I do not want my house to be walled in on all sides and my windows to be stifled. I want all the cultures of all lands to be blown about

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my house as freely as possible." So one should encourage the spread of English language but one shouldn't also forget about one's own history and culture.

If we look at the history English language spread globally through British Colonialism and imperialism. In the words of Kachru (1986 & 1992), the very first exodus if English started in the 19th century when English settlers invaded North America, South Africa and some other Caribbean countries bringing English language with them. English in these countries is considered as primary language. Then due to British colonial power, English spread from Inner Circle countries to some of Outer circle countries as well mainly in Africa and Asia such as Kenya, Nigeria, Tanzania, India, Pakistan, the Philippines, Malaysia and Pakistan. English in these countries has been used as secondary language and is practiced in the fields of education, offices, law, commerce and judiciary. Later English extended from inner and outer circles to countries like China, Russia, Germany and Japan as foreign language to be used as medium for international communication. In the 21st century, English was considered to be the best taught monolingual language; a language mostly suitable for international business, education, science, travel and mail correspondence and thus is has been recognized as an international language.

With the help of social networking sites such as Facebook and Twitter people were given opportunities to explore other cultures and communities online and to share their own views in local varieties of English. From around 2005 networking sites started to flourish around the globe and thus have become very popular in the spread of English via the 'democratization of information'.

How Far People Use English Language to Communicate on Social Media?

English language has universal use and appeals as a language of science and technology. It is an important language of the world and is being spoken by half of the population of the world at present. With the advent of modern civilization it has gained the status of international language and has become the language of international communication. The importance of English language can be gauged from the fact that it is the sole language which is not only adopted by social media but also it has compelled people to communicate via English while using and indulging in social networking all across the globe. It is evident that most of the content produced on the internet is visibly in English which indicates that even a mere comprehension of English language will allow one to access an incredible amount of information on the internet which can be utilized in a variety of ways.

Social media entail websites and applications that enable users to create and share content or to participate in social networking. In the contemporary world social media has played a vital role in replacing not only the conventional methods of communication but it has also adapted an avant-garde approach in various walks of life such as in education, politics, medical, economic

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and social activities and above all in progression and development of technology. This clearly depicts that English language has become a prerequisite in order to achieve the pinnacle of success.

Clearly English language is extensively used for the purpose of communication on social media. Basically social media acts as a rebound in a way that it not only demands the usage of English language but it also virtually improves English skills. People are exceedingly interacting through a wide range of social networking sites since these are convenient and time-saving devices that make communication and deliberations possible irrespective of time and place anywhere around the globe. Following are the most popular social networking sites that require the usage of English for communication. [15]

• Twitter

• Face book

• LinkedIn

• YouTube

• Flicker

• Google+

• Forums and Message Boards

Apart from the aforementioned social networking sites, the internet encompasses infinite websites, a meager number of these might be in other languages but since English has attained the status of an international language, a pop up window appear for websites in foreign languages to be translated into English.

English Is Becoming a Powerful and Vast Spreading Language

Few centuries ago, meager number of people belonging from British Isles, conversed in English Language but with the passage of time people using English as a medium of communication not only inflated but also spread across the world making this language the most powerful of all.

History unveils that the spread of English language basically occurred due to politics. This language gained recognition when it was taken to various parts of the world by soldiers,

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sailors, pilgrims and missionaries of British Empire. In addition to this British colonization further assisted in its spread especially in the Indian subcontinent. [16]

Moreover, with the dawn of 21st century, the world was hit with dot com boom which vividly choose English Language for technological revolution. The proliferation of English can be gauged through the widespread use of social media. It basically "pulls" the people towards learning English language because in contemporary times English is regarded as a status symbol which ultimately motivates people to acquaint themselves with this "lofty" language.

Social media has heavily promoted English language in past few years and its efforts can be marked as commendable. The modern civilization – the world of the 21st Century has become so interconnected that the phrase "the global village" has become acceptable as a term to describe modern society. Today information technology links people and places from all civilizations, and national economies have become increasingly interconnected. Whether it is commerce or media, manufacturing or agriculture, the advancing globalization of human activity would be unthinkable without the development of science and technology and of Couse social media. It is notable that in this process of evolution English language has played a vital role. It is widely used for the purpose of communication between people belonging to various nationalities.

English language is not only popular among communication but its domain encompasses diverse dimensions.

Education is the backbone of a progressive nation. For a country to achieve the zenith of success it is mandatory that education should be assimilated within a nation at grass root level. It is the panacea to all ills that may include political disharmony, faltering economy and ubiquitous social disorders. Schools, colleges and universities mostly choose English as their medium for the dissemination of education. In this era, majority of people have access to internet and social media. Students, while conducting research related to their studies are greatly assisted by social media. For example they may take help from Google whole conducting research on a particular topic. Apparently and consequently such activities indirectly strengthens and broaden the horizon of English Language because this is the fundamental language of social media.

There are many individuals, mostly those belonging to South Asian region, who were keen to learn English language but due to inaccessibility to institutions or because of personal issues, they were initially held back from learning. But with the advancement and progression in social media, virtual learning has been made convenient and possible thereby giving this language supremacy over others and consequently spreading it.

In addition to this everyday activities like online banking/transactions, online shopping, travelling, online gaming, medical and other services are majorly utilized by people all across the globe via social media thus further promoting this Language.

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It basically reveals that English language has become imperative if one is to leads a healthy successful life in today's era.

Owing to Social Media What Changes Are Taking Place in English Language? How Social Media Is Affecting Structure of English?

Evolution and change is part of life. Everything evolves in its own realm. Similarly, languages also evolve with the passage of time. English language manifests immense changes in structure over time. One is absolutely mind blown if one compares the English Language used in the plays of Shakespeare with contemporary times. It unveils how tremendously languages change. This revolutionary change is basically the outcome of modern civilization. The dawn of social media has altered the very structure and dialect of English language. It all initiated in with the emergence of oldest, now obsolete, messaging application like MSN messenger, hi5 etc. for the purpose of communicating through text messages people tend to use abbreviations and acronyms especially when they are in rush. As time lapsed, these acronyms made their place in English language, thereby compelling dictionaries to enter these worlds into their word list. For example modern social networking and messaging apps like twitter, face book, messenger, whatsapp etc. allows people to use acronyms and emoticons for the sake of communicating. Twitter allows 140 characters to be posted. So when people tweet, they mostly use acronyms like LOL for "laughing out loud or OMG for "oh my God", etc.

It is mandatory for the marketers to learn the new trend in order to build their clientele. In fact learning the new "fashion" in pertinent for everyone if they are to "survive" in this era. With the escalating advancement in social networking and technology, wide generation gaps are being created between parents and children. In order to bridge this gap it is imperative to acquaint oneself with the changes in English Language. Currently, the smart thing that someone can do is to learn the emerging acronyms in order to be the part of the modern society.

Undoubtedly social media is one of the greatest influences on the ever changing English language. A few years ago no one would have heard the words "unfriend" and "selfie". The emergence of new words, new meanings for conventional words and alteration in the way one communicates demonstrates the significance of social media and the stamp it's making on the English language. Social media has contributed immensely to evolution of language. Diverse ranges of words are frequently added to Oxford Dictionary with the major chunk coming from social networking platform. [17]

What Positive or Negative Impact Social Media Has on English?

The pros and cons of social media and its effect on English language are discussed as follows: [18]

Positive Impact

•   Increases awareness of mistakes and helps prevent them.

It is apparent that when one posts on social media, if there are any spelling mistakes or grammatical errors, people may correct them. Likewise, if one is doubtful regarding the veracity of a particular sentence or its usage, one can always use the search engines for verification. This way social media acts as a blessing in disguise.

•   It promotes short writing.

Social networking sites like "twitter" promotes the art of precise and short writing. It makes one capable of expressing oneself within a few words hence enhancing and polishing their English skills.

•   Creates new words and meanings.

It is evident that language is in a state of evolution. With the passage of time change penetrates deep into culture, norms and traditions. Conventional methods are replaced with new modern facets. Similarly, lately the influence of social media has enabled people to coin new words or associate new meanings to existing words that are also considered by Oxford dictionaries.

•   Social media has increased speed of spread of English around the world.

Negative Impact

•   Change in structure of English Language.

Social media has a negative impact on the structure of languages. In order to communicate rapidly, people coin acronyms thereby sabotaging the essence language.

Conclusion

After all the immense study it is crystal clear that social media is playing an important role in spread of English language. However social media is not only spreading English but it is also bringing changes in English, English has been a global language English has been a lingua franca and now English has become a social networking language. It is due to social media that English is approaching towards every corner of the world, less or more English is being spoken almost in majority of countries on the globe. If social media is correctly used for the benefit or

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spread of English, English teaching and learning then it is going to increase importance of English for every individual. Therefore the growth of social media and spread of English are directly proportional to each other.

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George Orwell in Our Time

Braja Kishore Sahoo, Ph.D.

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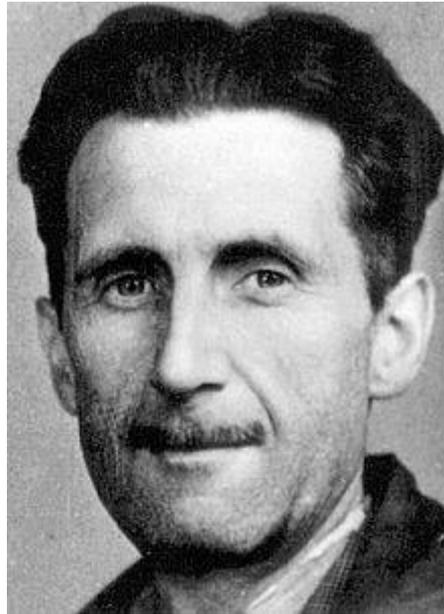
George Orwell
Courtesy: https://en.wikipedia.org/wiki/George_Orwell

Abstract

George Orwell (1903-1950) occupies a significant place in the English literary imagination. A political and cultural commentator, as well as an accomplished novelist, Orwell is one of the most widely-read essayists of the 20th century. He is best remembered for his two novels written towards the end of his life: *Animal Farm* (1945) and *Nineteen Eighty-Four* (1949). In this paper I intend to focus on some of his representative essays and non-fiction writings to suggest that Orwell is very much alive to the vital issues of our time through his extensive range of interests ranging from politics, war, and sports, to issues such as language and literature. We can say that history has treated him well, proving him right about the key issues of the twentieth century. In the bipolar political climate of the 1930s and 1940s, when intellectuals on the left and right were getting ready to confront the evils of totalitarianism and fascism, Orwell saw that the choice between Stalinism and fascism was in fact no choice at all, that the real struggle was between freedom and tyranny.

Keywords: Animal Farm, George Orwell, totalitarianism, fascism, tyranny, freedom

George Orwell

A conservative by upbringing, and a socialist and a dissident by nature, he did not believe in politics as a matter of allegiance to a party or camp. What he did believe in was his own sensibility or that which he described as his "power of facing unpleasant facts." As Christopher Hitchens observes in his biographical essay, *Why Orwell Matters*, this "power of facing" proved important to Orwell, whose life was filled with more than its share of unpleasantness and danger. While working as a policeman in Burma he had experienced the complex workings of Empire and its insidious, baneful effects on the colonizer and the colonized alike; and while fighting in the Spanish Civil War alongside the anarchists of Catalonia, many of whom were arrested as "Trotskyites" by Soviet forces, he had witnessed the wickedness of Stalinism. In Paris, London, and the various mining towns of Northern England, where he immersed himself in life at the lowest rungs of society, he had seen the limitations of both the Church and the State to elevate the poor. Throughout these experiences, he had expressed his nonconformist views and faced considerable social and professional adversity with poise and equanimity.

Contemporaries

To put Orwell in the context of his time we can think of critics who were close to him in time and spirit like Cyril Connolly who in his *Enemies of Promise* (1938), describes Orwell as a true "rebel" and "intellectual" at school and portrays an interesting contrast to Orwell's own unpleasant memories of school days recorded in his essay "Such were the Joys". Q. D. Leavis, George Woodcock and V.S. Pritchett were the first Orwellian scholars who threw new light on his creative mind and brought him to light by contributing their critical essays on Orwell in 1940, before the publication of *Nineteen Eighty Four.* Q. D. Leavis refers to him as a writer having "a special kind of honesty", and describes his writings as "responsible, adult, and decent (193). George Woodcock found in his varied writings the presence of a "c*rystal spirit",* and later on wrote a book on him with the same title. T.S. Eliot and Bertrand Russell referred to Orwell's spirit of bitterness, grim pessimism, and negativism; Pritchett called him "a kind of saint" (96), and Arthur Koestler saw in him "the *only writer of genius among the litterateurs of social revolt between the two wars". (103)*

Politics of Truth

Lionel Trilling's essay "George Orwell and Politics of Truth" (1952) written as an introduction to Orwell's *Homage to Catalonia* and later published in *The Opposing Self* (1955) described Orwell as a virtuous member of human family. He believed that Orwell teaches us to understand our present state of politics as he "*restores the old sense of the democracy of mind "and makes us believe that we may become full members of the society of thinking men (158)* in his book *Essays of Literature and Ideals.* (1963) Tom Hopkinson in his British Council Pamphlet that appeared in 1953 threw light on the moral aspect of Orwell, both as a man and a writer and saluted "the courage and lonely man who is not afraid of being lonely. (5) John Atkins and Laurence Brander published two full-fledged books on him in 1954. Both knew Orwell personally and tried their best to publish Orwell's real attitude in their respective books. Atkins points out that the common element in Orwell's writings is a sense of decency and uniqueness in having the mind of an intellectual and feeling of an ordinary man. He criticizes Orwell for suggesting a dangerous doctrine that "A writer should bifurcate himself, devoting one part (the citizen) to an ideology and other part (the writer) to external values". (365)

No Compromises

Brander regarded him as an individualist who refused to accept the compromises demanded by the so-called normality of life. He said that Orwell spoke with authority and in his books he dealt with "contemporary, social and political problems with the detachment of a fine intelligence". (12) In 1961, Sir Richard Rees, Orwell's close friend, published his book *George Orwell: Fugitive from the Camp of Victory* where he described Orwell as a fighter for justice who instinctively and spontaneously responded to the call of the suffering. According to him, Orwell was a friend of the poor. His moral antennae could suddenly pick up the televised cry of the downtrodden. Rees portrayed an integral relationship between Orwell's life and work in this book in an artistic way. According to him it is "difficult to think about his works without thinking of his life and vice versa". (*9*) Richard J. Voorhees published his book *The Paradox of George Orwell* in the same year examining Orwell's paradoxical attitudes towards rebellion and responsibility. He describes *Orwell as "a rebel with a remarkably strong sense of responsibility". (11)* Frederick R. Karl in his book *A Reader's Guide to Contemporary English Novel* (1963) includes a chapter on Orwell entitled "George Orwell: The White Man's Burden". He has surveyed Orwell's works and called him

a "literary Marxist". (161) According to him, Orwell is to be thoroughly understood for an understanding of our contemporary society and of the society of the future. Robert Lee in his book *Orwell's Fiction* saw "a sense of sanity welcome in an age that often seems insane". (xi)

Democratic Socialism

In his major political work, Orwell persuasively puts forward a view of democratic socialism as the "natural" alternative to the bloody ideologies of the time. Many of his views were indisputably radical: he felt that free market capitalism was a failed system, pernicious in its effects on English society. He was remarkably consistent in his opinions and opposed atrocities and imperialist actions all over the world, even when they were committed in the name of freedom. But before getting into the details of his writings, I would like to present a brief biographical account of his life to put his writings in proper perspectives.

India Background of Orwell

George Orwell was born Eric Blair on June 25, 1903 to an Anglo-Indian family in Motihari, Bihar, in India, during the period when India was part of the British Empire under the British Raj. The date and place are important, because they meant that Orwell came of age during the Great War and experienced the British Empire at the height of its power. George Orwell is a British Christian name, and Orwell is the name of a small river in East Anglia in England. Although he understood the flaws of the Edwardian Age, Orwell would always look back on that era with nostalgia, as an Eden destroyed by war, technology, and mass unemployment. Orwell's writing draws upon this vision of a happier time, maintaining that no matter how bad things become, some hope remains for humanity. Blair's father, Richard Walmesley Blair, worked for the opium department of the Civil Service. His mother, Ida Mabel Blair, brought him to Britain at the age of one. He did not see his father again until 1907, when Richard visited England for three months before leaving again. Eric had an older sister named Marjorie, and a younger sister named Avril. He would later describe his family's background as "lower-upper-middle class."

Family

Blair attended St. Cyprian's on a scholarship that allowed his parents to pay only half of the usual fees. Many years later, he would recall his time at St Cyprian's with biting

resentment in the essay "Such, Such Were the Joys". However, in his time at St. Cyprians, the young Blair successfully earned scholarships to both Wellington College and Eton College. After some time at Wellington, Blair moved to Eton, where he was a King's Scholar from 1917 to 1921. Later in life he wrote that he had been "relatively happy" at Eton, which allowed its students considerable independence, but also that he ceased doing serious work after arriving there. Reports of his academic performance at Eton vary; some assert that he was a poor student, while others claim the contrary. He was clearly disliked by some of his teachers, who resented what they perceived as disrespect for their authority. During his time at the school, Blair made lifetime friendships with a number of future British intellectuals such as Cyril Connolly, the future editor of the *Horizon* magazine, in which many of Orwell's most famous essays were originally published.

Journalist, Essayist

During most of his career, Orwell was best known for his journalism, his essays, reviews, columns in newspapers and magazines and for his books of reportage: *Down and Out in Paris and London* (describing a period of poverty in these cities), *The Road to Wigan Pier* (describing the living conditions of poor miners in northern England) and *Homage to Catalonia* (describing his experiences during the Spanish Civil War).

Novels by Orwell
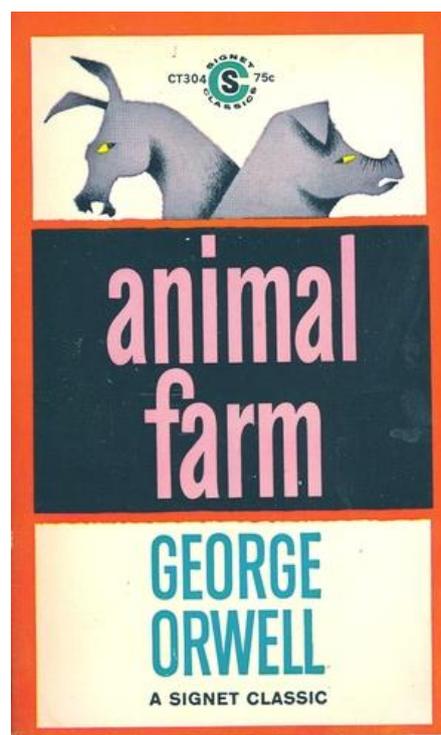
On the face of it, the novels that George Orwell wrote in the 1930s look surprisingly remote from one another. *Burmese Days* (1934) is about a colonial administrator who kills himself over a failed love affair. The heroine of *A Clergyman's Daughter* (1935) is an amnesiac spinster who embarks on a low-life picaresque with a gang of down-and-outs. *Keep the Aspidistra Flying* (1936) stars moth-eaten Gordon Comstock, a disaffected poet trying to preserve his integrity in the presence of capitalism's rattling swill bucket. *Coming Up for Air* (1939) finds a middle-aged insurance salesman grimly revisiting the locales of his Oxfordshire boyhood. All four, however, share the same emotional perspective; each, in the end, declares itself as a step on the path that leads to *Nineteen Eighty-Four*. Orwell's most ingrained habit as a novelist is a trick of grounding his fiction in the circumstances of his own life. A few extra-curricular flourishes aside, his novels consist almost exclusively of projections of himself, deviously imagined structures erected on the foundation of his own psychology. Each of Orwell's novels turns out to be a study in regression, a matter of life not sustaining its early promise, dreams cast down into dust. Flory in *Burmese Days* is a lonely fantasist whose best years have been squandered in drink and whoring. Dorothy Hare in *A Clergyman's Daughter* is an old maid at 28. Even George Bowling in *Coming Up for Air*, perhaps the most resourceful and worldly of this desperate crew, is irrevocably caught up in the ooze and stagnation of a life lived out with his mirthless wife, Hilda, in the shadow of approaching war, the bombs and the machine guns that are going to smash civilization into bits And behind them – behind Comstock, with his rants against the editors who won't print his poems, or Dorothy bicycling to Holy Communion through the inhospitable back lanes of Knype Hill, Suffolk – lurks the figure of Orwell himself, a man who, despite much evidence to the contrary, considered himself a failure and believed that, wherever he was set down on the planet, whether in early 1920s Burma or on late 1940s Jura, he was being watched.

The Structure

Each of his four novels from the 1930s has what is in effect the same structure: the setting up of a solitary, persecuted anti-hero in opposition to a hostile world. That world is at bottom Orwell's own – the Burmese village where he had served as an Imperial policeman, the Suffolk town where he had lived with his parents – in each case twisted out of kilter, decorated with all the subliminal horrors that oppressed the author as much as the people he created. What makes these landscapes so suffocating is the presence of "them", the malign exterior forces that Orwell assumed to be at work interfering in his characters' lives. If the

people in his novels share a single characteristic, it is their creator's tendency to victimize them, to place them at the centre of a hostile world in which their every movement is subject to constant surveillance. The provincial backwater of Knype Hill is represented as a cauldron of spite and backbiting. Gordon's life is a series of furtive concealments: he brews illicit cups of tea in his room while listening for the sound of the landlady's feet on the stair. Bowling has a terror of being found out. His journey in search of the Thames Valley haunts of his boyhood is undermined by the thought that his wife's spies are on his tail. In *Nineteen Eighty-Four*, the spies are real and unavoidable, symbolized by the telescreen that hangs on every wall. Written more than a decade before Oceania, Airstrip One and two-minute hates, the 1930s novels are full of sharp, prefigurative intent. The alarm clock that jerks Dorothy out of bed in the opening paragraph of *A Clergyman's Daughter* is "like a horrid little bomb of bell metal". (5) The aeroplanes are coming, Gordon reflects in *Keep the Aspidistra Flying*; the whole world will shortly be going up in a roar of high explosives. Even the campaign that Gordon works on after his shamefaced return to advertising canvassed by the slogan "PP ['pedic perspiration'] which is reckoned to have a "sinister simplicity" seems only a yard or two distant from the looming horizons of Big Brother and the Thought Police. Yet these connections ought not to surprise us. Each of Orwell's novels is, ultimately, the story of a rebellion that fails, of an individual – in *Animal Farm*, a mini-society – who, however feebly or obliquely, attempts to throw over the traces. Contemporary readers are more often introduced to Orwell as a novelist, particularly through his enormously successful titles *Animal Farm* and *Nineteen Eighty-Four*. The former is an allegory of the corruption of the socialist ideals of the Russian Revolution by Stalinism, and the latter is Orwell's prophetic vision of the results of totalitarianism. *Nineteen Eighty-Four* has given the English language the phrase 'Big Brother', or 'Big Brother is watching you'. This is used to refer to any oppressive regime, but particularly in the context of invasion of privacy. The TV series 'Big Brother' is named after this phrase. The adjective Orwellian is mainly derived from the system depicted in Nineteen Eighty-Four. It can refer to any form of government oppression, but it is particularly used to refer to euphemistic and misleading language originating from government bodies with a political purpose, for example 'friendly fire', 'collateral damage' and 'pacification'.

Satire

Variations of the slogan "all animals are equal, but some are more equal than others", from Animal Farm, are sometimes used to satirize situations where equality exists in theory and rhetoric but not in practice. For example, an allegation that rich people are treated more leniently by the courts despite legal equality before the law might be summarized as "all criminals are equal, but some are more equal than others". The term "cold war" goes back to centuries. Orwell used it in an essay titled "You and the Atomic Bomb" on October 19, 1945 in *Tribune*, he wrote:

"We may be heading not for general breakdown but for an epoch as horribly stable as the slave empires of antiquity. James Burnham's theory has been much discussed, but few people have yet considered its ideological implications, this is, the kind of world-view, the kind of beliefs, and the social structure that would probably prevail in a State which was once unconquerable and in a permanent state of 'cold war' with its neighbours."

Very Much Relevant to Our Time

In the aftermath of the attack on the World Trade Centre, the war in Iraq, the desecration of the Bamian Buddhist rock sculptures in Afghanistan, in fact in the face of the Talibanization of history and art, scholars and critics come to George Orwell again to see how very much relevant he is to our time.   In these past few years he has been exalted as a prophet, and critics and intellectuals invest   him with the political authority to address the psychodynamics and the social process from which literary works emerge. And some still seriously and honestly argue about the possible line of thought and action he would have undertaken in to-day's complex and conflicting world where ignorant armies clash by night, as Arnold would like to say, and in the process examine afresh the guiding and governing themes and contexts of his work to gain a deeper insight into the writer.   Although biographers and scholars have chronicled, with near-definitive thoroughness, the life of George Orwell, the story of the unique afterlife of "Orwell", of the man, the writer, the persona, literary personality, and also the universal metaphor for issues in the Zeitgeist ranging from language abuse to privacy invasion to totalitarian evil and far more, is still waiting for explanation and elaboration.

Orwell has been dead for more than six decades, and it is impossible to extrapolate from an author's writings what he would say about events after his death. But such studies

can be enlightening for sociological purposes, and critics do continue to pose questions about Orwell into the twenty-first century. That they do so testifies to the durable appeal of the Orwell persona and the ongoing relevance of Orwell's work. The recurrence of the question has helped keep Orwell's reputation "alive" and controversial—and illustrates, more generally, the rhetorical advantages of claiming a sizable figure's mantle and the crucial influence of news events on a reputation's shape and size. Both as an early post-war activist and a present-day culture warrior, Orwell has proven to be, as he once remarked of Dickens, "a writer well worth stealing."

Concern for Language and Civilization

Orwell's sincere attempt, from the early period of his writing, had been to describe thinking in the shortest and simplest way possible. Although he differed from G.B. Shaw on matters of socialistic revolution in England, he fully shared his deep concern for the English language and was one with him on the question of making it the best. John Atkins rightly observed, "Orwell's campaign was therefore for a language that should be pure and subtle, flexible and simple." One is surprised at the clarity and lucidity of Orwell's style. He is certainly very keen about clear thinking and plain language. There are people who are still "delighted by the quality of his literary style, its firmness, its colloquial vigor, its unpretentious vividness, and above all, its limpid clarity" though many more are attracted by his brilliant political ideas. There are also critics, relatively unimpressed by Orwell the man or the writer, who retort that the simplification of Orwell's style springs from the kind of subject matter he chooses. But the writings of Orwell stand in sharp contrast to those of the post-structuralists, as was evident from the writings of Ronald Barthes, Jacques Derrida and others.

Conservative or Liberal?

Critics are still struggling to position Orwell in the perspective of his time. Some believe that it seems justifiable to call Orwell a conservative rather than a liberal, as by the time he became a political writer, the liberal tradition in England, like the Liberal Party itself, was in such a state of decline that it is hard to imagine so practically-minded a man as Orwell linking his fortunes with it. The second reason is that the word "liberal" has still not acquired in English the connotations which it has in French, where "libéral"

immediately evokes the idea that political freedom cannot be separated from a free market economy.

Orwell made a conscious effort to write his social reportage and polemics with marked clarity. His ambition had always been to write good prose and to bring the English Language close to the modest political thinking. He found that political language consisted largely of euphemism. He was aware of the fact that correct political thinking needed an accurate and powerful use of words. A careful manipulation of words could be very useful in politics. In 1984 Winston noticed how language had become a major weapon of exploitation. Orwell felt that the modern language lacked coherence of feeling and imaginative vitality. The new political situation had corrupted the language and Orwell was very much serious about what he writes.

Orwell shared the view, commonly held in the 1930's and 1940's, which persisted for at least a decade after his death, that socialism both could and would produce a society which was not only freer and fairer than the one created by capitalism, but which was also considerably richer. Even to link him with the right seems, in the light of what he personally thought about himself and of his work, to be carrying the Barthesian notion of the Death of the Author to a point where it becomes totally absurd. It may well be as Wimsatt and Beardsley were already arguing in l946, that a writer's intentions have nothing to do with the meaning of his work, and Orwell would not be the first author to have understood the meaning of what he wrote in a way that differed completely from that of a number of his readers. If it is true, as G.K. Chesterton once remarked, that the aim of literary criticism is to tell an author something which would make him jump out of his boots, then there would certainly be a case for looking at Orwell in a way which he would have found very unattractive.

When the general atmosphere is bad and there is lack of clarity in one's thought and action, language must suffer, and bad language would corrupt thought, and again the slovenliness of our language would bring foolish thought. He expresses his keen desire to eliminate 'bad habits' in the English language. By the phrase 'bad habits' he means such things as purple passages, and the use of figures of speech for the sake of using them and so *on.*

Guidelines for Writing

We may again repeat the guidelines he had given for writing well. He lays down certain guidelines and rules to correct the English language:

1. Never use a metaphor, simile or other figure of speech which you are used to seeing in print.

2. Never use a long word where a short one will do.

3. If it is possible to cut a word out, always cut it out.

4. Never use the passive where you can use the active.

5. Never use a foreign phrase, a scientific word or a jargon word if you can think of an everyday English equivalent.

6. Break any of these rules sooner than say anything outright barbarous.

Concerns of Present Times: Terrorism and Totalitarianism

Ideologically, there is some sort of a consensus between the previously opposed forces of conservatism and liberalism under the threat of terrorism and totalitarian mindset which was such an inescapable feature of the political landscape in Orwell's life-time. Values such as freedom of speech and of intellectual inquiry, clarity of diction, patriotism, and a realistic appraisal of the need sometimes to fight in order to protect these values, are still recognised by both conservatives and liberals as part of a world view which they shared. And in our time, Orwell appeals to the saner impulses of mankind because of his passion and commitment for a world free from the spectre of totalitarianism and alive to the enlightened ideals of freedom.

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Hamlet's "To be or not to be" and Haider's "Main rahoon ki main nahi" An Analysis

Dr. Seema Rana, Ph.D.
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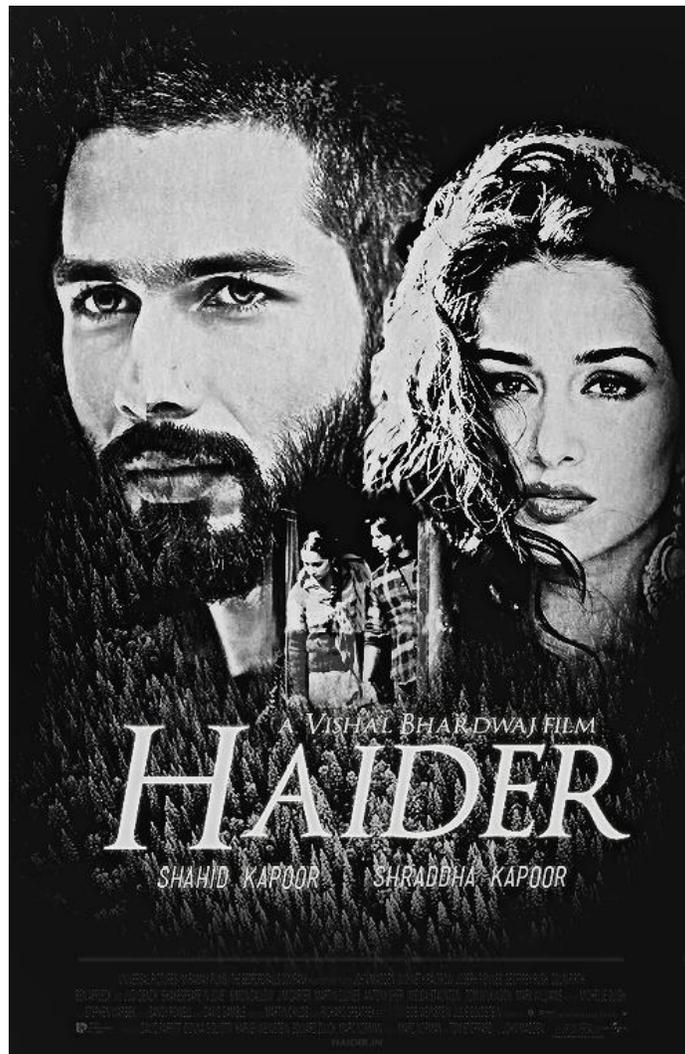
Abstract

Vishal Bhardwaj, along with a Kashmiri journalist Basharat Peer has presented an adaptation of Shakespeare's Hamlet. The film is a modern-day reproduction of the tragedy of Hamlet set amidst the insurgency-hit Kashmir of 1995 and civilian disappearances while

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Bhardwaj gives it an Indian twist. Though the political backdrop often overwhelms the family drama, he provides the occasional sharp reminder of how cinematically he can reconstruct Shakespearean moments. About "Haider" one can say that it succeeds better as a tale of Kashmiri unrest and official brutality —than it does as a telling of "Hamlet. By comparison Haider is a simple fellow. In an un-Hamletlike way, he knows what he wants. He knows his purpose- to avenge his father and goes after it.

This paper tries to compare Hamlet's soliloquy "To be or not to be, that is the question" – with Haider's monologue"Main rahoon ki main nahi." 'To be or not to be' in Act 3 Scene 1 of Hamlet is one of the most famous soliloquies in the works of Shakespeare.

Key words: To be or Not to be, Hamlet, Haider's "Main rahoon ki main nahi."

To be, or not to be

To be, or not to be, that is the question:

Whether 'tis Nobler in the mind to suffer

The Slings and Arrows of outrageous Fortune,

Or to take Arms against a Sea of troubles,

And by opposing end them: to die, to sleep…

The first six words establish a balance. There is a direct opposition – to be, or not to be. Hamlet is thinking about a state of being alive or being dead. The question for him was whether to continue to exist or not. He asks which of the two alternatives is nobler whether to suffer silently the cruelties of fate or to put up a fight against the misfortunes of life that afflict one. It would be better perhaps to commit suicide if death were to mean a kind of total sleep and total unconsciousness. The argument that makes Hamlet pause is the question of what might happen after death. So his resolution is weakened and he is unable to execute great enterprise. This soliloquy reveals the speculative temperament of Hamlet, his irresolute and wavering mind, and his incapacity for any action. This soliloquy has a universal appeal because Hamlet seems to be speaking for all human beings. The dramatic purpose of this soliloquy is to explain Hamlet's

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procrastination in carrying out his purpose and to show at the same time the mental torture that Hamlet has been undergoing because of his failure to have carried out his purpose.

The Movie *Haider*

Out of many thought provoking dialogues from the movie *Haider*, "Main rahoon ke main nahi" seems to touch our hearts the most. It is the desi version of "To be or not to be", and can be termed as one of the best stealers from Haider. Haider express his emotions of pain and sorrow, with a stoic exterior, leaves one in awe – he is just so natural and perfect.

Shaq pe hai yaqeen to , yaqeen pe hai shaq mujhe.

Kiska jhoot jhoot hai, kiske sach mein sach nahi.

Hai ki hai nahi, bas yahi ek sawaal hai.

Aur sawaal ka jawaab bhi sawaal hai.

Dil ki gar sunu to hai, dimaag ki to hai nahi.

Jaan loon ki jaan doon, main rahoon ki main nahi

These lines sum up Haider's reflection on life, his dilemma as he is faced with betrayal and the pain of losing a loved one. Is it better to kill someone and live a life full of pain and troubles or is it easier to just die and relieve oneself of all the miseries. If I listen to my heart, it's there. If I listen to my mind, though, it's not. Should I take a life, or give mine, Should I remain, or should I not. That's the simple, literal translation of the poetry of Gulzar *Haider* and we can relate it to "To be, or not to be, that is the question" of Hamlet.

The Scene in the Movie

Comparing it with Hamlet, we can easily relive the scene in the movie, where Haider has a gun in his hand and is asking 'jaan doon ki jaan loon', though in the movie it is not a soliloquy but a monologue because Haider here expresses his dilemma before his beloved Arshia. But he surely has the confusion Hamlet of Shakespeare was in, in his soliloquy 'to be or not to be', while contemplating or feigning suicide. The doubt whether it was actual contemplation of suicide or just feigning isn't cleared by Vishal in here as well. Here Haider is not generalizing or speaking for all human beings like the soliloquy but seems to be speaking only for himself.

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Hamlet's Soliloquy

In the soliloquy Hamlet's mind and body seem to be in conflict while in Haider's monologue his mind and heart are troubling him. Hamlet's soliloquy has hidden and implied meaning while Haider explicitly manifests himself.

Full Paper

After numerous adaptations, re-visitings and re-tellings of Shakespeare's works by film makers and writers all over the world, Vishal Bhardwaj's 'Haider,' is the latest. Movies have the power to leave an indelible impact on the minds of the viewers. They not only make us think, but also play an influential role in changing the way we think. And Bhardwaj does exactly the same with his projects. His films not only open up a new world of possibilities, but also hit us on an intellectual level. His films put forth a different outlook to life, social beliefs and political ideologies. If the dark setup and pulsing background score of 'Haider' echoes the despair of Kashmir, its hard-hitting dialogues elucidate the pain the natives have been experiencing for years.

Adaptation of Shakespeare's Play

Vishal Bhardwaj, along with a Kashmiri journalist Basharat Peer has presented an adaptation of Shakespeare's most ambitious play, Hamlet. The film is a modern-day reproduction of the tragedy of Hamlet set amidst the insurgency-hit Kashmir of 1995 and civilian disappearances while Vishal Bhardwaj gives it an Indian twist. The movie on Shakespearean tragedy gives a view of contemporary India. Though the political backdrop often overwhelms the family drama, Mr. Bhardwaj provides the occasional sharp reminder of how cinematically he can construct Shakespearean moments. Though, this remains the fact that no adaptation or translation can take the place of its original as something gets lost in the process of transfusion or translation.

Hamlet's Story and the Story of Haider

William Shakespeare's tragic play, 'Hamlet,' tells the story of the Prince of Denmark who is driven into deep sadness after the news of his father's murder at the hands of his uncle. The

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news is imparted to Hamlet by his father's ghost who seeks vengeance. While Hamlet is determined to avenge his father's death, his disillusionment causes him to withdraw into self-destructive introspection, and madness ensues.

In Bhardwaj's movie,'Haider,' Shahid Kapoor is Haider (Hamlet), Shraddha Kapoor is Arshia (Ophelia), Tabu plays Ghazala (Gertrude) and Kay Kay Menon is Khurram (Claudius). Haider - a young man returns home to Kashmir on receiving news of his father Hilaal Meer's disappearance. Not only does he learn that security forces have detained his father for harboring militants, but that his mother Ghazala is in a relationship with his very own uncle Khurram. Soon Haider learns that his uncle is responsible for the gruesome murder of his father, what follows is his journey to avenge his father's death. Irfaan Khan (Roohdaar) tells Haider that he simply wanted to pass on his father's message to him: revenge for Khurram's betrayal and also gives him a gun to kill his uncle. Thereafter, angry and swearing to avenge his father's death, Haider becomes mentally and emotionally scattered and starts to behave and act strangely.
In the end a fierce exchange of bullets and bombs leaves only Haider and few men on Khurram's side alive. Ghazala has been wearing a suicide vest. Khurram and Haider rush towards her but she pulls the pins of the hand grenade resulting in a big blast causing the death of the rest of the men and Khurram being seriously injured with his legs being amputated. Haider goes to his mother's remains, cries a lot and goes to Khurram in order to shoot him in the eyes as per his father's wish but is reminded of his mother's words "revenge only results in revenge" and thus decides to leave Khurram. Khurram begs Haider to kill him to free him from burden of guilt and to avenge his father's death but Haider doesn't kill and leaves.

A Tale of Unrest in Kashmir

One can say that 'Haider' succeeds better as a tale of Kashmiri unrest and official brutality — people disappear, are tortured, shot for sport — than it does as a telling of 'Hamlet.' By comparison Haider is a simple fellow. In an un-Hamletlike way, he knows what he wants. He knows his purpose- to avenge his father.

'To be or not to be' in Act 3 Scene 1 of 'Hamlet' is the most famous soliloquy in the works of Shakespeare – probably, even, the most famous soliloquy anywhere. That is partly

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because the opening words are so interesting, memorable and intriguing but also because Shakespeare ranges around several cultures and practices to borrow the language for his images, and because he's dealing here with profound concepts, putting complex philosophical ideas into the mouth of a character on a stage, communicating with a wide range of audience.

A Comparison of the Soliloquies

This paper has tried to compare Hamlet's soliloquy "To be or not to be, that is the question" –with Haider's monologue"Main rahoon ki main nahi."

To be, or not to be, that is the question:
Whether 'tis Nobler in the mind to suffer
The Slings and Arrows of outrageous Fortune,
Or to take Arms against a Sea of troubles,
And by opposing end them: to die, to sleep

The first six words establish a balance. There is a direct opposition – to be, or not to be. Hamlet is thinking about the state of being alive or being dead. The question for him was whether to continue to exist or not. He asks which of the two alternatives is nobler whether to suffer silently the cruelties of fate or to put up a fight against the misfortunes of life that afflict one. He pondered the prospect to sleep – as simple as that. And with that sleep we end the heartaches and the thousand natural miseries that human beings have to endure. It would be better perhaps to commit suicide if death were to mean a kind of total sleep and total unconsciousness. The argument that makes Hamlet pause is the question of what might happen after death. There is a religious dimension to it when Hamlet says that that it is a sin to take one's life and that conscience does make cowards of us all. So with that added dimension the fear of the unknown after death is intensified. It is the fear of what may happen after death that makes one endure the pains and injustices of life. Though his resolution is weakened and he is unable to execute great enterprise. This soliloquy reveals the speculative temperament of Hamlet, his irresolute and wavering mind, and his incapacity for any action of a momentous nature. This soliloquy has a universal appeal because Hamlet seems to be speaking for all human beings. The dramatic purpose of this soliloquy is to explain Hamlet's procrastination in carrying out his

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purpose and to show at the same time the mental torture that Hamlet has been undergoing because of his failure to have carried out his purpose. It is not just about killing himself but also about the mission he is on – to avenge his father's death by killing his father's murderer. Throughout the action of the play he makes excuses for not killing him and turns away when he has the chance. 'Conscience does make cowards of us all.' Convention demands that he kill Claudius but murder is a sin and that conflict is the core of the play. At the end of the soliloquy he pulls himself out of this reflective mode by deciding that too much thinking about it is the thing that will prevent the action he has to rise to.

Out of many thought provoking dialogues from the movie 'Haider,' "Main rahoon ke main nahi" seems to touch our hearts the most. It is the desi version of "To be or not to be", and can be termed as one of the best stealers from 'Haider.' Haider express his emotions of pain and sorrow, with a stoic exterior, leaves one in awe – he is just so natural and perfect.

Shaq pe hai yaqeen to , yaqeen pe hai shaq mujhe.
 Kiska jhoot jhoot hai, kiske sach mein sach nahi.
Hai ki hai nahi, bas yahi hi sawaal hai.
Aur sawaal ka jawaab bhi sawaal hai.
Dil ki gar sunu to hai, dimaag ki to hai nahi.
Jaan loon ki jaan doon, main rahoon ki main nahi

If I am certain about my suspicion, I am also suspicious about the certainty
Whose lies are absolute lies, whose truth has no truth
Does it exist or does it not, that is the only question
And the answer to that is just another question
My heart says it exists, my mind says it does not
Should I take a life or should I take my life,
Should I continue to live or should I just die

These lines sum up Haider's reflection on life, his dilemma as he is faced with betrayal and the pain of losing a loved one. Is it better to kill someone and live a life full of pain and

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"To be, or not to be, that is the question" of 'Hamlet.' Comparing it with Hamlet, we can easily relive the scene in the movie, where Haider has a gun in his hand and is asking 'jaan doon ki jaan loon', though in the movie it is not a soliloquy but a monologue because Haider here expresses his dilemma before his beloved Arshia. But he surely has the confusion Hamlet of Shakespeare was in, in his soliloquy 'to be or not to be', while contemplating or feigning suicide. The doubt whether it was actual contemplation of suicide or just feigning isn't cleared by Vishal in here as well. Here Haider is not generalizing or speaking for all human beings like the soliloquy but seems to be speaking only for himself. In the soliloquy Hamlet's mind and body seem to be in conflict while in Haider's monologue his mind and heart are troubling him.

Hamlet's soliloquy has hidden and implied meaning while Haider explicitly manifests himself.

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Poverty and Exploitation Aided by
the Social and Political Structures
With Special Reference to MulkRaj Anand's *Coolie*

M. Sriprabha
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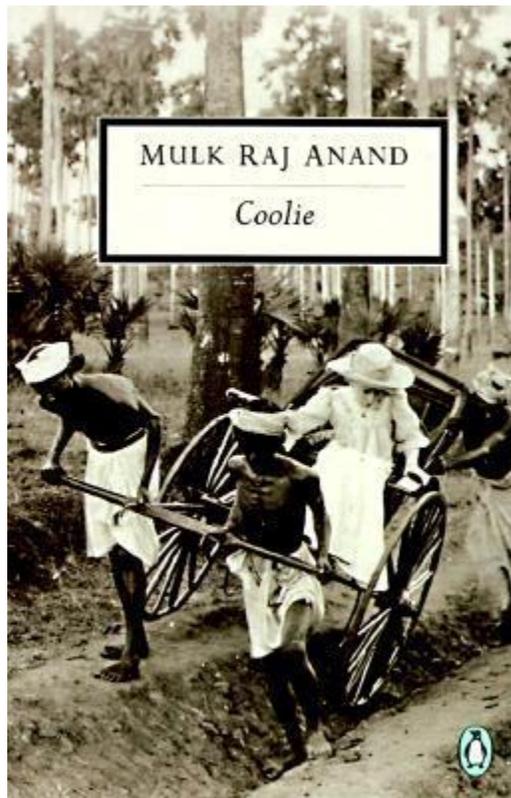
Abstract

Coolie is a novel by Mulk Raj Anand, first published in 1936.[1] The novel reinforced Anand's position as one of India's leading English authors.[2]The book is highly critical of British rule in India and India's caste system.[3] The plot revolves around a 14-year-old boy, *Munoo*, and his plight due to poverty and exploitation aided by the social and political structures in place. Mulk Raj Anand was one of

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the triumvirates who inaugurated the new section of writers of fiction along with R.K. Narayan and Raja Rao. Anand is a novelist of urgent social concerns and preoccupations, and the social impulse is at the heart of his writings. He is considered the Messiah of the downtrodden, the unwanted and the unloved. Even in a random reading of Anand's novels, the reader becomes immediately aware of such issues as the tyranny of the caste system, its injustice, and its social, moral and economic consequences, class conflicts, exploitation of various kinds of the poor by the rich, quest for identity, search for freedom, etc.Under colonial rule, a number of social and economic changes took place and as a result a feudal society was gradually transformed into a capitalistic one. The class system in India has turned out to be a new kind of caste system. It is built on the cash nexus on which it thrives. It has created a society much more complicated and devious, and in some respects more rigid than the one created by caste. Therefore it has become a very powerful divisive force, far more damaging to social cohesion than caste, as it has tended to segregate people into the rich and the poor, the haves and the have-nots.

Key words: Have-nots, Downtrodden, Conflicts, Exploitation, Segregate

Mulk Raj Anand

Mulk Raj Anand is considered to be a doyen of Anglo-Indian literature. With him India has received an unceasing champion of the cause of poor and lowly whose writings arrest the critical attention of the learned people towards the inhumane, hatred and unjustified conditions of downtrodden and deprived of Indian society. His humanitarian approach and altruistic attitude have always impelled him to use his mind and art for the sake of social welfare. With his literary power and perspectives he has tried his best to spring up the healthy human

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values and radical social transformation in our human society in which the haves and have nots both can enjoy happily the bliss of human life on the same footings and fraternity peace, love and justice.

Coolie

Coolie is Anand's second novel. It came out in 1936. It is the story of a child labourer Munoo. The orphan boy Munoo runs to avoid every place of cruelty in search of happiness and everywhere he is suppressed. He is aged fifteen and he does various jobs at Daulatpur, Bombay and Simla. He dies of tuberculosis in the end because of poverty. In Coolie, Anand brings out his favourite themes of the varied nature of man, the power of money and brutal suppression. It gave wide recognition to Anand.Munoo is exploited greatly in one way or another, by one person or another. Munoo universally symbolizes the suffering of the oppressed and those taken advantage of. According to the novelist, there is a need for reestablishment of kindness. Anand not only makes a hero out of the boy but also gifts him with self-esteem. Suppression takes major role in Coolie to show how pathetic the lives of the Indian people are under the suppressive forces.Coolie has been called an epic of misery. It is the epic of modern India. The main theme is the suppression of the poor by the forces of colonialism, capitalism and sex. This theme is deeply studied with references to Munoo and others, who are prevented from enjoying their fundamental rights to live with happiness on earth.Coolie is different from Untouchable in that the author gives a wider canvas through the lives of coolies. Coolie has many themes and ideas that make it a masterpiece. Munoo, the central character of Coolie, is exploited all the time in one way or the other and his future is typical of the future of millions whose only common feature is patient suffering. The novelist brings into prominence the requirement of

reestablishment of kindness in the world lost in capitalism and colonialism. Munoo is a person with lot of problems. He creates pity in our minds but no fear. Here, Anand does not romanticize the character but renders the societal forces of catastrophe, that is, capitalism and colonialism, as they are found taking place in existing society.

Munoo

In *Coolie*, Anand presents Munoo, an eleven year old boy who is innocent and energetic. Through his saga of suppression, Anand shows the decline and upturn in the life of Munoo. Munoo's uncle and aunt consider him as a machine for obtaining money. Munoo willingly receives his role as a slave and agrees to go to town with his uncle. His pain and powerlessness can be seen through these lines:

'My aunt wants me to begin earning money,' said Munoo. 'And she says

She wants a son of her own. My uncle says I am grown up and must fend for myself. He has got me a job in the house of the Babu of the bank where he works in Shampur.' (*Coolie* 2)

Being an orphan he should look after him. Daya Ram and Gujri behave as agents who lead the boy to suppression. At fourteen, Munoo is forced to work in the house of Babu Nathoo Ram, a worker in Imperial Bank in Sham Nagar. Munoo's romantic views are destroyed by the wife of Babu Nathoo Ram. This lady is not good-natured and always abuses and curses him without any reason. Anand's Munoo is denied happiness. Munoo is humiliated for relieving outside the wall and abuse is showered on him. Munoo suffers physical and mental torture and this shows suppression in the form of child labour. Even at the tender age of fourteen,

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he is not provided with the basic necessities. One day, when the boy protested against Daya Ram, he was rewarded with thrashes. The boy's wail shows his poor condition: 'Oh, don't beat me, please don't beat me, uncle,' cried Munoo. 'I only want food.' (*Coolie* 47)

Munoo has meagre expectations in life. His face is swollen and tear-washed and this shows his utter submission to suppression. In another place called Daulatpur, we again see suppression. Munoo gets in a train that goes to Daulatpur. During the journey Munoo meets Prabha Dayal, who is very kind to Munoo because he is childless and treats him as his own son.

Prabha Dayal is completely unlike his partner Ganpat. While Prabha Dayal and his wife behave well to Munoo, Ganpat ill-treats Munoo. Prabha gained his present status by his effort to overcome difficulties. Prabha Dayal is ruined by the exploitation of his partner Ganpat. Ganpat was the son of a rich man who lost all his wealth and was helped by Prabha. But Ganpat cheated Prabha and made him without money by not letting Prabha the money that was obtained. After the bankruptcy of Prabha Dayal, Munoo and Tulsi try to get a job in the grain market. The unhygienic condition of the market clearly 10 shows the dishonest and profit-loving mind of the ruling class. In the grain market, Anand shows the true picture of the oppressed people. A watchman shouts at Munoo and Tulsi: 'Go away, away from the precincts of this shop. Lalla Tota Ram does not allow any coolies to lie about near here. There is a cash box in this shop.'*(Coolie* 118)

Here, Anand shows suppression in its severe form. Lalla Tota Ram is a representative through which Anand shows the suppressing nature of merchants. The hardships of coolies who lie in the gutters trying to get a wink of sleep after

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the hard labour of the day are portrayed by the author. In the market, there is cut-throat competition among the coolies and so Munoo and Tulsi try their best to succeed. The coolies rush madly in the direction of the shop and this shows their state of poverty and helplessness. They struggle to fill their empty stomachs. The coolies get only low wages. The author gives authentic picture of the oppressed. Anand reveals:

For there were swarms of coolies about. And, urged by the fear of having to go without food, driven by the fear of hunger gnawing in their bellies, they rushed frantically at the shops, pushing, pulling, struggling to shove each other out of the way, till the merchants' staves had knocked a hill man's teeth out or bled the sores on a Kashmiri's head. Then they would fall back, defeated, afraid for their lives and resigned to the workings of fate, which might single them out for the coveted prize of an anna job. It was not that the strongest of them were chosen and the weaker had to go to the wall. The caprice of any merchant boy decided their lot, or the shrewdness of the Lalla who could make them accept less wages for more work. (*Coolie* 126) The rural village of Kangra is not free from capitalistic suppression. Munoo has a horrible fate even from his early days as a child. Munoo is led to the path of suppression and endless suffering. Anand shows capitalistic suppression as it is. Anand shows the mortal fate of the victims under the treachery of landlords. A landlord gained for himself his father's five acres of land as his male parent could not return the landlord's money on account of bad harvests. The landlords showed them no mercy and left them destitute and his father passed away due to utter bitterness and disappointment. His mother was the next target of capitalistic suppression. She worked a lot to look after the family.

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With love for wealth, the capitalist suppressers are hard-hearted and behave cruelly. They treat the coolies by using bad words.

Narrative of Life and Death

Coolie is the narrative of life and death of a coolie, Munoo, in a time span of two years. Anand is a reformer of the society besides being a realist. So, he preaches for the welfare of the many like Munoo. His tragedy is Anand's passionate appeal for change. Humanism is Anand's solution to this menace. This is expressed through typical situations and characters.

Coolie shows his belief in the essential dignity of man whether he belongs to the group of the rich or the group of the poor. In this novel, Anand chooses a poor boy, Munoo, as the hero, and he dominates this novel from the beginning to the end. To Anand, the pain and suffering form universal brotherhood, love, etc. Through *Coolie*, Anand expresses his belief in man's dignity whether he is rich or poor. Munoo's life is full of sufferings and in the beginning of the novel itself we can see how his aunt Gujri ill-treats him. Anand writes:

'Munoo ohe Munooa!' she called again, exasperated and raising her voice, this time, to the highest pitch to which, in her anger and hate, she could carry it: 'Where have you died? Where have you gone, you ominous orphan? Come back and begone!' The piercing soprano resounded through the valley and fell on Munoo's ears with the dreadening effect of all its bitter content.(*Coolie* 1)

If his aunt Gujri and Uttam Kaur had not ill-treated him, his tragedy would have been avoided. In the novel, Munoo meets cruel and bad characters besides

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good characters like Prabha Dayal and his wife in Daulatpur, Chota Babu in Sham Nagar and Ratan in Bombay. Here is an example of the goodness of Prabha Dayal. When Munoo first met Dayal, the latter ignoring his partner Ganesh's advice, patted Munoo on his back and said: 'Come, come now, be a brave lad. Wipe your eyes. We will take care of you. Look, we are almost nearing Daulatpur!' (*Coolie* 64).

To Conclude

Munoo is, in fact, a burning symbol of millions of unfortunate souls like himself – lost and bereft, abused and down-trodden. If Anand hints at the gradual break-down of the caste system, mainly through the British, in Untouchable and Road, he shows in Coolie how it is replaced by class system – an evil no less vicious than the former – an awful result of social revolution fermented by the twin forces of industrialism and the cash nexus. Central to Coolie is Anand's humanistic faith that this class-consciousness born of money or social status can have crushing effects on those that are at the lower rungs. We can see in Coolie how the evils of poverty and cruelty crush a bud of youth before it could bloom to any extent. Daya Ram, Mr. and Mrs. Nathoo Ram, Ganpat, Chimta Sahib, and Mrs. Mainwaring too, have only contempt for Munoo. They slap him, kick him, and abuse him. Almost at every turn he comes across only pain and cruelty which make his life a painful saga of suffering. He is forced to become a sort of a purposeless vagabond with apparently no control on his destiny. By studying all the above characters, we can say the main character who is Munoo who suffer because he is poor he is coolie and all other coolies also suffer because capitalists and other rich Indians exploits them physically and economically. Munoo is the representative character in the novel. His longing to live, we can see in the novel. Right from the beginning we

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can say whether in village or at city, all persons who are responsible for the suffering of the character Munoo are the same. Moneylender seized all property of Munoo's father and his mother. His father died of shock and Munoo became orphan. He worked in textile factory. There also capitalists exploited him. Anand depicted the real condition of downtrodden workers of the society. Anand also shown how a lady exploits Munoo sexually and because of extra work of pulling rickshaw and sexual exploitation, Munoo died. In Coolie Anand has shown extreme suffering of the characters like Munoo, Hari-Har and Prabh Dayal.

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The Theme of Patriarchal Ideology in Girish Karnad's
Nagamandala

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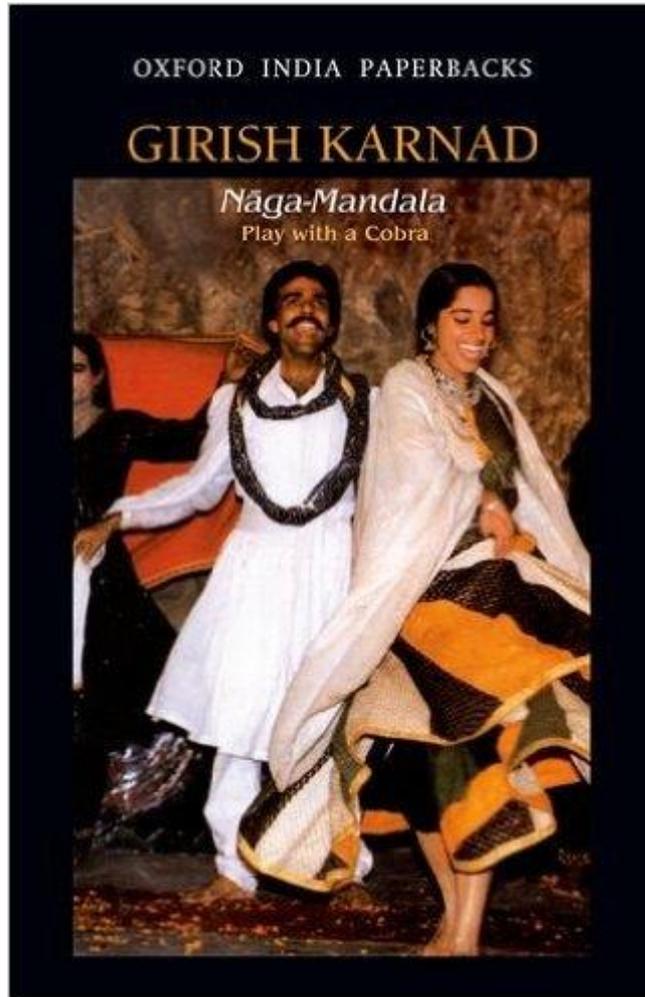
Abstract

Through the centuries, Indian women have tried to create their own space within a patriarchal society which regards them as primarily an adjunct to a male. Women have ruled vast households, have found voices in music, art and literature – and yet, by and large, they have unquestioningly accepted their subaltern position in society. The vast majority has regarded that position as inevitable, almost destined: they have interiorized the dominating patriarchal ideology so thoroughly that there was no scope for a critical re-evaluation filament. A Meera Bai, a Janabai, an Akkamahadevi has come rarely; the rest have sunk into a morass of impassivity, content or resigned to play out their socially pre-determined roles. Presetting Karnad's female characters as

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incapable of feminine assertion and identity indeed reduce them to mere silent victim in the face of an aggressive and hostile patriarchy. The purpose of this article is to analyze the theme of Patriarchal ideology and the psychological realities of Rani the female character of Girish Karnad, one of the foremost playwrights in Contemporary Indian drama. Further, the article will examine the marginal position, and female sensibility of women in the Indian Society.

Keywords: Patriarchal ideology, Conflicts, Female sensibility, Victim, assertion, identity, fulfillment.

Girish Karnad and Indian Writing in English

The Indian woman of the mid- and late twentieth century is placed in a rather different, more complex situation. The Indian socio-cultural environment has felt the impact of the forces of compulsions have led to a significant widening of the horizons of a woman's life without a corresponding re-definition of social values, placing her in the proverbial horns of a dilemma.

The term, *Indo-Anglian* is used to denote original literary creation in the English language by Indian authors. Today, there are a large number of educated Indians who use the English language as a medium of creative exportation and expression of their experience of life. Their writing has now developed in to a substantial body of literature which is now referred to Indian English Literature.

The arrival of Girish Karnad into the realm of Indian writing in English Drama brought out the long neglected themes into limelight. The shifting of focus from the external world to the inner world of individual marked an important stage in the growth of drama in India. Girish Karnad turns his eye inward and writes about the flickering psychic reactions. His themes are original and different from those of other Indo-Anglican writers as he is engaged in exposing the essential dilemmas faced by the Indian woman. He portrays and analyses human relationships in the context of emotionally related which is a fertile area for exploration.

Girish Karnad is an Indian dramatist who writes in Kanada and then translates his plays in to English: he has earned international recognition as a playwright and translator. He has also carved a niche for himself as a script writer, actor, and director in the world of Indian cinema. His knowledge of human nature made him a great playwright. His plays recall the ancient theory and tradition of Indian theatre. Modern Indian dramatic writing in English is neither rich in quantity nor on the

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whole, is of high quality. Enterprising Indians have for nearly a century occasionally attempted drama in English - but seldom for actual stage production.

In Karnad's plays, the play is not a sociological phenomenon, rather it is psychic. He sets himself seriously to voice the mute miseries and helplessness of millions of married women. These women are tormented by existentialist problems and predicaments. Karnad always unravels the subconscious of his highly sensitive protagonists.

Nagamandala

Nagamandala is a socio-psychological study of Indian woman richly textured dramatic transmutation of two folk tales of Karnataka. It mainly deals with gender – bias search for self, and the subjection of woman in patriarchal Indian Society. The protagonist Rani of Nagamandala married to a man who was "rich and his parents were died" (27). Rani's parents are least bothered about the character and wrong of doings of Appanna. They are equally responsible for her miseries and after marriage they never visit Rani.

Protagonist Rani

Rani is a symbol of any woman who is not ready to face life on her own once she leaves the defensive threshold of her parent's home. The Patriarchal society uses marriage as a tool to exploit and tyrannize women on so many planes- physical, emotional, intellectual, sexual and social.The play deals with the married life of Rani and Appanna. There is not a normal conjugal relationship between them. "Marriage is not only an honourable career and one less tiring than many others: it alone permits a woman to keep her social dignity intact and at the sametime to find sexual fulfilment as lived one and mother." [2] He brings his young wife to his house and keeps her under lock and key. He comes only once in the afternoon and to find his lunch ready. He passes his days and nights with his concubine and Rani passes her life like a deserted wife. Her dreams of a happy married life are shattered.

Rani has none to support her in her solitary cell, except her parents who come in her day dreams to console her. She misses her parents so much that she sees them in hallucination.   This solitary imprisonment of Rani by Appanna in the house symbolizes the chastity belt of the middle ages, the decline of women's talents to housework and the keeping out of women from enlightenment and enjoyment. Krishanamayi quotes "In the dramatic world of Karnad, women, within and without wedlock, are subjected to various forms of deprivation, humiliation, violence

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and torture in almost every walk of life in one way or the other. The playwright not only exposes the arbitrariness of the system where women are considered as "second sex," "other," "non-persona" but also questions the way women are socialized to internalize the reigning hegemonic ideology and degrade their own position to perpetuate the on-going subordination and subjugation. Man who is ruled by the mastery-motive has imposed her limits on her. She accepts it because of biosocial reasons". [1]

Appanna treats Rani only as his housekeeper and cook in his life. He does not allow her to have any social contacts and connections, and to make certain her complete isolation he first brings home a watch dog and then a mongoose. His attitude to women reminds one of an observation in Sircar's play" Evam Indrajit" : " Girls must follow the rules, men can do what they like but women must be obedient" (1994:21) [3]

Masculinity and Feminity in Patriarchal Social Order

In a patriarchal social order, "masculinity is associated with superiority: whereas 'feminity' is linked with inferiority," and while "masculinity implies strength, action, self-assertion and domination, feminity implies weakness, passivity, docility, obedience and self-negation." Folk tales in a patriarchal society always focus the fears and wishes of male. They do not give much importance to the inner feelings and experiences of women. Girish Karnad adopts this male oriented folk tale in such a way that it represents the psychological realities of man and woman.

Solitary Caging

The solitary caging of Rani by Appanna in the house symbolizes the chastity belt of the middle ages, the decline of women's talents to housework and the keeping out of women from enlightenment and enjoyment. Rani's youth is thus wasted by an unhappy marriage because ''Appanna gallivant around leaving such loveliness wasting away at home?" (II). Rani, the wife is so unhappy that she even thinks of suicide. She tells Kurudava "I would jump into a well – if only I could" (II). Wife hood for Rani is thus an imprisonment in a strange male dominated home.

Magic Roots

Rani has grown so panicky that she seems to be eager to find some solution for this misery and unhappiness. She acts according to Kurudava's advice. She decides to feed her husband with the magic roots hoping that Appanna will be attracted to her.

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A marriage in the Indian context is not something that takes between two individuals but something that brings two families together. Women in India are taken for granted as men have failed to realize that she too has feelings and emotions. She is exploited simply because she is a woman and no one cares to ask for her consent. In Nagamandala, the position of Rani is the same. Rani is the very image of an ideal Indian woman – demure, unquestioning and uncomplaining. The imprisonment of Rani symbolizes the chain of restrictions placed round women, which denies even her basic rights and hinders her natural growth even today. She is one among the passive victims of a male dominating and cruel husband who exercises absolute supremacy over his innocent and naïve spouse.

Naga's Love

Being suffered in the storm of isolation, she gets in to the squall of Naga's love and affection that comes to her in the form of her husband. The Naga assuages the shape of Appanna to make love with Rani. He comes every night when Appanna is away. He assuages the hurt feelings of Rani and provides her idyllic joy. In course of time, Rani becomes pregnant. When Appanna comes to know Rani's pregnancy his ego is hurt. He pushes her to the floor, kicks her and accuses her, "I locked you in, and yet you managed to find a lover! Tell me who it is. Who did you go to with your sari off? (p. 33)   He calls her names and decides to go the village elders to get her punished for adultery.

Authority and Love

The woman in her might have experienced the difference between the love of Naga and authority of Appanna. A. Jaganmohana Chari expresses views in this context: "The dichotomy of lover and husband is in the tradition she has inherited. When she discovers in her experience in the end the difference between Naga's love and that of her husband the feeling of experience hardly crosses the threshold of her consciousness because her experience of her head or her conscience hardly matters in the world of patriarchal hegemony".[4]

A man does not need to explain his reasons for enjoyment of his sensual pleasures but a woman's instinctual need is unseen, and their desire is considered an infringement of moral codes requiring paranormal justification. This inequality and imbalance is clearly visible in the relationship of Rani-Appanna. People never ask Appanna's fidelity towards his wife. They never object to his licentious behavior.

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To Conclude

To conclude, Rani is a typical Indian woman who is ready to suffer at the hands of her husband without complaining, in the hope that her husband will return to her in the end. She expects nothing., yet she is ready to make any sacrifice. If she comes to commit a mistake, she holds herself guilty and ever remains repentant for the lapse. It will not be amiss to say that an Indian or rather a Hindu wifeis masochistic, taking pleasure in being tormented by the husband. She never revolts even in thought. A husband, according to Indian mythology, is a replica of God howsoever depraved the husband be. Karnad deals indirectly with the problems of woman in a patriarchal society. Marriage forces a woman to face a new atmosphere and adjust to a new life style. In the process , the bride becomes a totally new woman. In the case of the heroine of Naga Mandala, she suffers a crisis initially and instead of being shattered, she emerges from a meek bride in to a strong woman struggling for survival.

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"Revolutionary" Women in *Snap Shots* of Shobha De

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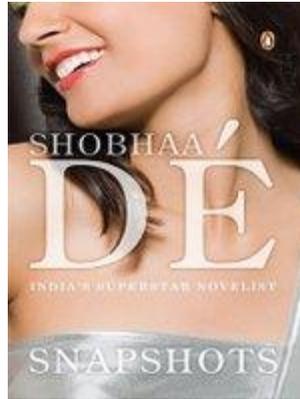
Abstract

This paper discusses the revolutionary sexual practices of the major women characters in the novel 'Snap Shots' of Shobha De. Shobha De is a controversial Indo- Anglian novelist who challenges the traditional values of Womanhood. To her credit, are more than seventeen novels. Most of her women characters are not conservative, not male dependent but revolutionary. For them, money matters most. They never fail to assert and assume economic independence . These characters look awkward, strange and unacceptable to the orthodoxicals and the traditionals. Through her characters, she celebrates and glorifies sex in most of her novels. Sex is not a taboo for her. The major women characters in the novel 'Snap Shots' are postmodern and they belong to the group called 'New Women'. This novel is about the reunion of six women who were classmates in school. They meet to recollect their dirty past and present. For them it is not dirty it is not a taboo. De presents the sexual revolution against the conventional sexual practices. The major women characters in this novel are all revolutionary in their approach to life.

Key words: sex, taboo, patriarchal domination, subordination, traditional and revolutionary.

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Introduction

Most of the modern novels differ from the traditional novels in picturing the significance of life. In the traditional novel, major Women characters were highly domestic, caring the promotion of family and willingly subjugating themselves to the head of the family. Sacrifice, fidelity and devotion to family were their slogan. They showed no murmur or resistance even if they were ill treated. Indeed they were silent women. That was the culture of that day. Today, there is a cultural change and the rising change in the culture of the metropolitan cities and particularly among the modern women finds a place in the modern novel in India. Morality is redefined in terms of social and economic status. Emancipation from rigid moral codes and freedom from religion are all found in the self-expression of the modern women.

The Emergence of New Woman
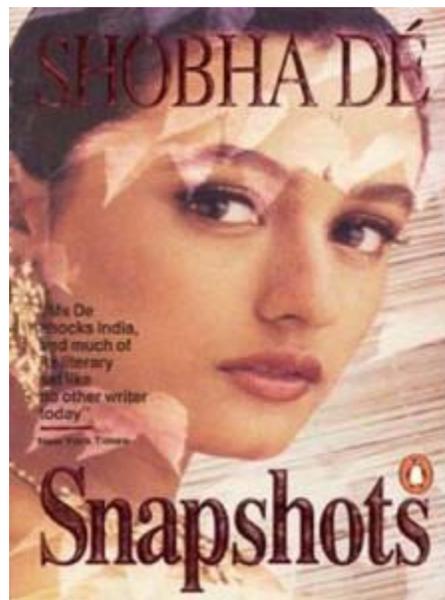
In 1960s, with the rise of feminism, there emerged the New Woman, who is completely different from her traditional counterpart. In their novels, the appearance of the new, fully awakened woman are ready to fight against the patriarchal norms in order to live an independent life, is a recent phenomenon. The female characters created by these novelists do not accept the low secondary status in a male-dominated Indian society.

Women in *Snapshots*

Shobha De, in her novels, depicts the uprising cultural change and the defiant practices of

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modern women through her women characters in the cities. Her novel 'Snapshots' can be interpreted in different manners, but what fits it best is a reality novel wherein through fictitious characters upon a platform, reality is depicted. Clearly the writer had the urban and the high-class reader in mind when she presents her characters. She introduces characters one-by-one in each chapter at the start of the novel. Her characters are a mix of actors, socialites, aristocrats and high-class housewives.

The book's jacket reveals to us that six old friends meet over lunch and it is here that a lot of dark secrets are discovered and confessions made. What catches a reader's interest is the part which talks about the evil running behind the "smooth" lives of all these friends.

Reunion and Recollection

Snapshots is about six school friends who as women reunite at a party t o recollect their past school life and share their present. They are A p a r n a , Reema, Noor, Surekha, Rashmi and Swati. They all meet at Reema's house. The world of *Snapshots* is a world entirely dominated by women. All the six are urban, self-sufficient, economically independent and confident women. They seem to want to prove that they are not just commodities in the hands of men but they too have identities of their own. Marriage can no longer prevent them from being independent even in sex.

They opened their conversation with their school picnic photographs. Seeing the photographs, Reema admired at her own attractive legs of the past. But of late, she has begun to hate her fatty legs. Reema locked the door and showed her legs to them. From their leg-show, they moved on to the topic of their school life, their boyfriends and the feel for self-assertion for keeping their identity.

Their experiences form the subject matter of the novel. It is through their behaviour and conversation that the novelist throws significant light on the predicament of women in India. Their get-together to recall their past is the central action of the novel. Since they are meeting after years, they all talk freely about their past and the present love-affairs. The men characters like Rohit, Prem, Balbir, Raju play a minimum role and they are marginalized.

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Aparna, the Corporate Woman

Aparna, the owner of a Maruti car and an ad agency, is an example of successful business woman who is unable to bear Rohit's (her husband) deserting her. She learns sex from Prem, her own employee. The novel opens with a revolutionary and erotic beginning. Thevery first line, 'Prem liked to make love in public places', suggests the oncoming revolutionary erotic explorations in the novel. She discovered her sexual potentiality only in the companionship of her employee Prem. It was all because the money-minded Rohit had let her down, high and dry. She was all in love for Rohit but he was loveless and did not attend to her emotional needs. But Aparna, as a postmodern woman, rises to get, what she wants, from her own employee. She had no love for Prem. It was only lust and lust only that quenched her biological urge because of her helpless condition and the poor sexual environment at home.

Aparna is let down by Rohit, her divorced husband, and just because of that she does not want to be condemned to a dark room. She decides to live, love and lust. She emerges as a woman who is very much after sex, money and reputation and for achieving the same, she uses Prem her creative director and imaginative lover. For both Aparna and Prem, it was an extra-marital relationship. Aparna and Prem worked well as colleagues but as lovers, Aparna was 'beginning to discover her sexual potential″ (De p.6) only in the physical relationship and the companionship of Prem.

Reema, an Incestuous Person

Reema's first boyfriend was Raju. He was an unemployed and uneducated drop-out. She had undergone abortion ten times. In the case of Aparna and Prem, it was an extra marital affair, but for both Raju and Reema it was a pre-marital experience. For this woman, undergoing abortions was like any other everyday activity.

After making Reema pregnant, Raju disappeared from her life saying he was a minor bur Reema was not disappointed or shocked. After her college studies, Reema married Ravi, a prosperous business man. He was insensitive to her feelings. Ravi was almost Rohit of Aparna in matters of sex. So she developed an incestuous relationship with Raindhir, the brother of Ravi and enacted multiple sexual encounters with him. For Reema, place of sex is of least concern,

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whether it is lift or hotel, but the spirit of sex and satisfying the personal urge with no secrecy is the chief concern in life.

Noor, the Incestuous

Noor's parents were always engaged in extra-marital affairs. Her boyfriend Aamir. had deserted her. Noor's physical relationship with her brother Nawaz is unacceptable to the society. Noor took a long time to realize that their relationship was unusual and abnormal. But even after that, she wasn't entirely convinced. When she was teased by her friends whether she was a woman, she committed suicide. She was the only unmarried woman of the six who embraced unnatural death.

Rashmi of Multiple Relationship

Rashmi is another character in the novel, who also leads a "liberated" life on economic considerations. She is an actress who keeps onto hold multiple relationship. Rashmi managed Pips for sometime but their relationship did not last long. Junior Pips had grown up in the company of grown up 'Uncles'. 'When Max the German was gone, Younes came from Algeria to take his place'. She had decided to bind Younes down, seal his exit and block his escape routes. She performs sexual encounters for pleasure, for money and shelter, ignoring the moral norms and societal ethics.

Surekha, the Lesbian

Surekha's mother-in-law was a nuisance to her family life. Surekha complained that there was no private room in her house. She could not do anything without the knowledge of her mother-in-law. Reema advised Surekha to avoid her mother- in -law but make her husband completely dependent on her.

Reema advised:

'"You just have to assert yourself once. Once your husband becomes a hundred percent dependent on you, he won't look elsewhere. Men always liked their comforts and men are spoilt lazy babies. Feed them well ... That's the way to keep them under control. The rest is easy. Believe me-I was in your shoes, not so long ago."(De p.151). Perhaps, this is the

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"new" woman's estimate of man.

When Noor exposed Surekha's lesbian relationship with Dolly, Surekha vigorously questioned whether two women couldn't be friends. Surekha countered further that Dolly had no liking for men and their relationship was divine and nobody should misunderstand that.

Swati, the Sex Bomb

The portrait of Swati in *Snapshots* is a further illustration of the "new" woman's self-confidence in exploring her potentialities. London-based Swati never feels any scruples to act in dirty English films as long as she gets her money. Swati, the sex symbol, is the wife of Juan, Mendonca, an eccentric millionaire, Latin American, who keeps Swati as an animal in a zoo. She cohabits with anyone who comes her way, as sex is her religion.

Swati's ups and downs did not deter her from leading a life of her own choice, irrespective of the views of others and the moral concerns of the society. She admitted of her modeling and whoring while in London after her divorce.

About sex, she admits,

'We don't suppress it. We don't dismiss it. We don't find it dirty. Sex doesn't threaten us … I feel sorry for all you women hanging on so desperately to outdated ideas of purity, morality, chastity. It's pathetic" (De p. 165).

At the end, Aparna sensed the bugging in the house of Reema where the reunion was taking place. It was learnt that Swati had ventured this bugging and snooping, on a request from a Hong Kong based British script writer for an interesting material on a contemporary subject for which she was assured, a fabulous offer of becoming an actress and amassing money and attaining reputation. For money, she could do anything, did not hesitate to betray even her friends and their hidden sexual life. Swati had collected the data of their past and the present sexual life for her serial, 'Sisters of the Sub-Continent.' She had damaged their lives. There was a heavy hue and cry and they all cursed Swati. Thus their reunion was a total confusion and retraction

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Women Characters in *Snapshots*

Naturally, the women characters in 'Snapshots' appear more powerful than their male counterparts. They exercise and exhibit their sense of freedom in their thoughts, expressions, actions and even in maintaining sexual relationships. Swati observes :

'Sex isn't filthy, Our minds make it so. Look at Khajuraho, Konarak… have any of you studied the Kama Sutra ?Fascinating. It's a pity we got brainwashed by some frustrated repressed idiots, I think sex is a celebration- the highest form of religion" (De p.164).

Wrath against Men

The "new" woman wants the men to depend on them and they are prepared to use them as sex toys to find pleasure. They want money, pleasure, reputation, economic independence, sex at their will and openly fight against the domination of men over women. To avoid the domination of men, they are ready to lead a life of freedom from the societal clutches. By any means, self-Identity is their prime concern.

Aparna's mother also dislikes the typical behaviour of husbands. She says,

"All they do is come home, put their feet up and order their women around." Get me this! Do that. Do this. When Aparna tells her mother that the modern husbands are different, the mother adds:
"Believe me – all men are just the same. And Indian husbands, the worst" (De p.202).

When ill-treated by their insensitive life partners, "new" women generalise that all men are cruel. Their frustration forces them to choose extra-marital or lesbian relationships. The main aim of these upper-class women is to enjoy life. They give no care to the rules of the traditional society and the joint family system. Boldly, they break the social norms and the moral codes and simultaneously keep the parents--in-law away and tame the husband or break the marriage and are prepared to lead a new luscious life without brooding over the past.

Most of the women in the novel except Noor are married early and are frustrated and

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bored with their husbands. So, they seek new relationships outside marriage and challenge the patriarchal set up. They challenge the male domination. Champabai, the brothel owner in *Snapshots* says to Rashmi that money, the great leveler alone can provide independence and economic self-sufficiency to women.

A glutton takes any amount of food at any time in any place, so are the Shobha De's women portrayed in *Snapshots*. They talk, take and give sex as food to anybody and with anybody, anytime at anyplace to achieve their economic and biological needs. Shobha De's women characters are not timid and conventional. They rebel and challenge the patriarchal culture by their free and frank sexual behaviour.

They frankly talk about love, sex and free sex. They are all postmodern, New women. They prefer their own pleasure, needs and desires. For them, Sexual pleasure is a basic need, like food. They talk about the sex, sex and sex only and nothing else. Either they want to live an isolated life free from the patriarchal norms or want to have the company of men to have sex with them to enjoy their lives.

Tradition Vs Modernity

The six friends in the novel are completely free from the traditional social customs and values. They disregard male power totally by breaking the norms of traditional female behaviour. They feel that there is nothing wrong in seeking new relationships outside marriage and challenging the patriarchal system.

Conclusion

Shobha De is an Indian novelist who is not afraid of revealing the hidden secrets of ugly and unnatural sexual practices of the Metropolitan women. Such writers protest and condemn the subordination and marginalization of women and so their characters are rebellious, deviant and wholly the opposite of traditional women. De's women may be considered too modern and sophisticated, westernized and, above all, characterless. Such characters are very minimum in number in real Indian society and De does not generalize that all women are the same. From her novels, we can come to the conclusion that Indian culture is

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undergoing a change in certain social and economic classes. That cultural change, De depicts.

De's Style

De's style is direct and forceful and she calls a spade a spade. She has her own knack of picturing people, events and places. De has tremendous command over English. Use of 'Hinglish' is her bold attempt. There is no curtain or pretension, neither on the part of the author nor on the part of her characters. She is an expert in depicting both the inner and the outer mind of her characters. She is a realist and realism reveals in her novels and she is revolutionary in challenging the male constructed taboo. "She is undoubtedly the most reactionary novelist" (Dodiya, p 15).   Thus, De depicts the revolutionary behaviour of the woman characters in revolutionary scenes with a revolutionary language.

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Yes/No Questions in Ao

Pangersenla Walling, Ph.D.

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Abstract

The aim of this paper is to discuss the Yes/No (Y/N) question in Ao, a Tibeto-Burman language spoken in Nagaland, India. A syntactic description is not sufficient to understand the intricateness associated with Y/N questions in Ao. The semantic and pragmatic interpretation is necessary. There 'are five Y/N question marker i.e., *ma/no, na, tu, ase, ni* in Ao, these markers occur post verbally. The marker *ase* is also used as an interrogative disjunctive affinity. The choice of the Y/N question particles depends on the speakers intentions. Hence, in this paper, we will examine the relation of syntactic, semantics and pragmatics of Yes-No (henceforth Y/N) questions particles in Ao.

Key words: yes/no question, syntactic description, Ao

1. Introduction

Y/N question is a sub-classification of types of question where a grammatical reply is expected to be a 'yes' or 'no'. Y/N questions are formed in different ways among languages. Some languages use the raise of intonation; some languages inflect the verb (Greenlandic) and some language use different morphemes. In English it is marked by a mechanism known as auxiliary inversion, as in:

1. 'John will eat mangoes'
2. 'Will John eat mangoes?'

The formation of Y/N question in Ao does not involve the same mechanism of subject auxiliary inversion rather it has particles that is attached sentence finally. In Ao, the Y/N question is formed by using five different form of question particles i.e., *ma/no, na, ni, tu, asə*. These Y/N question particles are used by a speaker when they want a positive or a negative answer. These particles occurs sentence finally as illustrated below:

3. pai   ki   ok-ti   ma/no

4. pa   ki   ok-ti   (a)tu

5. pa   ki   ok-ti   na

6. pa   ki   ok-ti   asə

   3SG   house   sweep-FUT   Q

   'Will s/he sweep the house?'

7. ni ki   ok-ti   ni

   ISG house   sweep-FUT   Q

   'Shall/can I sweep the house?'

The choice of the marker 'ma' and 'no' seems to be dialectal; where the most common usage is 'ma'. In the absence of the question particles the statements can be interpreted as declaratives rather than interrogative, unless a raising tone is used. In many languages, including English, a raise in the intonation can replace a Y/N question marker. Besides the markers *na* and *asə* the question particles cannot be replaced by a raise in intonation.

2. Pragmatic Analyses

Yes/ No questions occurs when the speaker and the listeners communicates and exchange information. Hence, it is more common to find these particles in conversations than on elicited data or written texts. The pragmatics and semantics take into account notions such as intentions of the speakers, effect on the listener, the implication that follows and the knowledge, presupposition, politeness, intimacy and formality of the speaker. The pragmatics and semantics associated with the yes/no markers in Ao are significant; its description is not complete without a pragmatic analyses.

The question formed with *ni* is neutral in the speakers commitment to the truth condition of the sentence. A speaker is simply seeking permission to a request. The marker *ni* is used when the Speaker (S) believe hearer (H) has the authority for permission for an activity (A). It is not obvious that H would allow (S) without being asked S wants H to do permit S to do A. A sentence like (8) will have the underlying meaning "I want to go to field, will you allow me? I will not go if you don't permit.

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8. ni   alu-i   o-ti   ni

1SG   field-to   go-AFFFUT   Q

'Can I go to the field?'

The question particle *na* is used by the speaker when there is a reference to some discourse in the past or when the speaker assumes that the hearer is planning to or thinking to do an activity. This marker can be replaced by a raising intonation. This marker unlike *ni* is not neutral to the truth condition of the sentence. Speaker (S) has heard the hearer (H) saying H will do an activity (A). S wants to confirm whether (H) is really prepared/ said/ thinking to do the activity. Here the speaker is surprised or holds belief that is opposite denotation of the sentence. The underlying meaning would read like "you never swept the house before, are you really going to do it?"

9. na- i   ki   aok   tsə   na

2SG-AGT house   sweep-FUT   Q

'are you will sweep the house?'

The question marker *tu* is used when the speaker needs an assurance or a conformation. Underlying he wished for a positive answer. The speaker seeks affirmation of a preceding assertion. This marker can occur with person/personal pronouns. The underlying meaning would be "He usually sweep the house, you thing he will today too?"

10. pa-i   ki   ok   ti   tu?

3sg-AGT   house sweep   Y/N QMRK

'Won't s/he sweep the house?'

The following example is a discourse taken from a group of students who were going on a trip. In (11) the speaker is seeking permission from the entire group that they go since he arrived.

S1:   11.   na aru-er   či, asenokbo o-ti   ni?

2sg come-CP DEF, we   go-IMMFUT   Q

"(since) u have (finally) come, shall we go"

The reply (12) was based on the fact that Narola has already confirmed that she is coming sometime back in the past. Hence, *tu* is used to confirm than, expecting an affirmative answer.

S2:   12.   narola   a?   arutsə   tu?
              Narola   also   come-FUT   Q
              "wont Narola (also) come?"

The marker *ma/no* is used when a stated activity does not normally happen. The marker 'ma' is used to negate a verb or an adjective: The Speaker(S) believes the activity (A) is not possible. S asks the hearer (H) to confirm whether S is right or wrong. For instance, (13) is a case where the agent *pa* hardly sweeps the house. The speaker and the hearer left the house dirty and they do not expect him to sweep the house.

13.   pa-i   ki   ok   ti   ma
       3SG-AGT   house   sweep   AFFFUT   Q
       'will he sweep the house'

Sentence (14) is from one of the earliest written text in Ao (John 1:46). This is an illustration of how *ma* is used. History tells about how Nazareth was proverbially bad. To be a Galilean or a Nazarene was an expression of decided contempt. The meaning of this cryptic question is debated. Some commentators and scholars suggest that it means Nazareth was very small and unimportant, but the question does not speak of Nazareth's size but of its goodness. Note that the other question markers are not used here.

14.   asər   natanil-i   pa   daŋ   aši ,   "nazaret   nuŋi   laŋka
       and   nathanie-AGT   3SG   to   said,   "Nazareth   from   something
       tajuŋ   adok-tet-tsə   ma
       good   come out -POS-FUT   Q"
       'And Nathaniel said to him "can anything good come out of Nazareth"'

The negative marker in Ao is *ma* and a word can be turned negative by prefixing *ma*. The marker *ma* as a yes/no question marker might be derived from the negative marker *ma*;

the marker *no* also have negativity as in *nung* 'don't'. Hence it is possible to assume that the morphological similarity and the semantic of negativity in the question particle of *ma/no* is rooted in the negative particle.

15. ajung 'good' 16. ma-jung 'bad'

17. ači'eat' 18. ma- ači 'not eat'

The particle *asə* is an interrogative marker. Here the S is requesting the H to do an activity. This marker occurs with all person/pronoun. This marker cannot be replaced by an intonation.

19. na-i   ki   aoktse   asə
     3SG-AGT   house   sweep   FUT Q
     "will you sweep the house"

20. tanur   kən   apoŋ-   tsə   asə
     child   once   carry(on the back)- FUT   Q
     'will (you) carry the child once?'

21. tsəbu-i   tsək   porok-oko   ta   narola-i   metet-er   ase
     father-AGT   paddy   sow-PERF   COMP   narola-AGT   know-PRS   Q
     'Does narola knows that father has sown the paddy?'

3. Syntactic Analyses

Nouns in any person and number can occur in the subject position in a sentence with the question particles *ma/no, na, tu, asə*. In a simple sentence, the question particle *ni* can be used only when the subject is first person and second person. The marker *ti* has been analysed as immediate future (Gowda 1975). However, I would like to identify it as affirmative future. Immediate future: right now; affirmative future: affirmative decision about future.

In (6) if we use the simple future *tsə,* then the activity will not be affirmative but a tentative one, where one is planning. However if we use ti there is affirmation. Note that this discourse can be spoken any time before December.

(a) takəm   bənčuŋ   nuŋ-bo ak   ka   təpsət- ti

this year   celebration (Christmas)   PP   pig   one   kill AFFRFUT

'This Christmas we will kill a pig.'

However, the other marker *ni* can occur only with affirmative future (23). The *ni* with simple future will be ungrammatical.

23.   ni   ki   ok - ti   ni

1SG   house   sweep-AFFFUT   Q

'Can I sweep the house?'

24.   *ni   ki   ok-tsə   ni

1SG   house   sweep-FUT   Q

'Can I sweep the house?'

The particle *ni* cannot occur with any other aspectual markers. It can occur in an embedded clause. In indirect speech (26) *ni* occurs with third person subject of a subordinate clause. In sentence (26) the subordinate clause is introduced by the complementizer *ta*.

25.   narola-i asuŋtaŋ,   "ni-i pa   səm-taktsə   ti   ni

Narola-AGT asked   "I   3sg   run- CAUS   IMMT FUT   Q MRK

'Narola asks, "shall I make him run.'

26.   narola-i   [pa   nəm   səm-taktsə-   ti   ni   ta]   asuŋtaŋ

Narola-AGT   3sg   DAT   run- CAUS-   IMMT FUT   Q MRK   COMP   asked

'Narola asks, "shall I make him run."'

The question *ni* can occur with the second person as the subject when the verb is inflected with the imperative mood.

27.   na-i   ki   ok-   aŋ   ni?

3/2sg-AGT   house   sweep   IMP   Y/N QMRK

'Can you sweep the floor?

28. * na-i   ki   ok-   ni?

    3/2sg-AGT   house sweep   Y/N QMRK

    'Shall I sweep the floor?

The relation between second person subject, imperative mood and the question particle *ni* is interesting. In English the imperative subjects are different from declarative sentence. The imperative subject is often represented by a null element and hence not overtly seen in the sentence. But it is understood that it is the addressee, the agent of the activity denoted by the verb and the null element occurs in the subject position. Typologically, it has been pointed out by Mauck, et al. 2004 that in languages like Sanskrit and Bhojpuri the addressee and subject may not coincide but there are languages like English and Korean where the addressee and the subject coincide. See Mauck, et.al (2004) in which the authors discuss imperative subject across-linguistic perspective and point out the the relationships of subjecthood, addressee-reference and agenthood in imperatives. In Bhojpuri third person referential subject and a verb from the imperative paradigm are inflected for third person. The simple imperative sentence in Ao is more like English and Korean where the addressee and the subject coincide and the subject is null marked. The subject is derived from the context.

29. Ø   o-aŋ

    (Subjec t)   go-IMP

    'GO'

Therefore, in the sentence when the imperative marker occurs and the *ni* occurs as the Y/N question particle the addressee and the subject is the second person. The subject can be dropped.

30. na-i   ki   ok   aŋ, ni

    you-AGT   house sweep IMP, Q

    Lit: 'sweep the house, will you'

    'can you sweep the house.'

31. tsə   tera juk-   aŋ,   ni

    water little send   IMP, Q

'will you send some water?'

33.   (ni-i)   pa nəm   sem-taktsə   ti   ni?

        (I-AGT)   3sg   run- CAUS   IMMT FUT   Q MRK

        "shall(I) make him run?

Ao has three tenses, five aspectual markers and seven mood markers (Pangersenla 2009). All these are suffixed to the verbs. The question particle *ni* can occur only affirmative future and imperative mood. The pragmatically neutral yes-no question particle *na* occurs with all aspect markers. The marker *asə* can occur with the aspect markers. The other particle *tu* cannot occur with the aspect marker.

34.   pa   ki   ok-a   liasə na/tu

        3SG   house   sweep- PROG   EXIST Y/N Q

        'Was he sweeping the house?'

35.   pai   ki   ok-   ʃia   liasə na/tu

        3SG   house   sweep- REPT   EXIST Y/N Q

        'Was he sweeping the house (again)?'

36.   pai   ki   ok-maʔ-er   liasə na/tu

        3SG   house   sweep- COMP-CP   EXIST Y/N Q

        'Has he already swept the house (completed)?'

37.   pai   ki   ok-tok -   er   liasə na/tu

        3SG   house   sweep- PERF -CP   EXIST Y/N Q

        'Has he already swept the house?'

In the earlier section we saw no difference pragmatically between *ma* and *no*; both are used when an activity does not normally happen and wants confirmation in disbelief. However, the two markers vary in its interaction with aspectual markers. The particle *ma* can occur only with the past perfect aspect *ogo* while *no* appears to occur with aspect markers.

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38.   pai   ki   ok-   ja   liasə no/*ma

        3SG   house   sweep-   PROG   EXIST Y/N Q

        'Was he sweeping the house?'

39.   pai   ki   ok-   ʃia   liasə no/*ma

        3SG   house   sweep-   REPT   EXIST Y/N Q

        'Was he sweeping the house (again)?'

40.   pai   ki   ok-   tuk-   er   liasə no/*ma

        3SG   house   sweep-   PERF-   CP   EXIST Y/N Q

        'Has he already swept the house?'

As shown earlier, *asə* is a yes-no question particle occurring sentence finally. However, *asə* can occur in alternative question. This is interesting because of the difference between a yes-no question and an alternative question: a yes/no question seeks for affirmation of a preceding assertion (41) whereas an alternative question presents two or more possible answer and presupposes that only one is true (42).

41.   nai   ki   aok-tsə   asə

        2SG   house   sweep- FUT   Q

        'Will you sweep the house'

42.   na   arutsə   asə   ma-rutsə

        3SG   come   or   NEG-come

        "Will you come or not"

The fact that *asə* occurring as an alternative question marker can also suggests that it is a question maker rather than a yes-no question tag. The marker *asə* is optional or can be dropped if there is a serial of two verbs where one of the verbs is negated. However, it is obligatory if the verbs denoted different events or activity.

44.   na   arutsə   ma-rutsə

        3SG   come   NEG-come

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"Will you come or not"

45.   na   arutsə   asə məjaŋtsə
       3SG   come-FUT   Q   sleep-FUT
       "Will you come or sleep"

The Y/N questions can be answered in three ways: (i) A minimal answer by using either Yes or No (haiʔ/ maʔ) (ii) A minimal answer can be given by either agreeing, confirming or negating (hauʔ/ masə) and (iii) by echoing or repeating the verb. All the questions can be answered by echoing or confirming the verb. A basic answering type to Y/N question is given below:

Y/N question	Intention of the speaker	Minimal answer	
na	seeking confirmation	Agree-Confirm/Negate	hauʔ/ masə
asə	Request	Yes/No	haiʔ/ maʔ
ni	permission/	Yes/No	haiʔ/ maʔ
tu	Affirmation	Agree-Confirm/negate	hauʔ/ masə
ma/no	Disbelief	Agree-Confirm/negate	hauʔ/ masə

4. Conclusion

The interpretation of Y/N question in Ao requires all syntactic, pragmatic and semantic analyses; only then all the five markers can be distinguished. Pragmatically, all the five markers show major difference. The pragmatically neutral yes-no question particle *na* occurs with all aspect markers in a sentence. The marker *ma/no* which appears to be dialectal in the beginning and with no pragmatic difference showed a difference in the aspectual markers it occurs with. The marker *asə* is seen to have dual role as a T/N question and as an alternative question marker. Unlike many languages, the use of interrogative marker as optional to an intonation means is very limited in Ao. In Ao, the only optional interrogative with intonation is *na* and *asə*. This not only suggests that the other markers are associated with some pragmatic or semantic factors rather all Y/N particles in Ao are associated with a pragmatic and semantic factor and syntactically distinct.

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ABBREVIATIONS USED:

AFF-FUT   :   AFFIRMATIVE FUTURE

AGT   :   AGENTIVE

CAUS   :   CAUSATIVE

CP   :   CONJUNCTIVE PARTICIPLE

COM   :   COMPLETIVE

COMP   :   COMPLEMENTIZER

DAT   :   DATIVE

DEF   :   DEFINITE

HAB   :   HABITUAL

III   :   THIRD PERSON

PAT   :   PATIENTIVE

PERF :   PERFECTIVE

PROG :   PROGRESSIVE

PRS   :   PRESENT

PROG :   PROGRESSIVE

PST   :   PAST

SG/S   :   SINGULAR

VREC :   VERBAL RECIPROCAL

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Colophon:

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Dynamics of Bilingual Journey: A Case Study

Mst Tanzila Yasmin

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Abstract

This essay explores the language learning experiences of two bilingual people from different culture and educational background and evaluates it in the light of Baker's (2011) 'Dimension of Bilingualism'. It also investigates the social, political, geographical and educational issues that influence this language learning since bilingual experience is unique to every individual. It is believed that the study will contribute to develop critical insight about the uniqueness of bilingual journey and help language educators and researchers to adapt more individualistic and sophisticated way to deal with the complex issue in bilingual educational settings.

Introduction

We are living in an increasingly globalised world where interdependence among nations is growing day by day. Thus, the ability of speaking two or more languages definitely has some benefits. Bilingualism works as a bridge between two different parts of the world, two different culture and lifestyle. Thus it changes one's view about the other culture leading one close to the other. Bilingual ability is not only essential in the countries like America, Canada, Australia, India or China where there are multilingual communities; it is also important to any monolingual country since the advancement of information technology brings the people from every corner of the world closer to each other. So definitely, it is the bilingual or multilingual people who will be able to keep pace with the advancement of the world and celebrate the progress. Bilingualism increases ones knowledge, intercultural understanding thereby minimizes misconception, prejudices and misunderstanding. Thus it creates more opportunity to become successful in the globalised world.

According to Edward (2004) "Everyone is bilingual". His all inclusive definition of bilingualism suggests that whoever knows a few words from another language, can be

regarded as bilingual. However, bilingualism is broadly defined as a person's ability to listen, speak, read and write in two languages with some degree of proficiency (Laws, Kilgour, &Kasabov, cited in Kabil 2005). But the idea of Bilingualism is not confined to the linguistic ability rather it emphasises on the regular use of language. Grosjean (mentioned in Baker, 2011 p. 4) argues that "bilinguals are those who use two or more languages (or dialects) in their everyday lives". Again Baker (2011) mentions another difference i.e. language ability and language use by the bilinguals. According to him, some people knows two languages well but tend to speak only one while other people may regularly use two languages but the competency of the two language may vary. On the other hand, some people use one language for conversation and another for reading and writing. Thus, according to Baker (2011), bilingual experience varies in case of every person depending on degree and function of language.

However, Baker (2011) points out some dimensions of bilingualism that need to be considered while assessing any bilingual case. To assess the bilingual journey of the subjects some of the prominent factors like – age, domain, ability, culture and context have been used.

Methodology

As a method of data collection, 'Interview' technique has been used because it provides the opportunity to collect authentic and natural data**.** Two participants form different culture and educational backgrounds have been interviewed. To de-identify the interviewees in this study a pseudonym is given to each of them. (Participant 1 is named as Sharmila and participant 2 as Osama).

A Brief Discussion about the Background of the Participants and Their Bilingual Journey

Participant 1 (Sharmila): She was borne and brought up in India. Her mother tongue is Malayalam and her second and third languages are respectively English and Hindi. Thirty four years old Sharmila holds both Indian and Australian citizenship. She has migrated in Australia ten years ago with her husband who had a good prospect in Australia as a doctor. Sharmila has completed Bachelor of Arts, Postgraduate degree in Primary Education and currently working as a teacher in a primary school of Melbourne. Being a bilingual, Sharmila

wants to bring up her two daughters as bilingual so that they can gain knowledge and wisdom from both Australian and Indian culture and never be uprooted from their cultural identity and values. Since Malayalam is not offered in the LOTE program, she wants her daughters to learn Hindi as a second language.

Participant 2 (Osama): Osama was born in Kabul, Afghanistan. His mother tongue is Dari and his second language is Pasto, another official language of Afghanistan. Later he learnt English, Urdu and Bahasa Maloy. His language learning experience is greatly shaped by socio- political and educational factors. After the Soviet Union invasion in Afghanistan in 1979, Osama with his family settled in Pakistan as refugees where he learnt Urdu to continue basic communication and later for educational purpose. They remained in Pakistan until the collapse of the communist regime in 1992 when they could return home. But the internal conflict and foreign influence in the socio-economic and political arena of the country set new fire on the flam which compelled them to take refuse in Pakistan again in 1994. In 1996 Osama went to Malaysia for higher study. There he had to learn Malay since it was compulsory for his degree. After completion of his Masters in Information Technology, Osama started to work in Malaysia where his son picked up Malay as his first language. However, the parents tried to maintain the hereditary language (Dari) of the child at home. But finally he with his family has migrated to Australia where they had to equip themselves again in another language – English.

Result

The analysis of the data clearly shows that bilingual experience very with every individual which conforms to Baker's theory. Here the term bilingual is used to mean multilingual persons since both of my subjects are multilingual. The analysis of the data is presented in the light of Baker's (2011) dimension of bilingualism.

Age

Age is an important factor in second language acquisition. There is a lot of controversy among the researchers regarding the influence of age in SLA. Some researchers opine that the lower the age at which a second language is learnt, the greater the long-term proficiency in that language. But others hold a different view. They argue that older children

and young adults learn a language more efficiently and quickly than young children because of their cognitive superiority (Baker 2011, P.124).

However, in case of both participants of this study, the age of first language acquisition is 1-2 year when their language faculty was first developing. Sharmila started learning her second language (English) at the age of five as she was admitted into an English Medium school. She started learning Hindi, her third language, at the age of seven because it is the official language of India. She needed to know Hindi to communicate with the people other than her community.

On the other hand Osama started to learn his second language Pasto at the age of six and third language English at the age of eleven (in secondary school). And he has learnt Malay when he was adult. So, both of them can be categorized as consecutive or sequential bilingual since according to Baker "Sequential acquisition of bilingualism refers to the situation where a child or adult acquires a first language, and later becomes proficient in the second language and sometimes further languages" (Baker, 2011, p. 116).

Osama believes that age has some influence on accent because young children can acquire native like pronunciation which is difficult for adults but age can not affect acquiring mastery on second language. His comment on age creates a resonance with the statement of Marinova-Todd *et al.* "age does influence language learning, but primarily because it is associated with social, psychological, educational and other factors that can affect L2 proficiency, not because of any critical period that limits the possibility of language learning by adults' Marinova-Todd *et al.* (mentioned in Baker 2011 p. 125)

While evaluating the relationship between age and language learning, Sharmila says that *"It is better to start learning a second language at early age but this does not necessarily mean that the person will be successful in acquiring the language. There are other factors that influence successful acquisition. Motivation to learn and opportunity to use the language regularly impact highly on successful acquisition."*

This is very true. In many EFL settings it is found that bilingual education is creating only passive bilingual. For example, in Bangladeshi curriculum English has been introduced

in the earliest grade i.e. in class 1 from 1991(www.moedu.gov.bd , 2014). But still Bangladeshi bilinguals are passive bilingual. Their receptive skills are good to some extent but productive skills specially speaking skill is very limited because they have no opportunity to use the language outside the classroom and there is no assessment of oral proficiency in the curriculum. The emphasis is only on language form rather than language use.

Domain

Domain, as defined by Baker (2011), is the context of acquiring and using the language. Context largely varies in case of every bilingual. "An individual's different languages are often used for different purposes. For example, one language is used at home and another in school" Baker (2011, p.3).

Sharmila has learnt English in a formal setting, in an English medium school where she has learnt English as a compulsory subject. Not only that the medium of instruction of every class was English. She further studied English in university. Her learning of Hindi was both formal and informal. Since it is the national language of India, she had to learn it as a compulsory subject. Besides she was able to pick the language from her surroundings- street, market and other places of social gathering.

Regarding the use of English Sharmila says that she used to speak English frequently while she was in India. She says, *"Having good command over English is a matter of prestige in India. It represents better education, better culture and higher intellect. Indians who have good English skills like to show it off; in their conversation they frequently switch from the local language to English."*

As India is a multi- lingual country, English enjoys the position of second language for maintaining social integration. It also ensures better career development and job opportunity. Her speech highlights Indian peoples' code mixing and code switching tendency which is very natural behavior of bilingual persons.

In the report of National Council of Educational Research and Training (NCERT 2006) it has been said that "English in India today is a symbol of people's aspirations for

quality in education and fuller participation in national and international life" (NCERT 2006, p.1).

This enthusiasm of learning English in the national life of India resembles the findings of Mejâia and Marie (2002) who state that the countries that have a colonial history and the legacy of a colonial world language like India and the independent nations of Africa, consider using international language as matter of social prestige and vital to the modernisation of the economy and to the development of science and technology.

About her present context (Australia) Sharmila says that English has almost replaced her mother tongue. She can hardly use Malayalam though sometimes she uses Hindi to communicate with the Indian migrant community in Australia. Malaylam is uses only to contact with her family in India over the phone.

Osama too has learnt English as a compulsory subject in secondary school. In Afghanistan English is taught as a foreign language. His primary motivation to learn English was to get a good job. Unlike Sharmila, Osama faced many difficulties in learning English. This is mostly because he has got little opportunity to listen and speak English until he went to Malaysia.

When asked about the motivation for learning his second language Pasto, his answer was "*Afghanistan is a multilingual country. There are almost forty different language communities with nearly two hundred dialects. To communicate with most of the language communities I needed both Pasto and Dari, the two official languages of Afghanistan.*"

Here his motivation for learning Pasto is to socialize himself with the wide language community, i.e. the ethnic groups. This is in line with Edward (2004) who argues that speaking a particular language can assert ones belonging to a particular language community. In case of multilingual communities Edwards opines, "….membership in more than one speech community could produce more immediately observable result at the individual level; if two or more languages are exercising some influence, then an individual could conceivably display an interesting pattern woven from several linguistic threads, a pattern which might look quite distinctive against a more unidimensional one (Edward 2004, pp.23-24).

Ability

According to Baker (2011) the ability of using language varies with every bilingual-some bilingual actively speak and write in both language i.e. active bilingual but others have just receptive ability i.e. passive bilingual. A person's ability in different languages also varies. While answering about the question of ability, Sharmila says that her ability (both receptive and productive) to use English is of advanced level. She considers herself as active bilingual of English but a passive bilingual of Hindi since her productive skill of Hindi is intermediate and usability of Hindi is limited.

On the other hand, Osama considers himself as an active bilingual of English and passive bilingual of Urdu and Malay in which his ability is intermediate and beginner level respectively. But he thinks that he was a passive bilingual of English before he migrated to Malaysia because he did not have much opportunity to use English and his proficiency was not up to the mark. His language learning was confined to classroom only. Baker (2011) indicated that "opportunities for participation in the second language may be rare". But Osama had the receptive ability that is why whenever he has got the opportunity to use it, he has emerged as an active bilingual. Regarding the English teaching standard in Afghanistan Cannon (1963, p. 316) mentions, " The instructors are primarily Afghans who labor under the serious disadvantage of being the only one who are exposing the students to English………….The child seldom has contact with natives. The intonation pattern nd the word order of his teacher may be incomprehensible to native speaker of English".

This is a common scenario in many target removed context where Communicative Language Teaching (CLT) has been introduced but there is no significant improvement in the ability of the students. Teachers' low linguistic proficiency is one of the important reasons behind that.

Culture

Bilinguals become more or less bicultural or multicultural especially those who have acquired the second language along with the socio-cultural experience, for example, the migrants. Because in such context language learning is accompanied by the process of acculturation that bridges their old and new cultural experience and help them behave in a

culturally appropriate way (Baker 2011). Each language one learns brings with it a set of values, beliefs, and attitudes that belong to the members of a language community at a given time. In answer to the question whether learning a language also includes it culture Sharmila says :

> "*Of course; language is used for communicating in the society. So a person should know the social norms otherwise there is a risk of misunderstanding or offending the listener. A second language speaker should have the idea how to address someone, make request, apologize or express gratitude because these norms are culture specific*".

Osama too believes that second language learner should know the culture of the target language so that he can behave in a socially appropriate manner.

It is true that linguistic competence alone is not enough for learners of a language to be competent in that language (Krasner 1999). Linguistic knowledge has to be associated with cultural knowledge or pragmatics.

The concept of bilingualism and identity are closely connected. As Baker (2011) mentioned "We construct our identities yet they are also created and confined by other players, situations and unfolding play. Second language acquisition is such a play and it relates to identity formation" (Baker, 2011, p. 132). Again, Edwards (2004) opines bilingualism links an individual to more than one ethnocultural community. According to Edwards (2004, P. 27), "the deeper the linguistic and cultural borrowing into another community, the greater the impact upon identity" So, the participants were asked if bilingualism has affected their identity. Sharmila answered "No. But it has changed my attitude by broadening my knowledge drawn from two cultures while Osama thinks that bilingualism has made him a world citizen.

Context

Both participants were asked if it is possible to keep your culture even when you don't speak your own mother tongue. Sharmila answered "*It is hard to maintain the culture if we don't speak the language and live abroad where there are very few people sharing the*

same culture. I think my daughters will be deviated from my culture to join the mainstream culture".

So, their context is a subtractive context. They cannot speak their mother tongue and will lose interest for her culture.

But Osama holds a different view. He believes that it is possible to be affected by the dominant culture but it does not necessarily mean that we have to lose our own culture. To him culture is associated with religious values which one should never lose.
This, according to Baker (2011), explains an additive bilingual situation where the addition of a second language and culture cannot replace or the first language and culture.

Conclusion

This essay explores the bilingual journey of two persons who are chosen from different culture and educational background. They are also from different gender. However, their bilingual experience shows that every bilingual case is different. It is also found that Bakers dimension of bilingualism cannot cover every individual case. There should have been some more dimensions like motivation, attitude, identity, language etc. From their experience it is also found that some bilinguals are losing their language and culture for being exposed to a dominant language and culture. Some of them avoid their native language intentionally because minority languages are devalued and treated with low, inferior status by the society. But for others the deviation is due to lack of opportunity to practice the language. However, this is not a positive sign because language once lost cannot be resurrected and its loss takes with it culture and customs and way of seeing the world through its use of metaphor, idiom and grammatical structuring (Harmer, 2007).

Language and cultural diversity should be maintained by promoting bilingual education.

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Appendix

Background Questions

1-Gender:……………………………………

2-.Age: …………………………..............

3-Nationality:………………………………..

4. Country of origin: ………………………

5. Mother tongue:…………………….

6.Educational Background:…………………………………………...........

Interview Questions

1. What languages do you speak?

    First language:

    Second language:

    Third language:

    Others:

2. Where did you learn these languages?

    First language:

    Second language:

    Third language:

    Others:

3. When did you learn these languages?

    First language:

    Second language:

    Third language:

    Others:

4. Do you think that second language should be introduced at an early stage of life? If yes, why?

5. What are the factors that motivated you to learn other languages?

6. Have you ever faced any difficulties while learning these languages? What are those?

7. How have you managed to overcome these difficulties?

8. Where do you use the following languages (context: home, outside, work, others):

    Mother tongue:

    First language:

    Second language:

    Third language:

    Others:

9. Have you shifted to another language? Why?

10. Is it important to live in a foreign country to acquire its language?

11. How often do you use your mother tongue?

12. Is your mother tongue still your inner language? Do you think, dream in that language?

13. Do you feel that your second or third language has affected the ability of using your first language? Can you give an example?

14. How do you assess your language proficiency level in each language?

15. Have you ever heard the word bilingualism?

16. Do you consider yourself as a bilingual person?

17. It is said that bilingual people are bicultural- how much is it applicable to you?

18. Has your bilingual identity affected your own cultural identity?

19. Has your bilingual ability changed your view about the world?

20. Has it brought you any privilege or prestige in the society?

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Investigating Students' Listening and Speaking Communication and Perceptions through the Implementation of Chinese Culture Content-Based Course

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Dissertation for the Degree of Master of Arts in Teaching English to Speakers of Other Languages, Submitted to Payap University, Chiang Mai, Thailand

Advisor: Sonporn Sirikhan, Ph. D.

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ABSTRACT

The purpose of this study was to investigate students' improvements on listening and speaking communications after the implementation of Chinese culture content-based course and perceptions towards the course. Data was drawn from pre and post questionnaires, pre and post interviews, pre and post evaluations and three formative tests on two central questions; first, what extent does Chinese culture content-based course enhance students' listening and speaking communication; second, what students' perspectives towards the implementing of Chinese culture content-based course? The participants of this study were thirty second year English major students from Yuxi Normal University in Yunnan China who had passed the CET-4 exam. Thirty students were divided into two groups as 15 students in experimental group while other 15 in control group. Experimental group was implemented the Chinese culture content-based course through content-based teaching approach while control group was implemented through the traditional teaching as they have in their regular studies. The research findings revealed that both experimental group and control group achieved the similar results on listening and speaking from the pre evaluation and had similar perceptions expectantly towards the effectiveness of the implementation of Chinese culture content-based course before the course implementation. However, students from experimental group had improved their listening and speaking ability more significantly than students from control group in three formative tests during their course learning. Eventually, students from experimental group gained more improvements on listening and speaking in post evaluation than students from control group. Conclusively, the content-based

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approach is more effective on improving students' listening and speaking ability than traditional teaching method could.

 Key words: Content-based Approach, Listening and speaking ability, Perceptions, Chinese culture content-based course.

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Chapter 1

Introduction

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This chapter presents background and rational of the study, research question, research objectives, scope of the study, definition of terms and significance of the study.

1.1 Background and Rationale

Even the importance of English as a global language is realized by society in China and English has been required as a compulsory subject in the curriculum of national education, the development of students' communication ability still been ignoring by English language teaching (ELT) in China (Wei, 2004). Most teachers still emphasize on vocabulary translation teaching instead of extend it to communication usage (Boyle, 2000). As the English serve as the international language, one of the most important functions of language is to conduct communication. Similarly, conduct communication in English is one of the core objectives of ELT (Widdowson, 1994).

Speech is a skill to construct a response linguistically based on the received information which happens when speaker receive the information from outside (McKay, 2004). Therefore, listening and speaking are correlated and speaking largely depends on listening (Ellis, 1999). Sterm (1983) states that listening and speaking are two forms which interrelated and cannot be trained alone. According to Sterm (1983), the form of speaking practice depends on the received information source from listening form. Meanwhile, the practice of listening form depends on previously information source received from speaking form. Both listening and speaking contain the procedure of processing information for communication (Boyle, 1984). According to Hughes (2006), listening and speaking are the first pattern that human acquires language which forms the majority of most people's daily engagement of communication. Rivers (2005) states that during the communication, listening, speaking, reading and writing making up about 46%, 31%, 13% and 10% respectively.

This information indicates us that during our communication, listening and speaking are two means of communication that people use most in their communication. Krashen (1985) also points out that listening and speaking are core skills and methods to conduct communication. Listening and speaking are the most direct skills to

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conduct communication since they allow people only have short time to think and need to do the reflection simultaneously (McCarthy, 1998). Liu (2013) also points out that, for a language learner, speaking ability is the first impression for others to judge your overall language skills, the information received from listening decides the quality of the content of the speech in speaking. Simon (2014) points out that compare with reading, writing, listening and speaking are the initial skills that needed for communication. Therefore, language learners should consider listening and speaking as the key skills to establish with the purpose to conduct effective communication.

It is an obliviously phenomenon that even Chinese students achieve a remarkable grade in exams, their communication abilities are below expectation. Most teachers who teach speaking subject found that during the speaking class, students' incompetence on listening is the one of the major causes of students' incompetence on speaking (Ma, 2012). Yan and Yu (2008) suggest that Chinese students' poor performance on communication indicates that English teaching in college should emphasize on the listening and speaking ability rather than language segments teaching such as vocabulary translation and grammar memorize. Both students and teachers have paid too much attention on language itself and ignored to improve the expressiveness on it. Jocob (2001) also states that for language learners, they should not only be able to master the rules of syntax to form sentences grammatically, but also be able to know when and where to use them correctly and appropriately. Even since last decade, there has been a great change that language teaching in China has gradually encouraged to transfer from learning language itself to mastering language as a communication tool, majority of teachers still adopt the reading and translation traditional ways of teaching in their teaching practices, which emphasize on the language learning rather than apply it as communication purpose (Ren, 2012). There is no doubt that traditional reading and teaching method is efficient to enhance students' skills on translation, but it is ineffective on enhancing students' communication ability on listening and speaking(Li, 2005). Consequently, the majority adoption of traditional grammar-translation method prevents students' improvement on communication ability.

According to Wang (2005), the traditional ways of teaching applied in China has been overemphasized on the teaching of syntax and grammar with the lost on the communicative ability on majority of student, more and more researchers have realized the importance to adopt another approach to improve students' communicative ability on both speaking and listening. The majority of Chinese students' weakness on oral communication need to be changed (Ma, 2012). Based on the consideration of the incompetence of communication has become a common phenomenon which exists in the majority English learners' studying in China, an

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approach aims to improve learners' language communication ability efficiently need to be introduced in urgent. Accordingly, content-based approach is efficient on train students' communication ability. Many previous studies on the impact of content-based approach on language education have demonstrated its efficiency on provide students more opportunities to practice speaking, broaden students' scope of knowledge, boost their confidence, and eventually improve students' communication ability (Dupuy 2000; Krasper 2000, Stryker & Leaver 1989; 1997). Content-based approach is a methodology to enhance students' knowledge of specific content with a foreign language as the instruction language (Davies, 2003). Crandall and Tucker (1990) define content based instruction (CBI) as an approach to language instruction that integrates the presentation of topics or tasks from subject matter classes such as math and social studies within the context of teaching a second or foreign language. Musumeci (1996) says compare with the traditional reading and translation teaching method in language teaching, content-based approach is the teaching method beneficial on providing students more opportunities to use language during the learning. There are three reasons why content-based approach is effective on improving students' communicative ability. First of all, students could have more opportunities to perceive huge amount of language through the understanding from the content (Snow & Brinton, 1997). Secondly, according to Nunan (1989), compare with traditional grammar-translation teaching method, students are more easily exposed to the useful language which implemented into relevant subjects contexts systematically from content-based approach. The knowledge that students gain from the content-based approach would increase their opportunities to communicate when they involve into the topic related communication event, such as history seminar, aero space club and etc. Thirdly, the content-based approach is usually conducted based on learner-centered rather than teacher-centered. There would be more opportunities for students to practice their speaking since there are usually more speaking activities under student-centered approach. Consequently, listening ability would be improved along with speaking ability (Krashen, 1985). Thus, the application of content-based approach is efficient to improve language learners' communication ability through the enhancement on listening and speaking practices.

In this study, culture teaching was implemented into the content-based approach to enhance students' communication ability in speaking and listening. According to Byram (1989), language and culture cannot separate from each other. The two are complementary and influences to each other. Thus, culture is tightly related to language. Wang (2005) says lots of college students in China could not conduct the talking about Chinese culture actively but only passively accept knowledge of western culture. In China, there is a strange phenomenon that most students who learn English may know how to say the Senate and House of Representatives of USA and House of

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Lords and House of Commons in English, but they have no idea what the English expression of People's Congress of China of their country is. They are familiar with McDonald's and Burger King in English, but they do not know the word for the traditional food of their own country. The existence of this phenomenon can be explained as the lack of Chinese culture teaching (Zhang, 2009). Culture is a combination of a group of people's art, morals, belief, custom, law, and other types of spiritual existence which is related to the way of people's life (Geertz, 1973). Moreover, from the kindergarten to college in China, most English textbooks and related materials are either emphasize on Anglo-American countries or introduce western-centralized culture circle authenticity (Dong, 2007). Meanwhile, there are rarely any related contents to Chinese culture such as vocabulary of Chinese culture in college English textbooks (Dong, 2007). In a narrow sense, students' understanding and control of Chinese culture is insufficient and this leads to a poor performance of their knowledge accumulation of Chinese culture (Wu, 2005). Cong (2000) defines the phenomenon of Chinese students' disability on Chinese culture as "Chinese culture aphasia". Chinese culture aphasia means students' incompetence or even disability on expressing Chinese culture in English, it often causes communication barriers or communication failure (Cong, 2000). Liu (2005) states the existence of the Chinese culture aphasia is mainly due to the over emphasis on foreign culture and rarely attention on Chinese culture in the majority of English study content. Zhang (2009) points out that due to the education system and restrictions of traditional education, it is a common phenomenon that most educational institutes and colleges in China trend to teach students the knowledge of the English speaking countries' culture in ELT. However, Chinese culture has to be existed in ELT since it is an important resource for Chinese learners to acquire and develop the oral communication ability when there is a need to introduce their native culture. Wu (2005) also states that English teachers in China have the responsibility to teach Chinese culture. If the majority of college students master the ability of introducing Chinese culture in English, they will have more opportunities to conduct communication based on their knowledge on Chinese culture. At the same time, their listening and speaking ability in communication will be improved during their practices to enlarge the globalization of Chinese culture (Cong, 2000). More knowledge on Chinese culture that students know, more opportunities will come out for students to conduct communication based on listening and speaking practices (Liu, 2000). For language learners, more understanding on one's own native culture that they have, the ability on comparing one's own culture with other foreign culture will be enhanced as well. Inevitably, more communicative opportunities they will likely to have to conduct to do the comparison of different cultures and their communication skills will be enhanced during their frequently listening and speaking practices (Wang, 1997). Therefore, the enhancement of Chinese culture teaching in ELT not

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only efficient at enlarge the globalization of Chinese culture, but also effective at improve students' communication ability in listening and speaking through the practices to output their knowledge on Chinese culture.

To solve the problem of improving students' communication ability in listening and speaking through the enhancement on students' knowledge on Chinese culture, the application of the concept of Content and Language Integrated Learning (CLIL) is effective to achieve the purpose of this study. CLIL is an approach "encompassing any activity in which a foreign language is used as a tool in the learning of a non-language subject in which both language and the subject have a joint role" (Marsh, cited in Coyle, 2007). According to Coyle (2007), a well conducted CLIL lesson contains elements as 4CS, which are content, communication, cognition and culture. Content concerns to the knowledge learning and acquisition of the thematic subject. Communication involves with the interaction during the process of acquiring the content of knowledge. Cognition refers to the understanding of the content study and language learning during the studying process. Culture means the way to conduct expression under the specific regulations and social rules. These four Cs are interrelated to each other and underpin the success of CLIL approach. In this study, the content of knowledge of Chinese culture teaching was implemented through the English as the instruction language. During the learning process, listening and speaking were the communicative tools that learners use to conduct the communication to acquire the content knowledge of Chinese culture. The knowledge gains from content of Chinese culture would help students to enlarge their multicultural understandings and enhance their knowledge accumulation to enrich their identity of global citizenship. The listening and speaking ability enhanced through the content of Chinese culture studies would help to establish students' cognition on both language learning and multicultural comprehension.

In summary, because of the traditional grammar and translation teaching method has been mainly adopted in most schools, Chinese students are poor at English speaking ability. However, content-based approach has more privileges on improving students' speaking ability than other traditional teaching approaches that teachers in China used to adopt. Moreover, the continuously absent of Chinese culture teaching has been a drawback in ELT in China constantly. The functions of CLIL approach perfectly meet the demands of this study to enhance students' communication ability on both listening and speaking and help them to increase their knowledge accumulation on multicultural understandings. Therefore, this study was proposed to apply content-based approach to improve students' listening and speaking ability in English. A Chinese culture content-based course was designed and implemented to investigate the improvements of Chinese students' listening and speaking ability and knowledge

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on Chinese culture through the study of Chinese culture content-based course in English.

1.2   Research Questions

1.2.1   To what extent does Chinese culture content-based course enhance students' listening and speaking communication?

1.2.2   What students' perspectives towards the implementing of Chinese culture content-based course?

1.3   Research Objectives

1.3.1   To examine students' listening and speaking ability in communication through Chinese culture content-based course.

1.3.2   To investigate students' perspectives towards the implementation of Chinese content-based course.

1.4   Scope of the Study

This scope of the study was narrowed into as the following:

1.4.1   This study focused on students' improvement in listening and speaking ability in communication based on the enhancement of mastery of the knowledge of Chinese culture in English. Intermediate level is required to comprehend the implementation course, so target students' English proficiency are at least above intermediate level.

1.4.2   Content of Chinese culture of the designed course in this study was based on Wu's (2005) five stratum of culture system. The topics under each stratum were selected from the scope of Wu's (2005) five stratum of culture system. Moreover, series regulations of target school such as limitation of classroom, class size, course length, the availability of target students' schedule were considered into the amount of predetermined topics. The designed course was 26 hours long include instruments treatment.

1.4.3   Theme-based model of content-based approach was applied in this study to implement knowledge of Chinese culture teaching in order to enhance students' listening and speaking ability in communication. Moreover, the CLIL 4Cs's

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framework was used to enhance students' achievements on content, culture, cognition and communication through this study.

1.4.4   The evaluation of speaking ability in this study was under the criteria of fluency and coherence, lexical resource, organization and structure, recognizing vocabulary meaning, expressiveness on Chinese culture. This study did not take accent and grammar-accuracy into the consideration to evaluate one's speaking skill.

1.4.5   Aspects related to intercultural communication was not discussed in this study because lack of participants with other cultural background.

1.4.6   The independent variable of this study was Chinese culture content based course while the dependent variable of this study was students' listening and speaking ability.

1.5   Definition of terms

1.5.1   Listening and speaking in communication

Listening and speaking in communication means the listening and speaking skills which needed to establish for conduct communications (such as presenting information, giving opinions, stating facts, making response, conducting interviews, conversation, discussions, etc.). This study mainly focuses on the following skills: speaking fluently and cohesively, organizing and well-structured sentence, using appropriate vocabulary, recognizing vocabulary meaning. The assessment criteria of speaking was based on British council' assessment criteria while the assessment criteria of listening ability was adapted from Yang's (2005).

1.5.2   Chinese Culture Content-based Course

In this study, Chinese culture content-based course was implemented to enhance students' knowledge on Chinese culture and improve their listening and speaking skills in communication. The content was based on Wu's (2005) five stratum of culture system. There were 7 topics in total. (1) Factual stratum contains two topics which are Chinese history and geographic landscape of China; (2) Values stratum contains the topic of philosophical heritage of China; (3) Achievement stratum contains the topic of Chinese traditional arts; (4) Institutional stratum contains two topics which are government of China and economy reform of China; (5) Custom stratum contains topic of folk culture of China. During the implementation of this course, class activities were mainly constructed by communication oriented activities to enhance students' listening and speaking ability. The designed Chinese culture

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content-based course was implemented under the CLIL 4C's framework, which are content, communication, cognition and culture. Content involves with the study of the knowledge Chinese culture. Communication refers to the interaction during the process of acquiring the content of knowledge. Cognition concerns to the understanding of the knowledge and the enhancement of language skills. Culture means the knowledge gained from content which help students to enlarge their multicultural understandings.

1.5.3   Students' Perspectives

Students' perspectives refer as following in this study: students' opinion on their mastery of the knowledge on Chinese culture, students' opinions on their listening and speaking ability in communication, students' opinions on the influence to their listening and speaking ability through the learning of Chinese culture. Interview and questionnaire on students were the instruments the investigate students perspectives.

1.6   Significance of the Study

1.6.1   This study contributed to a better understanding of how to enhance students' listening and speaking ability in communication by implementing the Chinese culture content-based course and help other educators to broaden their scope of references and thoughts for their further related teaching. Moreover, this study also contributed to the further references on the curriculum design and the materials selection on the instruction of Chinese culture in English. This study is also significant for the proper teaching material design that needed for content-based teaching that helpful for learners' enhancement on listening and speaking.

1.6.2   Through the implementation of Chinese culture content-based course in English, activities during the class were majorly conducted through communication oriented activities which mainly focus on enhance students' listening and speaking ability in communication. Students gained improvements on their listening and speaking ability as well as the knowledge on Chinese culture. In this way, the students' gradually accumulated knowledge about their native culture and they can have enough background on Chinese cultural knowledge to introduce to others. Consequently, their listening and speaking ability in communication were improved along with the practices that they use their background knowledge to introduce Chinese culture.

1.6.3   This study could also provide a better comprehension on content-based approach and make it implicational to implement other contents in language teaching with the purpose to improve students both knowledge enhancement and listening and speaking ability in communication on specific area.

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Chapter 2

Literature Review

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2.1 Listening and Speaking in Communication

2.1.1 Speaking in Communication

Hadumod (1996) says that language is a tool to convey and exchange concepts, knowledge, and information with variety of purposes. Liu (2013) also states that"language, since the very day it was born, has been serving as a device for human communication, and it is, if not the only, the most important device for human communication". Savignon (1983, p. 56) says communicative competence as "the ability to function in a truly communicative setting, that is, in a dynamic exchange in which linguistic competence must adapt itself to the total informational input, both linguistic and paralinguistic, of one or more interlocutors".

Speaking is distinctly from other types of communications. Krashen (1985) presents speaking is typified as an activity involving two (or more) people that participants are hearers and speakers at the same time, they have to react to what they hear immediately and set a goal of that they want to get in the interaction. Van and Kang (1998) state the similar point of view as people have time for thinking and correcting while they are writing, but the situation is different in speaking, participants have not much time to plan, organize, and execute messages, particularly when speaking with a native speaker, participants encounter many difficulties that are rare in writing, it is not enough to pay attention to one's own speaking but one has to struggle with understanding.

Speaking is an interactive activity which involves producing, receiving and processing information (Brown, 1994). Speaking not only requires learners' linguistic competence such as grammar and vocabulary, but also needs learners' sociolinguistic competence such as knowing when, why and what to produce in the language content(Crystal, 2003). Therefore, the content that learner could be applied as the information foundation to produce new messages is an important factor to conduct

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speaking. Learners should understand what they supposed to output when they attempt to conduct a speaking activity. Compare with other forms of communication, speaking is not easy since it involve with comprehension on language, the familiarities with the content of speech and the skills to convey the information precisely simultaneously.

According to Flowerdew and Miller (2005), the trend of English teaching has gradually transferred from traditional grammar focused teaching to communicative teaching. Thus, fluency is the main goal for speaking teaching to develop students' oral communication ability. Information-gap practice and other speaking tasks derived from real communication environment is efficient on developing students fluency in speaking (Richards, 1994). According to Burns (1998), there are three types of speaking teaching approaches. They are teaching talk as interaction, as transaction, as performance. For teaching talk as interaction, learner will develop communication competence through series of task assignments such as making small talk, recount the information of an event and etc. Teaching speaking as transaction concerns with conduct speaking practices for acquiring and sharing information for transaction purposes such as brainstorming, simulation and group discussions. Teaching speaking as performance refers to develop learners' ability to conduct a public talk. Tasks for this teaching are presentation, speeches and public announcement. In this study, learners' speaking ability was enhanced base on three perspectives as teaching talk as interaction, as transaction and as performance.

2.1.2 Listening in Communication

Listening is the ability to recognize what others are saying. This involves understanding of speaker's accent or pronunciation, familiarity with speakers' grammar and vocabulary, and grasping speakers' meaning (Howatt & Dakin,1994). Krashen (1982) presents that listening is the first process in language learning since input acquired from listening is the key element in language acquisition. Moreover, the process of listening input is an active action rather than being passive. According to Rost and Ross (1992), the clues gained from listening are the most direct foundation to conduct speaking. Among four skills in language learning, listening takes up the biggest portion over other three skills. Listening comprehension is the most basic ability in second language learning and plays a key role in the process of communication. (Krashen, 1985). Listening is an important factor in communication and interweaved most with speaking in language studies (Chiang, 1992). Wilga (1987) says that the ability to receive and understand external information is the basic skill to conduct communication. Krashen (1998) states that for most language learners, the time they spend most to study on is listening.

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Richards (2001) points out that in listening comprehension, listener utilizes two types of recognition to identify received information: recognition on syntax and vocabulary of target language; recognition on the knowledge of opponent's speech. Long (1990) says that for those listeners who have better understanding on background knowledge of the listening content usually gains more accuracy and conduct a better interactive communication than those listeners whose knowledge on listening context is insufficient. Osada (2004) states that in mutual communication, listeners' sufficiency on the knowledge of the real-world affects their understanding on their listening ability, and it became significant whey they be able to relate their particular content of their background knowledge to the listening passage. Chiang and Dunkel (1992) states that learners' sufficiency on background knowledge plays a key role on second language listening studies and their abilities in communication conduction. Schmidt (1994) declares that for those learners who have familiarities with the topic in listening context usually gain a better comprehension from listening passage than those who don't.

According to Flowerdew and Miller (2005), there are two types of views in listening teaching, listening as acquisition and listening as comprehension. Listening as comprehension in language teaching mainly refers to understanding the spoken discourse. Listening as acquisition in language teaching mainly refers to develop learners' abilities to understand what they listen. Richards (2008) states that there are three methods to develop listening skills: bottom-up method, top-down method and interactive method. For the bottom-up method, learners' abilities on developing vocabulary basis and formatting sentence structure are focused to establish. Top-down method refers to develop learners' ability to use their background knowledge to gain the understanding of meaning a text. Whereas bottom-up processing goes from language to meaning, top-down processing goes from meaning to language. Interactive method integrates both top-down and bottom-up process. In this study interactive method was applied to develop learners' listening ability.

2.1.3 Listening and Speaking in Communication

Speaking is the major medium in people's daily communication. Listening is the object of speaking, which is indispensable from speaking in communication (Chiang, 2002). Listening and speaking are two most basic patterns interact with each other in communication (Biggs & Telfer, 1987). Listening is the action to understand and acquire information while speaking is the action to express and convey information. Listening and speaking are mainly involved with each other in three aspects in terms of communication (Osada, 2004). Firstly, listening is the prior step of speaking. Speakers capture and absorb information through listening, and then motivated to express out their own thoughts through speaking. Absorbing, comprehending and

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analyzing the information are essential for speaking. Secondly, accurately speaking is the presupposition of listening, the quality of speaking decides the accuracy and coherence of information received by listener. Thirdly, listening and speaking mutually affect each other. Learner speaking ability usually correlates to their listening ability.

Willis (1996) suggests listening teaching and speaking teaching should conduct together as integrated process to improve learners' communication ability in real world. Nation, I.S.P and Newton (2009) states that listening teaching and speaking teaching should conduct simultaneously with the purpose to develop learners' fluency. Nation, I.S.P and Newton (2009) propose that sufficient listening and speaking teaching should contain four strands step by step. In the first strand, meaning-focused input, learner will learn the language through the reading or listening context and acquire information from language. In the second strand, meaning-focused output, learner conveyed information and message out through speaking activity. In the third strand, language-focused learning, learners will learn language components such as vocabulary and discourse. In the last strand, fluency development, learners will lead to apply the language items that they know on four skills.

In this study, researcher will consider the importance of how the sufficiency of leaner's knowledge of real-world influence students' listening and speaking ability in communication. Therefore, this study will implement content-based approach as the major mean to enhance students knowledge of Chinese culture while improve listening and speaking ability in communication simultaneously. Interactive methods of listening teaching and talk as interaction, as transaction and as performance of speaking teaching were implemented to enhance students' listening and speaking ability communication. This study will mainly focus on the develop learner' following skills: speaking fluently and cohesively, organizing and well-structured sentence, using appropriate vocabulary, recognizing vocabulary meaning.

2.1.4 Assessment for Listening and Speaking Communication

According to Flowerdew and Miller (2005), speaking skill can be assessed base on learners' performance of both appropriateness and accuracy. Flowerdew and Miller (2005) says checklist or observation form is useful to help educators to investigate learners' proficiency on improvement. Buck (2001) suggests apply testing to evaluate learners' listening skills. According to Buck (2001)'s point of view, discrete-point testing, integrative testing, and communicative testing are three approaches of testing to evaluate one's listening ability. According to Nation I.S.P, and Newton, J, (2009), investigation and test of performance are two methods to assess one's listening and

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speaking skills. Besides, the reliability, validity and practicality are three key elements to form the appropriate criterion of assessment (Nation I.S.P & Newton, J, 2009). Test was applied as the instrument to assess learners' listening and speaking ability in this study. In this study, the evaluation criterion for listening was adapted from yang's (2005) scale of evaluation. The evaluation criterion for speaking was adapted from British council's scale of evaluation.

With the purpose to evaluate learners' listening and speaking in communication more precisely in this study, researcher will design the criterion assessment according to the aims of the tasks. This study will mainly assess the following skills: speaking fluently and cohesively, organizing and well-structured sentence, using appropriate vocabulary, recognizing vocabulary meaning.

2.2 Content and Language Integrated Learning

2.2.1 Definition of Content and Language Integrated Learning

The concept of Content and Language Integrated Learning is based on the theory of communicative competence, functional linguistic, and it exists with content based language instruction, theme based language instruction, language immersion and other related theories concerned with content and language (Byram, 1989). Content and Language Integrated Learning (CLIL) is a two-objectives focused educational approach which target language is applied as an instruction language to enhance both content and language (Coyle, 2002). Marsh and Lange (2000) define CLIL refers to the teaching that knowledge of specific content are taught with two purposes: learning content of subject and foreign language at the same time. According to Marsh (2002), CLIL is approach "encompassing any activity in which a foreign language is used as a tool in the learning of a non-language subject in which both language and the subject have a joint role". (Jarvinen, 1999) defines in CLIL, content mainly refers to the subject or specific discipline convey through the language. Fernandez (2005) says that CLIL is a flexible method through non-linguistic content to teach second language. Compare with other teaching methods, CLIL is efficient at inspire learners' motivation of second language learning by the privilege of the opportunity to learn the knowledge of specific subject that they interested in (Wang, 2013). In CLIL, target language as the instruction language in the taught content, which makes target language as a means of learning subject content while the content enable the language learning with authentic communicative context (Soraya, 2009). According to Wang (2003), CLIL is prevailing and attract more and more attention in language education in Western countries, but it is still barely adopted by schools in China. Therefore,

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more investigations and researches about CLIL are needed to provide a new stream into the ELT in China.

2.2.2 Frames of CLIL

Coyle (2007) defines the frames of CLIL as a block building which has four core elements in it.

Figure 1 The CLIL 4Cs' Framework

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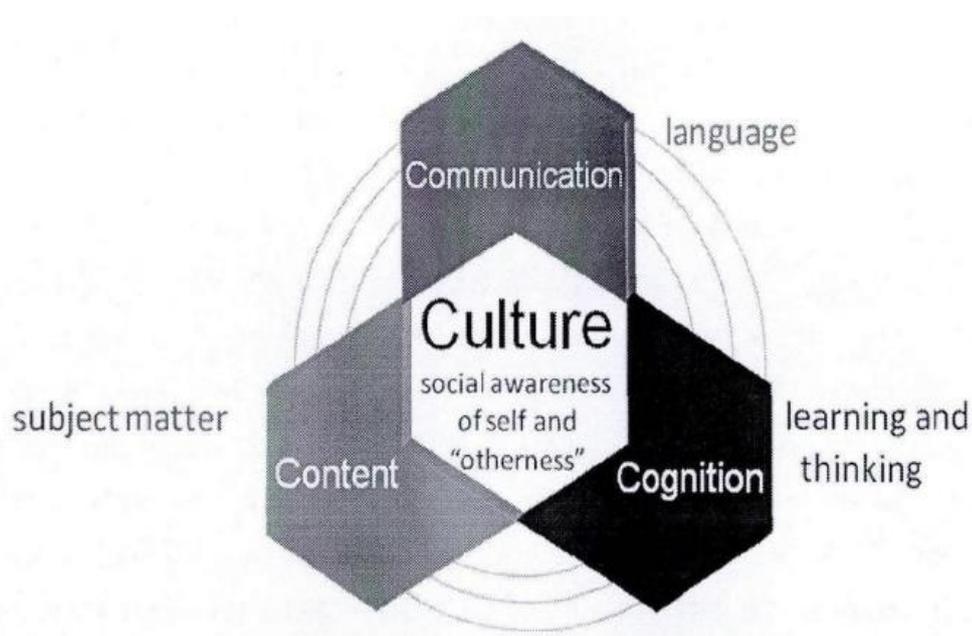
According to Coyle's (2007) illustration of 4C's framework of CLIL, there is communication, culture, content and cognition consists the framework in CLIL.

2.2.2.1 Content

According to Coyle's (2007), content refers to the knowledge of specific content of subject studies such as science and arts. In a CLIL context, the choosing of content is much more flexible. Whether it is appropriate or not for CLIL program, it varies contextually. Qualified teachers availability, levels of learners, language competency, and the learning environment should be taken into consideration. What exactly CLIL content means most depends on the context of the learning institution. Generally speaking, content in CLIL refers to the subject matter, which depends on the exact context of the learning institution. Content is not just about learning knowledge or skills, but also about the learners creating their own knowledge and developing their own skills. Content in CLIL-based teaching approach can be opted from a traditional school curriculum like physics, chemistry, math, geography, or even music; it can be a national curriculum or project, such as ecosystem, APEC CEO Summit, global warming; it can also be cross-curricular or interdisciplinary. Therefore, CLIL offers opportunities both within and beyond the regular curriculum to enrich knowledge learning and skill, the cognitive engagement by the students also needs taking into account. Support and guidance from teachers are required in CLIL content learning, which needs teachers to maintain a balance between the cognitive challenge for students and appropriate increasing student-center in accordance to students' progress. As is shown, the learning of content is the process of cognitive engagement, problem solving and high-order thinking. Hence, to support effective learning in CLIL teaching, students' cognitive engagement as well as the base of students' knowledge reservation should be taken into account, Yet, effective content learning is not only about the learning of knowledge or skills within the curriculum, but also the application of creative thinking, problem solving and cognitive engagement. Young learners should be able to know how to think independently, to put forward new creative questions, and to be curious and inquisitive, so that they could take responsibility for their own construction of knowledge and management of learning. Moreover cultural content is integrated into all subjects.

2.2.2.2 Communication

Communication refers to the usage of target language to exchange information between different disciplinary of fields. Communication is generally about language learning and use. Language is a tool for communication. When we talk about the

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acquisition of the foreign language, it's not just about the master of language itself. Communicative competency in language learning has been defined as the focus on from (grammar) and meaning. Besides, we need take the social and cultural knowledge and communication competence into consideration. The goal for CLIL is language using and language learning. Communication in CLIL-based learning needs to be language based on both grammatical progression and meaning-taking. Practice is a significant part of language learning. In CLIL, learners have to be able to use the vehicular language to learn content, which means language is used as a medium of learning. Using language to learn is as important as learning to use language. With communication, teachers can get to know what students accomplished already and still need in the further learning, so student can co-construct and rebuild their knowledge structure in time. There is a saying, "without dialogue there is no communication and without communication there can be no true education". (Coyle, Hood, and Marsh,2010,p35) That puts classroom communication as the core of learning. In CLIL, learners need to engage in dialogue, learning with the vehicular language. Since language is a tool for communication, the focus of communicating competency should be both on language learning, with the culture being the instrument. Yet, in real classroom learning, there is a divergence between practice and theory. Based on grammatical progress, communication in language learning is lack of language practice. CLIL cannot be successful unless students are supported to learn content by using an additional language. As result, in CLIL context, the balance of the address on both meaning and form will vary in specific CLIL settings.

2.2.2.3 Cognition

Cognition refers to the method in recognize the understandings in the world which contains memorizing, understanding, evaluating and criticizing. Thinking is actually cognition, and it drives the teaching and learning process. In CLIL, the more powerful the thinking is, the greater the learning would be achieved. Language learning is not simply "go in one ear and out the other." Cognition is the processes of learning and thinking. It's the development of appropriate language knowledge and skills. In short, cognition is the process of thinking, and the progression in knowledge skills and understanding of the content. It is the mental faculty of knowing that includes perceiving, recognizing, reasoning, questioning, imagining and conceiving. Learners get to enhance the understanding of their knowledge by analyzing the language demand on the content. The more effective thinking students get, the more efficient learning they do accomplish. Whether CLIL practice is good or not depends on cognition. Content is related to learning and thinking, and the thinking process need to be analyzed for their linguistic demands. Students should learn to build their mental knowledge structure with the existing knowledge, skills, attitude, and experience, and

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evaluate their learning achievement independently; and to conceive new question by analyzing the perception of the knowledge. In the meanwhile, students need to develop new knowledge and skills in case they cooperate with other students and teachers.

2.2.2.4 Culture

Due to promote effective learning in CLIL, there is another consideration that should not be ignored, that is culture. Culture refers to developing intercultural understanding and global citizenship. Culture is expressed by speaking the language of that culture. That is to say, language is not only part of how culture is defined, but reflects culture. Because of the interaction of language and culture, patterns of culture differ. Intercultural understanding involves different experiences even though culture awareness is mainly about the knowledge of different cultures. If we follow the idea that culture determines the way we interpret the world, and that we use this interpretation, then CLIL "opens an intercultural door, where learners can have experiences which they could not have had in a monolingual setting" (Coyle, Hood, and Marsh, 2010:39). In CLIL-based approach to learning, as a whole, learners will get to know the culture of the additional language, which monolingual education cannot offer. The culture knowledge from CLIL helps learners prepare for life in an internationalized society. As Brown H.D pointed out, "Culture patterns, customs, and ways of life are expressed in language: culture specific world views are reflected in language." "Language and culture interact so that world views among cultures differ, and that language used to express that world view may be relative and specific to that view" (Brown, 1980:138). In order to have a culture impact on learners, CLIL-based language teaching approach emphasizes that learners need to be involved in interactive and dialogic in class and even after class. All in all, the ultimate goal of CLIL is to lead student to be capable and motivated to master both content and language knowledge and skills; and to make use of opportunities to communication with speakers from CLIL language speaking countries successfully.

2.2.3 Features of CLIL

Even the four factors of CLIL share some similarities with other previous second language teaching approaches, CLIL is differentiate with other approaches by its integrated way in both language and content are connected on a continuum without bias on either one. CLIL mainly different with other teaching approached in the following four features.

The first feature is the naturalistic and implicit learning style of CLIL. According to Jarvinen (1999), under the naturalistic and implicit learning style of CLIL,

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language learning is more focused on the ability enhancement on communication, the more input received external environment the more output will be conducted.

The second feature of CLIL is the cooperative learning style. Under the cooperative learning style, students usually divided into small groups to accomplish tasks through team work. Cooperative learning style is efficient at get rid off learners' anxiety, stimulate learners' motivation and promote interaction among them (Jarvinen, 1999). Students' autonomy established under cooperative learning method and the interaction with team member enhanced and utilized to improve their communication ability in language learning.

The third feature of CLIL is the authenticity, which enable learners to cultivate the ability to solve the issues in real life communication. Richards and Rodfgers (2001) says, under the authentic-oriented teaching, the materials applied in the teaching are same as one people use in the real environment which are not the one designed for the language teaching.

The fourth feature of CLIL is flexibility. The approach and method of CLIL can be applied to implement in different curriculum with different content of subject studies.

In this study, the content of knowledge of Chinese culture teaching was implemented through the English as the instruction language. During the learning process, listening and speaking were the communicative tools that learners use to conduct the communication to acquire the content knowledge of Chinese culture. The knowledge gains from content of Chinese culture will help students to enlarge their multicultural understandings and enhance their knowledge accumulation to enrich their identity of global citizenship. The listening and speaking ability enhanced trough the content of Chinese culture studies will establish students' cognition on both language learning and multicultural comprehension.

2.3 Content-based Approach

2.3.1 Definition of content-based approach

Content based instruction (CBI) is a teaching method which sets the language teaching aims based on specific content and improve language skills along with the competence of subject content together (Dupuy, 2000). Content-based approach is a methodology to enhance students' knowledge of specific content with a foreign language as the instruction language (Davies, 2003). Therefore, both CBI and content-based approach serve the same function to improve students' language skills through the knowledge studies on specific content.

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Stroller (1997) says contents-based approach is the integration of particular content with language teaching aims the current teaching of academic subject matter and second language skills. Crandall and Tucker (1990) define CBI as an approach to language instruction that integrates the presentation of topics or tasks from subject matter classes such as math and social studies within the context of teaching a second or foreign language. In CBI teaching, teacher focuses on the teaching of content topics rather than systematically teaching such as grammar and vocabulary (Brinton, 1989; Short, 1993). Richards and Rodgers (2001) define the content-based approach as the teaching of content or information in the language being learned with little or no direct or explicit effort to teach the language itself separately from the content being taught. CBI is an approach that represents the achievement of language proficiency based on the learning of subject matter. The advantage of CBI is the exclusiveness of separation between subject teaching and language teaching which exist in most teaching situations. It is obviously that CBI is the approach that stimulates learner's improvement on academic knowledge and language competence simultaneously through the conduction of concrete subjects such as science, history, art, sociology, politics etc., in target language. (Leaver, 1989).

2.3.2 Content-based in language teaching

Content-based approach is aimed at the development of use-oriented second and foreign language skills and is distinguished by the concurrent learning of a specific content and related language use skills (Wesche, 1993). After content-based approach has implemented successfully in immersion program in the 1920's in Canada, it has raised concern from researchers of foreign language education in America, Japan, former Soviet Union and some other countries, they have gained much successful experience from previous studies (Depuy, 2000; Kasper, 2000; Stryker and Leave, 1997). This approach has been highly valued around the world since students are more motivated under instruction of this approach. Under content-based approach, students acquire content through language rather than only focus on language itself. Interesting materials offered by teacher would motivate and attract students' attention with the effects to improve their knowledge and language competence, especially on listening and speaking competence in communication (Davies, 2003). Yan and Yu (2008) present that insufficient application of content-based in China is one of the major reasons why Chinese students' speaking ability in English is incompetent, English communication has to be combined with specific content, if they have a weak awareness of what content need to express, they got nothing to say. Leaver and Stryker (1989) point out there are two features in content-based approach: First of all, content-based approach structure of curriculum is developed to emphasis on the subject matter rather than language forms, functions, situations and skills. Through

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the process of specific topics studying such as politics, arts, culture, economics and science, communicative proficiency is established as well. Secondly, the selected content and teaching activities should relate to the linguistic, cognitive and affective needs of students and be appropriate to their professional needs and personal interests.

According to Richards and Rodgers (2001), if the information carried by the content is useful and interesting, students would learn the language faster rather than language-itself study. Dornyei (2001) also states that students will not eager to learn unless they consider the course they are taught is useful. Compare with traditional grammar-translation method, students learn the subject through the target language which they attempt to acquire. Students use language as a tool to acquire the information they are interested, which is considered as a more natural and initially way of developing linguistic competence (Briton, 2003).

Content-based approach has more privileges on improving students' listening and speaking ability in communication than other traditional teaching approaches that teachers in China used to adopt. Based on the situation of Chinese students' poor performance on communication and knowledge on Chinese culture, adoption of Chinese culture content-based approach is advance at improve students listening and speaking ability in communication through the instruction of the content of Chinese culture.

2.3.2.1 Models of Content-based approach in language teaching

Stryker and Leaver (1997) define content-based approach into three types of models based on different functions. They are theme-based approach, adjunct approach and sheltered-content approach.

2.3.2.1.1 Theme-based Approach

Theme-based approach is mainly about the selected topics offer the needed content for students to study (Briton, 1989). Appropriate topics should be selected by teachers to attract students' interest and satisfy their demands (Dai & Lv, 2004). Krashen and Terrel (1998) point out the teachers should select the complexity of content appropriately according to learners' level and proper topic to stimulate their motivation for learning. Moreover, theme model is highly encouraged to apply on these students with strong motivation who is pursuing specific academic purpose which related to the target language learning.

2.3.2.1.2 Adjunct approach

Adjunct approach is the type of teaching that language class only aims at enhance students' language competence while the content classes only responsible at

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improving students' mastery on the content knowledge (Brinton, 1989). Under the instruction of this approach, both subject content and language competence are enhanced separately.

2.3.2.1.3 Sheltered-content approach

Sheltered-content approach means courses are usually conducted by the experts in the particular field by applying the second/ foreign language and the students are organized for the special purpose of learning English as a second language. This approach can effectively implement subject matter with linguistic knowledge and make the students achieved progress both in language ability and disciplinary knowledge (Feng, 1995). This type of approach is appropriate for the students who is major in specific areas such as physics, chemistry, biology and etc. They will gain the linguistic knowledge such as vocabulary and specific expressions which are relate to their major studies.

Thus, based on the functions and characteristics of content-based approach described above, the implementation of content-based approach is helpful to achieve the research objectives of this study. Students' English listening and speaking ability would be improved through knowledge acquisition process of Chinese culture learning. In this study, Chinese culture content based course was implemented by researcher with the aim to enhance students listening and speaking ability. Among three models of content-based approach, theme-based approach is appropriate for the situation that students are interested in topics of specific area, and students need to increase their knowledge on that specific area and enhance their language competence through content study on particular topics. Thus, the aim of this study is going to use Chinese culture as the content in language teaching with the purpose to improve students' knowledge on Chinese culture and speaking ability. Additionally, the absent of Chinese culture teaching is a drawback of ELT in China. Conclusively, theme-based approach was the most appropriate one to select to conduct the study in this paper.

2.3.2.2 Advantages of content-based approach

According to Chmot and O'Malley (1994), there are at least 3 advantages to implementing content into the English as Second Language Class as follows: First of all, content-based approach enables students exposed to amount of opportunity to study knowledge in different areas. Secondly, under the content-based approach, students are taught useful language which relates to relevant contexts rather than separated language fragments. Therefore, students could build a better connection between language and knowledge studies. Thirdly, content-based approach could

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enable the curriculum more flexible and adaptable which can be adapted according to students' special interest. Thus, this study is going to make good use of advantages of content-based approach to lead students exposed to the intensive studies on Chinese culture. Simultaneously, improve students' speaking ability eventually.

2.3.2.3 Limitations of content-based approach

Based on Cai's (2002) summary of related studies of content-based approach, there are mainly two limitations of content-based approach. Firstly, compare with other types of language teaching approach, for those teachers who attempt to conduct content-based approach, it require teachers' higher proficiency both on language and knowledge of target content than teachers to conduct traditional teaching method. If teachers' proficiency both on target language and knowledge of content are not qualifies enough to conduct the course, the results of the teaching may worse than traditional ways of teaching. It require teacher to make much more effort on class preparation that the traditional ways of teaching. Secondly, curriculum design is difficult to implement since students' level of language competence varies from each other. Since content-based approach is students-centered teaching method, differences on individual student's language proficiency may increase the difficulties to enable the course schedule, studying material selection and difficulty of the course content difficult to suit each student's needs. Stryker, S. B. & Leaver (1997) points out that the main drawback of content-based approach is the testing method is limited at evaluate learners' both skills on language and knowledge of content studies comprehensively. It is difficult to keep the balance in the assessment to test learners' proficiency on both language and knowledge of content studies evenly.

2.4 Students' perceptions

2.4.1 Definition of self-concept

Hattie (1992) defines self-concept as the product of learners' overall judgments of themselves. Marsh and Craven (1997) describes self-concept contains two elements, a descriptive element and the other one is evaluative element. Descriptive element is used to presents a fact (such as "I am German."). Evaluative element is used to states an opinion (such as "I am smart). According to William and Burden (2000), self-concept is a term refers to the combination of learners' perceptions and conceptions about themselves which differentiate their identities from each other. Purkey and Novak (1984) says self-concept is a system to reflect learners' beliefs and reliability which enhance the characteristics of their personalities.

According to Shavelson, Hubner and Stanton (1976), self-concept is individual's self-perceptions established from reflections of one's environment and experiences.

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Shavelson (1976) also says that self-concept could also provide clues to explain and forecast the future actions of learners and how these actions will influence learners.

2.4.2 Self-perception and self-concept

According to Byrne (1996), researchers usually conclude self-perception share the similar definition with self-concept and self-esteem. Later, researchers had achieved agreement that self-perception, self-esteem and self-efficacy are three factors consists the self-concept (Williams, M, & Burden, R.L., 1997; Yeung, A. S., & Lee, F.L., 1999).

Harter and Oerte (1989) define self-perception as the cognitive or descriptive component of self-concept and it represents individual learner's attitudes and beliefs of his/her ability. Self-esteem is the evaluative component of self-concept. According to Oerter (1989), self-esteem represents learners' self-evaluation which includes learner's emotional evaluation and preference bias. Bandura (1986) states that learners' expectations and judgments of their abilities to enhance competence is self-efficacy. Self-efficacy contains three factors: self-appraisal of one's capability to handle the level and quantity of tasks; self-appraisal of one's ability of task execution; self-appraisal of one's persistence to complete tasks. Byrne (1996) says that the assessment of students' self-perception is one of the methods to verify the efficiency of teachers' teaching.

This study is going to investigate target students' perception on listening and speaking communication through the implementation of Chinese culture content-based course. Therefore, target students' own attitudes, beliefs and evaluations about their listening and speaking ability in communication and knowledge on Chinese culture were investigated in this study. According to Marsh (1992), questionnaire is the one of the efficient instruments to investigate students' self-perception on their attitudes, beliefs and evaluations of their learning, questionnaire was the instrument used to acquire the information of students' perceptions. Interview and questionnaire on students will be the instruments the investigate students perspectives.

2.5 Chinese culture instruction

2.5.1 Definition of culture

According to National Center for Cultural Competence of USA, culture is defined as "an synthetic compression of communications, thoughts, value perspectives, languages, human behavior, practices, customs, rituals, manners of interacting and roles, relationships and expected behaviors of a racial, ethnic, religious or social

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group; and the ability to transmit the above to succeeding generations"(Goode, 2000. p. 35).

Many scholars define culture in different perspectives. Culture is the way how the people live and it is a comprehensive collection of people's thoughts and could be used to distinguish the group of community from another (Hofstede, 1991; Chastain, 1971, Hammerly, 1982). Peck (1998) defines culture as the certain ways of living and behavior given by certain group of people, and people in that group share a common social atmosphere, history, art and common scenes. According to Geertz (1973), culture is a pattern of symbols, meanings and behaviors which could passed from generation to generation comprehensively. Culture has been passed by different communities is constructed by typical characteristics such as origin, race, ethnicity, socioeconomic, religion, society construction and even politic perspectives.

Vallette (1986) defines the culture into two aspects. First one is anthropological culture, it mainly refers to the attitudes, customs, and daily activities of a people such as their way of thinking, their values, and their frames of reference. Since language is a direct reflection of culture, a group of society cannot be totally understood without knowledge of its language. The second aspect of culture is the history of civilization. In foreign language teaching, culture usually refers to geography, history, and achievements in the sciences, the social sciences and the arts. From Vallette's point of view, culture is closely related to the development of human society which shows people's attitudes, customs and daily activities in one society, and it is somehow a reflection of human.

Therefore, culture has basically covered a wide range of human being's civilization. Culture is inevitable to conduct a talk which refers to culture during people's daily communication. Even when English learners conduct a talk in English with English speakers, content about culture is inevitable to come across during the talking. Thus, the sufficient knowledge about culture is the necessarily to help students to communicate better. Apparently, for a language learner, the comprehension of culture both native and foreign is needed to enhance their communicative ability.

2.5.2 Definition of Chinese culture

Chinese culture is one of the oldest cultures of the world with thousands years of history (Zhang, 1990). The area of Chinese culture covers a wide geographical region in eastern Asia with customs and folklore differently between provinces, cities and even counties. Different customs and folklores in different areas of China shaped the Chinese culture diversely (Wu, 2005). The civilization of Chinese culture had spread most areas in eastern Asia. Japan and Korea are the two countries with most

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significant influence from the spread of Chinese culture which manifested in monarchism, language, philosophy beliefs, folk culture, arts and architecture (Zhao, 1998). There are 56 ethnic groups in china and each of them has their own cultural identity. Han Chinese is the largest group in terms of the population. Many other groups have disappeared or merged into other ethnic groups during the history. Individual's family name is the identity to distinguish with other communities (Pye, 1972).

Confucianism, Taoism and Buddhism are the "three teachings" which mainly consists the frameworks of Chinese philosophy beliefs and had significantly influenced Chinese culture historically (Chen, 1986). Confucianism is a system of philosophical and "ethical-sociopolitical teachings" sometimes described as a religion. Confucianism was developed during the Spring and Autumn Period from the teachings of the Chinese philosopher Confucius (551–479 BCE), who considered himself a retransmitter of Zhou values. Through most history of China, Confucianism was the philosophy recognized by imperial court officially (Hu, 1994). The mastery of texts of Confucian was the initial requirement for access into the imperial bureaucracy. Taoism (also called Daoism) is a philosophical, ethical or religious tradition of Chinese origin that emphasizes living in harmony with the Tao (also romanized as Dao). In Taoism, however, Tao denotes something that is both the source of, and the force behind, everything that exists. Chinese Buddhism (Han Chinese Buddhism) has played an extremely prominent and dynamic role in Buddhist history, particularly in East Asia. Over the course of approximately two thousand years, Buddhist ideas and practices have shaped Chinese culture in a wide variety of areas, including art, politics, literature, philosophy, medicine, and material culture (Zhang, 1993).

The core value of Chinese culture system is derived from the thoughts of Confucians (Chen, 1986). Thoughts of Confucians have influenced Chinese people for many aspects for thousands of years, such as folklore, the development of history, social structures from ancient time, traditional arts and philosophical ideas (Wei, 2004). Since the Chinese culture is basically derived based on the thoughts of Confucians and other classical thoughts, contents of traditional Chinese culture learning was majorly emphasized in the philosophy thoughts in the Chinese culture content-based course in this study.

2.5.3 Culture teaching

Culture teaching is the approach that enables people to know a specific group of people's lives which covers language, ideology, rite, ways of thinking, values, ethics,

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ways of life, customs, religions, literature, arts, science and technology (Greetzs, 1973; Nostrand, 1978).

Nostrand (1978) also classifies the models of culture teaching developed under the following major six elements:1) Culture element contains the value systems, habits of though, assumptions about reality, verifiable knowledge, art forms, language, paralanguage and kinesics. 2) Society elements are organized under institutions which contain familial, religious, economic and occupational, political and judicial, educational, international, intellectual and aesthetic, social proprieties, status by group ethnic, religious and other minorities. 3) Conflicts element contains interpersonal conflict, intergroup conflict and intrapersonal conflict. 4) Ecology and technology element refers to exploitation of physical resources, exploitation of plants and animals, demographic control, health care and accident prevention, settlement and territorial organization, travel and transportation. 5) Individual element means integration at the organismic level, intrapersonal variability, and interpersonal variation. 6) Cross-cultural environment is the attitudes toward other cultures and toward international and supranational organizations.

Seelye (1984, p. 86) "defines seven skills that learners need to be build up for improve their culture comprehensions: 1) The sense, or functionality, of culturally conditioned behavior; 2) Interaction of language and social variables; 3) Conventional behavior in common situations; 4) Cultural connotations of words and phrases; 5) Evaluating statements about a culture; 6) Researching another culture; 7) Attitudes toward other societies." The culture comprehension do not only require sufficient understandings on culture, but also refers to the interaction been build up between the culture understandings the society awareness.

According to Valette (1986), aims of culture education can be divided into four categories: 1) establish a wider understanding and awareness of target cultural ; 2) gain acquaintance of target culture's etiquette; 3) be able to differentiate target culture and one's own culture; 4) be able to analysis and do reflection of cultural values of both target culture and native culture. Obviously, the later two objectives require one's comprehensive knowledge on both target culture and one's own culture.

Bennet (1999)'s development model of intercultural sensitivity (DMIS) framework describes the procedures in which people respond to cultural differences and how their awareness and sensitivities changes. This model can be divided into 5 stages procedure. The first stage is from denial to defense. In this stage, the basic awareness between cultures would be developed. The second stage is from defense to minimization. In this stage, the resistance is gradually fade away and people starts to figure the similarities between cultures. The third stage is from minimization to

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acceptance. In this stage, the person start to realize the significance of culture difference. The fourth stage is from Acceptance to Adaption. In this stage, person start to gain understandings and knowledge of other cultures. The last stage is from Adaption to Integration. In this stage, the emotion and empathy about other culture would be built up in this stage. Bennet's DMIS framework tells us that culture sensitivity building is important element in culture teaching and knowing more than one culture is necessary in the cultural sensitivity building. Therefore, understanding in native culture is helpful in establish one's own culture sensitivity building.

2.5.4 Culture and language teaching

According to Zhang's (2007) point of view, the concept of English language teaching (ELT) should be modified or embedded with the elements of teaching English as an international language (EIL). The goal of ELT is to establish learners' communicative skills and its culture contents are initially related to target culture exclusively. Meanwhile, English as an international language (EIL) focus on the training of learners' ability to be able to communicate with the people with different culture background effectively (Risager, 1998). In McArthur's (1998) analysis of future English, the skill of be able to communicate with both minority of native English speakers and the majority of English speakers with diversified cultural background is necessary to master.

According to Hofstede (1991), language is one of the methods for human beings to do reflections of the world based on their understandings during their life experiences. Meanwhile, language and culture are considered as a whole object and could never be analyzed separately. Culture has been absorbed and penetrated into human beliefs, understandings of the world and finally represented through language expressions.

Kramsch (1993) points out three functions of language in terms of culture.

1) Language expresses cultural reality. The words that people use refer to their common experience, which reflect language user's attitudes and beliefs. For others who share the common experience have the similar point of view as well. Such as China has a large expressions about "rice" since it has a rich culture of rice.

2) Language embodies cultural reality. People also create experience through language. The way people speak, write or other visual expression also create meaning to the group of people who share same cultural background. For example, speakers' accent, voice, the way how people make a conversation, body languages and eye contact express the message that understandable by the group of people who have the same cultural background.

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3) Language symbolizes cultural reality. Language is a set of system that having self-value. Speakers distinguish themselves between others through the language usage. They consider the language they use as a sigh of their social identification.

Similarly, Geertz (1977) presents the point of view in terms of anthropology. Language also significantly represents human behavior and typical action which indicated by the society structure and the methods of interactions between each individuals that share the common language systems. Moreover, Geertz also points out the culture and the way how the people use language to express it out is influenced by people's behavior as well. The relationship between language and culture has been deeply investigated by anthropologist with the purpose to gain further understandings of the target society group. Peck (1993) says that foreign language study is not complete if there is no culture learning penetrated into that. Lessard (1997) even describes language teaching as equal important as culture teaching. Jin and Cortazz (1998) set a frame to explain the correlation between language and culture. The relationship between language learning and culture learning are described below in detail:

Figure 2 Relation ship between languag e and culture (Jin & Cortazz, 1998).
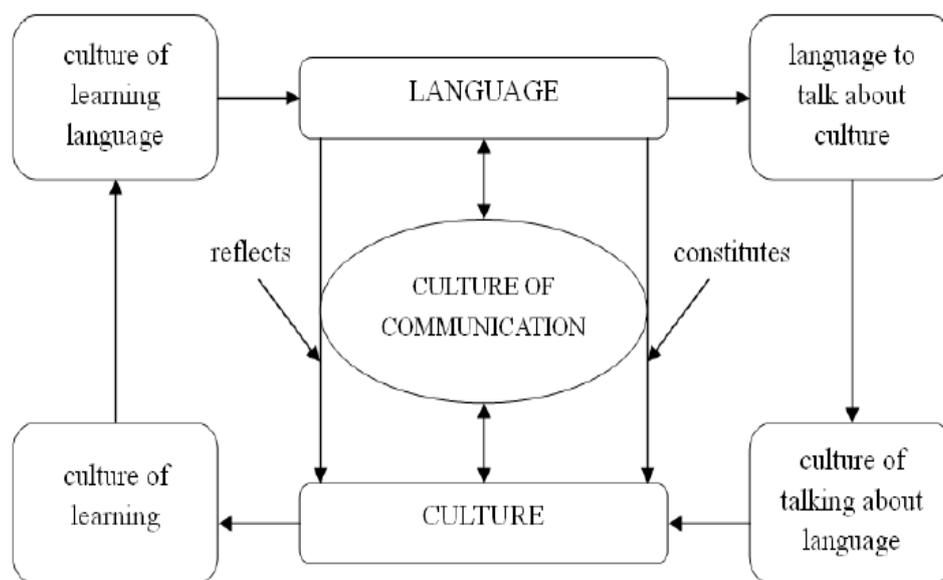
From
Figure 2, it can be seen that language and culture are tightly connected to each other, language is part of culture while culture is the major component of the construction of language and they contribute to the establishments of each other. Both language learning and using are deeply influenced by the effects bought by culture learning. Therefore, the efficient language teaching should never take out of the consideration of culture teaching.

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In culture learning, it is an important quality for a language learner to be able to compare the difference between target culture and native culture. Since English teaching in China has been over emphasized on cultures of target countries and the contents of Chinese culture knowledge nearly absent, this study is going to implement the instruction of Chinese culture to enable students competent on native culture.

2.5.5 Chinese culture teaching in ELT in China

Chinese culture teaching has been ignored in ELT in China since overemphasis on the target culture education (Wei, 2004). Consequently, negative effects and arguments about this phenomenon has triggered as well. Since 1990, with the extension of investigations on cultural education from different perspectives and further researches of intercultural communication, studies on culture instruction in ELT start to concern about native culture and target culture (Gao, 2002; Yuan, 2006; Wang, 1994; He, 1993). Even there are a few colleges in China have offered the Chinese culture teaching, the application of Chinese culture teaching in ELT in college in China is still absent. Compare with the group of language learners who has been accepted the knowledge of both target culture and native culture, the group of language learners who has been educated in the "target culture only" ELT model usually not behave well in many means of communication, especially on speaking and listening ability. On the contrary, for those students who learned both cultures, they usually behave more talkative and active when they communicate with others (Wu, 2005).

Recently, teachers in ELT have start to emphasize on Chinese culture teaching and have developed researches for different purposes such as improvement of intercultural communicative competence and introduce Chinese culture to other countries out of China. They all propose that Chinese culture instruction should be implemented into English teaching with the aim to enhance learners' ability on express Chinese culture. Wei (2004) states that in many conducted researches on students' ability on express Chinese culture in English, most students are short of oral communicative competence on express Chinese culture in English and the reason of this phenomenon could be divided into three reasons: 1) students lack the knowledge of Chinese culture; 2) students lack the knowledge of English on Chinese culture; 3) majority of English textbooks are western-culture centralized (Zhang, 2002; Liu, 2003). Zhang (2007) presents that the knowledge of one's native culture and be able introduce it is the key to improve individuals language expressiveness competence. Since when learners need to introduce their native culture to others in English, it not only need comprehensive knowledge on their native culture, the sufficient English knowledge that needed to express their native culture is required as well.

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Wu (2005) suggests to implements the elements of Chinese culture into ELT teaching materials. He proposes the importance of Chinese culture teaching in ELT of college in China and suggests the model of "three chariots" to be implemented into ELT in college of China. Three chariots aims at the comprehension of English language, understanding of Chinese and foreign culture and mastering of multi-disciplinary knowledge. He also divides culture stratum system into five categories. They are Custom stratum, Factual Stratum, institutional stratum, Achievements stratum and Values stratum:

(1)   Custom stratum focus on the series of customs that penetrated into Chinese people's lives passed from generation to generation such as folklore, etiquette manners.

(2)   Factual stratum focus on the knowledge of five thousand years history of china and the geography conditions of approximately 9.6 million square kilometers of china's landscape.

(3)   Institutional stratum focuses on social and political systems, governmental organizations, institutions and laws, etc.

(4)   Achievements stratum focus on field of arts, drama, literature, music, technology and science development.

(5)   Values stratum focus on the religions and philosophical ideas which include Confucian classics, Taoism and classical ethics been passed down.

Thus, it is obviously that Chinese culture teaching in ELT in China has been ignored, but more and more educators have realized the importance and functions of implement Chinese culture teaching into ELT in China on helping students to improve their language proficiency, especially in speaking ability. This study is going to implement Wu's (2005) five stratum of culture system five stratum of culture system into the Chinese culture content based course. The scope of Wu's (2005) stratum of culture system has profoundly covered the aspects needed in Chinese culture learning. The topics under each stratum in the designed course was also based on the collection from results of pre-interview and pre-evaluations from students, interview from teachers and textbook evaluation.

2.6 Chinese culture teaching on improvement of students' listening and speaking ability in communication

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According to Liu (2000), language learners should have no bias on either native culture or target culture. They should give equal respect on both of them and try to work hard to comprehend the knowledge of native culture and target culture. Samovar (2000) says the ignorance on native culture is a barrier prevents the mutual communication with others. Xu (2006) also states the importance of knowing one's native culture in ELT and points out native culture learning has been ignored for times in ELT of China.

Samovar (2000) defines intercultural communication is an activity to convey information between people whose culture background and symbol of perceptions is uniquely different with another a group of people. During the intercultural communication, the opponent is trying to enter our own cultural context as well since communication is a two-way process, then it require us to know our own culture sufficiently and to facilitate intercultural communication, competent listening and speaking ability in target language is necessary as well (Gu, 1993). Li and Zhen (2005) point out that since the absent of native culture teaching lead the inequality of exchanges of culture during the communication, so the intercultural communication teaching in ELT in China is unequal,. Therefore, learners' own cultural identity will be lost gradually (Xu, 2006).

In order to maintain equal exchanges of culture and equal intercultural communication, Chinese culture should be instructed in a suitable approach and be understood sufficiently and be able to expressed out clearly in a good command of communication ability (Li, 2005). Hu (1994) says besides good command on the knowledge of both native culture and target culture, competent listening and speaking ability is also needed to conduct intercultural communication well.

Therefore, the ability to understand intercultural communication effectively is one of the major responsibilities of language learners. Good command on the knowledge of both native culture and target culture is obviously the initial ability that language learners should have. Since the culture teaching in ELT in China has been emphasize on target culture and ignore Chinese culture, the unequal knowledge mastery on native culture and target culture have prevents learners to understand intercultural communication effectively. Thus, the implementation on Chinese culture teaching is necessary. However, this study will not aim at the intercultural communication since the lack of participants with other cultural background. Moreover, intercultural communication is not the objective of this study. Nevertheless, through the understandings on intercultural communication, we could get some enlightenments that understanding on native culture is an important quality for a language learner. Communication could never be conducted efficiently without equal information exchange. Therefore, sufficient understandings on native culture is essential factor to

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become successful in second language learning. Besides comprehensive understanding on cultural, listening and speaking are another two skills that needed in communication well. Thus, based on the consideration of the demand on both native culture knowledge and communication ability, this study is going to implement Chinese culture content based course with the purpose to enhance students' knowledge on Chinese culture and improve their listening and speaking ability in communication. Eventually contribute to enhance their competence on communication comprehensively.

2.7 Previous studies

In China, more and more scholars have realized the importance of Chinese cultural teaching in ELT. They have conducted many investigations to verify the enhancement on Chinese culture studies will enable students' improvements on intercultural communication competence simultaneously.

Zhang and Zhu (2002) conducts an investigation into medical students' listening ability in English in Tsinghua University. 90 students are selected to participate the investigation. The results of this study indicate that target students have difficulties to understand daily conversation in English. Meanwhile, it is necessary to develop the students' listening ability through the content that they interested in English. From the investigation, it is also found that the content-based teaching is not popular in China and it is needed to implement to improve college students' English proficiency.

Liu (2005) conducts an investigation into Chinese major students' speaking ability in English. 85 Chinese major students from Xiamen University participate the test. The result of the test reveals that students are poor at speaking. After the researcher implement the Chinese culture course in English for 1 month, students' ability at conduct oral communication in English had been enhanced significantly. This study proposes that more Chinese cultural knowledge should be presented in English in order to improve Chinese major students' oral communication ability in English in general.

 Liu (2002) conducts a test in Wuhan University in China to find out students' language proficiency on listening and speaking ability in communication. 60 undergraduate students (math majors) are selected to take the test. The results of the test show that 65% of those chosen students' speaking ability to conduct a communication is far from fair. After the researcher implemented the math course in English for two months, 60% of those students achieved better performance at the speaking ability test. This study indicates that content-based course on specific area which relate to learners' needs is efficient at improve learners' language proficiency.

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It proposes that content-based approach should be enhanced with the purpose to improve students' speaking ability.

Lan (2003) conducts an investigation in Jiangsu University in China to find out economic major students competence on English listening. 50 students participate the investigation. The results of the investigation show that only 50% of those students' listening ability achieves the qualified level. After the researcher implemented the economic content-based course in English for a semester, 88% of those students' grades on the listening test achieve the qualified level. Researcher figures out that in English learning, improvement of English competence on specific academic area can stimulate students' improvement in general English as well. Thus, researcher states the importance of implementing teaching of content-based course into ELT.

Liu (2007) conducts an investigation to find law school students' oral communication skill in Changjia College in China. 80 students participate the research. Both test and interview are used in the study. The results of the study indicate that students' ability to conduct oral communication in English are unqualified. This study proposes that law content-based approach in English was efficient at attract students' interesting on English learning and improve their oral communication ability eventually.

Chen (1999) conducts a research at Yanjing University to investigate chemistry major students' ability on English listening. There are 45 students participates the study. The results of the test show that most of those students listening ability is unqualified. Based on the situation of students' low interest at English learning and the domination of traditional teaching method, the research proposes the suggestion of the chemistry content-based approach should be introduced to enhance students' listening ability in English.

All of the previous studies point out the importance of content-based approach in ELT in China. These studies shows that it is important to implement content based approach into ELT to enhance students' communication ability in English, especially speaking and listening, which are two most basic patterns to conduct communication.

2.8 Conclusion

Content-based approach in ELT in China has still merely been adopted by many schools. Accordingly, majority of Chinese students communication ability rely on listening and speaking are unqualified to conduct oral communication smoothly. Therefore, based on the theoretical support from investigation of content-based course, we can find out that content-based course is efficient at improve students' listening and speaking ability in communication. It is an obviously phenomenon Chinese culture teaching has been absent in ELT in colleges in China, but the benefit

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of Chinese culture teaching on improve students' language proficiency have been realized by many teachers. Intentionally, this study is going to implement the Chinese culture content based course in ELT with the purpose offset students' incompetence on listening and speaking ability in English.

Chapter Three

Research Methodology

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This chapter discussed the design of this research and the methodology that applied in the study. It mainly concluded the population and sample group, research instrument, procedure of the study and data analysis.

3.1 Population and Sample group

This study was conducted as the experimental research. The selection of the population in this study was based on purposive sampling. Based on the consideration of class size, the control of class activities, the limitation of classroom, students'

schedule, students' English levels, school regulations and negotiation with school supervisors, thirty students was the most appropriate number of students to select to participate into this study. The supervisor of English department at Yuxi normal university selected thirty students for the researcher based on purposive sampling method. Thirty second year English major students from Yuxi Normal University in Yunnan China were chosen as the Target group. Those chosen students have seven years English studying background approximately and had passed the CET-4 exam. CET-4 is national English as a foreign language test in China. CET-4 is used to evaluate Chinese undergraduates to ensure they have reached the required English levels specific in the National College English Teaching Syllabuses. For those students who have passed CET-4 test, it means their English proficiency have achieved the intermediate level (Jin, 2006). According to the difficulty of the Chinese Culture content-based approach that was implemented into this study, intermediate level was required to be able to understand the content of the teaching. Thirty students were divided into two groups and each group has 15 students randomly. One group was experimental group while the other one was control group. Experimental group were taught the designed course under content-based approach while the control group were taught under the traditional teaching method. The designed course was 26 hours long include instruments treatment. For the control group, the Chinese culture content-based course was implemented through the traditional teaching method, which is lecture-centered class and there were no interactive activities in the class. For the experimental class, interactive activities such as small talk, group discussion and presentation were the main task for this approach.

3.2 Research Instruments

To implement Chinese culture content based course in order to enhance students' listening and speaking ability in communication, treatments instruments and data collection instruments are designed for this study.

3.2.1 Treatment Instruments

3.2.1.1 Pre-interview on Students and Teachers

3.2.1.1.1 Pre-interview on Students

In this study, the pre-interview on students was conducted as the form of semi-structured interview with the purpose to find out students' perceptions about their knowledge on Chinese culture and listening and speaking ability in communication. Students from both experimental group and control group were interviewed individually one by one. Interview questions were prepared before the interview and students' answers were recorded. In order to make the interview could reflect

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students' opinions more accurately and precisely, the interview was conducted in Chinese in order make students feel comfortable with the question. Each student's answers were fully recorded as audio file and evaluated by researcher individually. Each interview was lasted for 5 minutes and there were 7 questions in it (see Appendix A). The answers collected from students were summarized by researcher and interpreted as suggestions that applied in the designed course. Students' preference on the course content and classroom activities were used take into consideration into the design of the course implemented for this study.

3.2.1.1.1.1 Students' opinions on the equality between western culture studies and native culture studies

According to the answers collected from students, 30 students from both experimental group and control group all clicked the choice of western culture have more opportunities to access. They all generally presented that western culture studies majorly occupied the English learning materials that they currently use and no Chinese culture related content reference been introduced to their English class. Therefore, this is one of the major reasons why their knowledge on the English expressions in Chinese cultures was limited.

3.2.1.1.1.2 Students' opinions on the significance of the knowledge in Chinese culture in the communication with speakers with other culture background

According to the answers collected from 15 students in experimental group, 10 of them agree with the point of view that the knowing of one's own native culture is necessary for language learners to acquire, since for language major students, there are a lot of occasions that they need to output the knowing of one's own culture to the people with different culture background. Other 5 students had no obviously feeling on the importance of knowing one's own culture in the communication with speakers with other culture background, but they would like try to increase their knowledge on their native culture and see how it will influence them.

As for the 15 students from control group, 11 of them presented their opinions of the necessary of understanding one's own culture in English to help them conduct a better communication with the people with other cultural background. 4 of them did not state the opinions on how knowing one's culture would significantly efficient on improving the communication quality with people have other culture background, but they still interested in trying to learn it and see how the understanding one's own culture in English would affect their communication ability.

Thus, based on the answers from the both experimental group and control group, the majority of them thought the improvement on the knowledge of Chinese culture

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would efficient for them to enhance their communication ability with the people have other culture background.

3.2.1.1.1.3   Students' opinions on their knowledge of Chinese culture

According to the answers collected from 15 students in experimental group, 10 of them stated that their knowledge on Chinese culture are poor. 2 of them stated fair while other 3 of stated good. However, no matter how they judged their level of knowledge on Chinese culture based on their feeling, they all stated that their knowledge on the Chinese culture in English are very limited. Therefore, they all said the implementation of Chinese culture content course in English was needed by them.

As for the 15 students from control group, 11 of them stated their knowledge on Chinese culture are poor. 3 of them stated fair while other 1of stated good. Similar as the experimental group, the knowing of Chinese culture in English is extremely limited and the implementation of Chinese culture content course in English was in great demand.

Therefore, according to the answers from the both experimental group and control group, the majority of them rated their knowledge on Chinese culture were poor. Simultaneously, they all stated that their knowledge on Chinese culture in English was extremely poor and the related implementation course was needed.

3.2.1.1.1.4   Students' opinions on the preference of the method to conduct the Chinese culture content-based course.

According to the answers collected from 30 students in both experimental group and control group, all of them stated that they prefer the implementation course would be conducted through materials learning, classroom activities and outdoor exploration.

3.2.1.1.1.5   Students' opinions on the learning preference of the topic of content of Chinese culture

According to the answers collected from 30 students both in experimental group and control group, the topics that students were willing to learn ranked from highest preference to the lowest are: Chinese history, philosophy heritage, Chinese traditional arts, geographic landscape of China, government society, economy and reform, China folk culture, contemporary literature of China, science and technology of China, education of China.

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3.2.1.1.1.6 Students' opinions on the improvement of listening and speaking ability in communication through the enrichment on the knowledge of Chinese culture

According to the answers collected from 15 students in experimental group, 12 of them stated the opinion that the more knowledge you have on different areas of discipline, the more opportunities would come out for you to conduct communication in different types of occasions. Therefore, the enrichment on the knowledge of Chinese culture would definitely help them to able to conduct more speaking ability and be able to gain more understanding through listening practice. Other 3 of them did not state the agreement that there would be an improvement on listening and speaking ability through the enrichment on the knowledge of Chinese culture but they would like to take the implementation course and see how this will influence them.

As for the 15 students from control group, 10 of them had the similar point of view as those 12 students in experimental group who believed there would be an improvement on listening and speaking ability through the enrichment on the knowledge of Chinese culture. Other 5 students stated the uncertainty that whether their listening and speaking would be improved or not through the Chinese culture implementation course.

Therefore, according to the answers from the both experimental group and control group, the majority of them stated the agreement that the there would be an improvement on listening and speaking ability through the enrichment on the knowledge of Chinese culture. The rest of them were uncertainty about that but they were all willing to participate into the course implementation and see how it would influence their listening and speaking.

3.2.1.1.1.7 Students' opinions on the overall expectation towards the implementing of Chinese culture content-based course

According to the answers collected from 30 students both in experimental group and control group, they all presented that they prefer the course would be conducted in a creative way which was activities-oriented instead of traditional lecture-centered method. They expect the course would be create them more fun and interesting activities which attract them willing to learn and have fun through the learning process.

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In conclusion, from students' answers from the pre-interview, both experimental group and control group had presented their willingness towards the implementation of the Chinese culture content-based course. The information of students' preferences on topics and methods to learn the course gathered from their answers had considered into the design of the implementation course.

3.2.1.1.2 Interviews on Teachers

Interviews with two teachers in China were conducted as the form of semi-structured interview for their general opinions about the Chinese culture teaching in ELT and suggestions about the designed course. Interviews were conducted in Chinese in order to show respect to teachers. Each interview lasted for 15 minutes and there were 9 questions in it (see Appendix B). The data collected from teachers' answers was summarized by researcher and interpreted as complementary suggestions that applied in the designed course. Teachers' opinions on the course content, classroom activities were took into consideration into the design of the course as well.

Based on the responses collected from teachers' answers, both of them thought the implementation of Chinese culture in English teaching was extremely limited and this limitation had caused barrier on improvements of students' communication abilities, especially on listening and speaking. Therefore, they believed the implementation of Chinese culture content-based course was necessarily to attempt to investigate how the enhancement on the knowledge of one's native culture would influence its listening and speaking ability in second language. Moreover, two of them stressed that the way to conduct the teaching should be based on activities-oriented teaching method rather than traditional teaching method. Besides, they all think the topic on Chinese history, philosophy thoughts and traditional arts were three topics that needed most to introduce to students. They also suggested that the each topic should not be taught less than 2 hours.

3.2.1.2 Textbooks evaluation

The textbooks been currently used by target students were chosen to evaluate to investigate how much content of Chinese culture instruction has been presented into the textbooks. They are "New College English book 1-4", "Extensive reading 1-4", "Step by step listening 1-4", "Interchange 1-4". Those 16 chosen books are widely used in colleges in China. Most colleges in China use these books as the textbooks for English major students (Su, 2010). The listed topics including Chinese culture in the evaluation form are classified by researcher from those 16 chosen books and the popular topics with high frequency of appearance on English textbooks (Harmar, 1998). There are 4 sets of textbooks and 16 books in total. The evaluation is based on

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the following evaluation form. Researcher is going to calculate the frequency of appearance of the listed topics including Chinese culture for each textbook. The topic with lowest frequency means this topic merely appears on textbooks.

Table 1 textbook evaluation form

Topics	New college English book 1	New college English book 2	New college English book 3	New college English book 4	Extensive reading1	Extensive reading2	Extensive reading3	Extensive reading4	Step by step listening 1	Step by step listening 2	Step by step listening 3	Step by step listening 4	Interchange 1	Interchange 2	Interchange 3	Interchange 4	Total
Sport	√	√	√		√	√	√	√		√	√	√		√	√	√	13
Travel		√	√	√		√		√	√	√		√	√		√	√	11
Family life	√	√		√	√	√	√	√	√	√		√	√	√	√		13
Career		√	√	√	√		√	√	√	√	√	√	√		√	√	13
food	√		√	√	√	√	√		√	√		√	√	√	√		12
politics			√	√			√	√		√		√			√		7
literature				√	√	√	√	√			√	√		√	√	√	10
Daily life	√	√			√				√	√			√	√	√		8
Music	√	√		√	√		√	√		√		√			√		9
Film	√	√		√	√		√		√		√		√			√	9
Drama			√	√		√	√		√		√		√			√	8

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	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	Total
Customer	√	√			√	√		√	√	√		√		√		√	10
Education		√		√	√		√		√	√	√		√		√	√	10
Celebrity	√		√	√		√		√	√		√	√		√		√	10
Science		√	√		√	√		√	√		√			√		√	9
Geography			√		√	√		√		√	√		√		√		8
History		√		√	√		√	√			√			√		√	8
World festivals	√				√	√		√			√			√			6
Economy				√				√	√			√		√			5
Academic			√		√		√		√		√		√			√	7
Philosophy				√				√			√		√	√	√		6
Emotions		√		√	√			√	√			√					6
Relationship	√	√			√		√		√		√			√			7
Animal	√	√			√	√		√	√		√			√			8
Weather	√	√				√	√			√		√				√	7
Health	√	√			√			√			√		√		√		7
Technology		√	√	√		√	√		√	√		√		√	√	√	11

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Chinese culture						√			√				2

According to the results of textbook evaluation, it can be seen that compare with other topics of content in the textbooks that students are currently using, the frequency of the appearance of Chinese culture related content is much lower than the appearance of other topics. It indicated that students have fewer accesses to acquire the Chinese culture studies through the textbooks during their daily studies. Therefore, the implementation of Chinese culture content-based course was needed to offset the ignorance on the content of Chinese culture for the textbook they currently using.

3.2.1.3 Implementation of the designed course

Based on findings gathered from textbook evaluation, pre-interview on both students and teachers, it was necessary to conduct implementation of the Chinese culture content-based course with the purpose to improve students' listening and speaking ability. Wu's five stratum of system is the one of most comprehensive Chinese culture teaching approaches in ELT (Wei, 2004). Based on the consideration of the course length, students' schedule class size, school regulations, popularity of topics refers to Chinese culture from both students and teachers' preference and Wu's (2005) study, 7 topics were selected to teach for this course. They are 1.Chinese history; 2.Geographic landscape of China; 3.Philosophical heritage of China; 4. Chinese traditional arts; 5. Government of China. 6.Economy reform of China; 7. Folk culture of China. According to teachers' suggestions as each topic should be taught no less than 2 hours, each topic were taught as 170 minutes long. The total course length was 26 hours include instruments implementation for both experimental and control group. Similarly, under the consideration from teachers and students preference, activities-oriented teaching method was applied on experimental group while control group was taught under the traditional teaching method as they regularly have.

3.2.1.4 Lesson Plans of Introduction to Chinese Culture

3.2.1.4.1 The design of lesson plans

Lesson plans are constructed to teach the knowledge of Chinese culture to students with some classroom activities which attempt to improve students' speaking ability such as presentation, role play and group discussion. There are two types of lesson plans in this study, one is for experimental group while the other one is for

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control group. Lesson plans contain studying objective, teaching materials, class procedures and evaluations. Different teaching material was designed for control group and experimental group. Since the lesson plan for the control group was same as the way how students have been taught as usual. Therefore, the lesson plans of control group were not evaluated before its implementation. Lesson plans for experimental group were evaluated by two experts before the conduction (see Appendix F). Two experts are English teachers from target school with more than 7 years English teaching experience in college. One of them is associated professor and the other one is instructor. If the result of evaluation was effective (3.41-4.20), this course was allowed to implement into target students.

Table 2: Scales of effective lesson plans

Mean score	Level of effectiveness
4.21-5.00	Very effective
3.41-4.20	Effective
2.61-3.40	Fairly effective
1.81-2.60	Low effective
1.00-1.80	ineffective

Based on the results collected from teachers' evaluation towards lesson plan, the mean score of both teachers' evaluation was 3.48, which was interpreted as "effective". It means the course was allowed to implement into target students.

3.2.1.4.2 Teaching procedure for each lesson plan

Based on the description of content mentioned in Chapter 2, it is an approach that represents the achievement of language competence based on the learning of subject matter. This designed course aims at enhancing students' mastering of the knowledge on Chinese culture content and improve students' listening and speaking ability in communication. Experimental group of students will gain the knowledge of Chinese culture through materials study, video watching, attending lecture, guest speaker lecture and etc. Series of speaking activities such as presentation, group discussion, and role play with the purpose to enhance both listening and speaking ability were adopted as well to implement in the experimental group. Control group

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will study the designed course through the traditional way of teaching, which is lectured centered without interactive activities through the class.

3.2.1.6.2.1 Lesson plan for experimental group

The designed course was taught for two weeks with 170 minutes for each topic and 26 hours for the total length. According to Ren (2012), during the content-based course, knowledge study of specific subject and language ability training should be emphasized at simultaneously. Therefore, lesson plan of this study distributed the course length on knowledge study of Chinese culture and listening and speaking ability training equally (see Appendix G). The lesson plan of this course construct based on CLIL 4CS (content, communication, cognition and culture) framework. Before each class, lesson objectives and purpose of each course were clearly clarified by researcher. The first activity is the small group discussion and presentation. In this activity, students gained the cognition of the content of knowledge through the communication with group members and presented their information out to the whole class after they gained the cognition from the discursive communication. From this activity, students gained a better understanding from content of knowledge through the presentation presented to others and information collected through other's presentation. The second activity is the video watching. In this activity, students will gain the cognition through the information they received through their listening skills. From this activity, students' skills on acquiring needed information through listening practice would be enhanced continuously. The third activity is role play and group presentation. In this activity, students gained a deep understanding of the culture through self-participation experience. From this activity, students speaking ability were enhanced through the process of present information to the whole class through self-constructed language. The core knowledge of the culture content was cognized through the communication between group members. The communication between students during the process of rehearse, screenplay reading and the performance enabled students to cognize the content of the culture better. In the last closure step, teacher summarized the class for today and prepare sometime for students to ask questions. The flowchart of lesson plan procedures described in the flowchart below:

Clarified both terminal objectives and enabling objectives of each course

Teaching materials preparation.

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Course teaching start

Warm up and lead in (15 mins)

Clarify lesson objectives and purposes of each course

Listening and speaking enhancement training (cognition & communication)

Small group reading and discussion (45 mins)

Listening enhancement training (content & cognition)

Video watching (25 mins)

Speaking enhancement training (culture & communication)

Role play or presentation or debate (75 mins)

Closure (15 minutes)

Teacher's summary

Figure 3: flowchart of lesson plan for experimental group

3.2.1.6.2.2 Lesson plan for control group

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For control group, the designed course was conducted based on the traditional teaching method, there were rarely any interaction between students and teacher. Before each course, lesson objectives and purpose of each course were clearly clarified by researcher. The first activity was the teacher's lecture. In this activity, students gained the cognition of the content of knowledge through the reading material under teacher's lecture. From this activity, students' understandings on the content knowledge were enhanced. The second activity was the video watching. In this activity, students gained the cognition through the information they received through their listening skills. From this activity, students' skills on acquiring information from listening practice were enhanced constantly. The third activity was case study. In this activity, students gained a deep understanding of the culture through material study and teacher's lecture of a specific form of culture. From this activity, students learned a specific content of each topic through the intensively materials learning, students' skills on gathering needed information through reading text and lecture were enhanced. In the last closure step, teacher summarized the class for today and prepare sometime for students to ask questions. The flowchart of lesson plan procedures described in the flowchart below:

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Figure 4: Flowchart of lesson plan for control group

Clarified both terminal objectives and enabling objectives of each course

Prepared teaching materials for each course

Course teaching start

Warm up (15 mins)

Clarify lesson objectives and purpose

Materials reading under teacher's lecture (45 mins)

Gain the cognition of the content of knowledge through the reading

Video watching (25 mins)

Cognition captured through listening skills from video watching.

Case study (70 mins)

Specific content study of topic related area

Closure (15 minutes)

Teacher's summary

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3.2.2 Data collection instruments

In this study, pre-evaluation on students' listening and speaking ability, post-evaluation on students' listening and speaking ability and three formative tests were applied to answer research question 1. Pre and post interview on students, pre and post questionnaire on students were applied to answer research question 2.

3.2.2.1 Pre-evaluation on student's speaking ability and listening ability

The pre-evaluation on students was conducted with the purpose to find out students' current level on their listening and speaking ability in communication. Both experimental group and control group accepted these two evaluations.

3.2.2.1.1 Pre-evaluation on students' listening ability

The pre-evaluation on students' listening ability was conducted as the form of blank filling questions to evaluate students' knowledge of Chinese culture. There were 10 topics in the evaluation which are architecture; geographic landscape of China; philosophical heritage of China; Chinese traditional arts; government and society of China; China economy and reform; folk culture of China; contemporary literature; technology; Chinese history. There are 2 sections in this test. Section 1 contains 20 questions and each question take 1 point and 20 points in total. They get 1 point for each question they answered correctly. Section 2 contains 10 points in total. They get one point for each place that they mark it correctly on the map. The full score of the whole test is 30 points (see Appendix D). The evaluation criteria of listening ability was adapted from Yang's (2005).

The total score was evaluated as the criteria:

Table 3: scale of pre-test on listening ability

Score	Interpretation	Description
24.01-30.00	Very good	Excellent in English listening and be able to capture the information accurately through what they hear.
18.01-24.00	Good	Comparatively good at listening English and be able to acquire the meaning mostly correct.
12.01-18.00	Fair	Generally be able to capture the meaning of the context, but poor at acquiring the information in detail

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| 6.01-12.00 | poor | Limited at listening English and limited able to grasp the meaning of the context |
| 0-6.00 | Very poor | Extremely limited at listening English and lim ited able to grasp the meaning of the context |

3.2.2.1.2 Pre-evaluation on students' speaking ability

The pre-evaluation on students' speaking ability was applied used to examine students' current level on their English speaking (see Appendix E). There were 2 parts in pre-evaluation at students' speaking ability evaluation. In part 1, students will select 1 topic from 10 topics (name, religion, food, history, traditional arts, teamwork, sports, film, travel, family) to answer the each question under the chosen topic shortly in 3-4 sentences. Part 2 is personal long-turn which requires students to select 1 topic from 7 topics (Chinese history, Chinese philosophic thoughts, Chinese opera. Chinese food, Chinese film, family, travelling experience in china) and be able to give a short presentation based on the chosen topic. Each part was evaluated individually based on the evaluation form in Table 4 and the mean score of total score of two parts will be students' final grades. Students' final grades were interpreted based on Table 5. Each student's answers were recorded as audio file. The findings from students' speaking ability were considered into the designed course. The evaluation criteria of speaking were adapted from British Council' assessment criteria. Speaking ability was evaluated by researcher based on the criteria as following:

Table 4: Evaluation criteria of students' speaking ability

Score	Fluency and coherence	Lexical resource	Organization and structure	Expressiveness on Chinese culture
5	• Speaks fluently with only rare repetition or self correction; any hesitation is content-related rather than to find words • Speaks coherently with fully	• Uses vocabulary with full flexibility and precision in all topics • Uses idiomatic language naturally and	• Uses a full range of structures naturally and appropriately • Produces consistently accurate structures apart from 'slips' characteristic of native speaker	Knowledge on Chinese culture is sufficient and be able to use advance English to express correctly.

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	appropriate cohesive features • Develops topics fully and appropriately	accurately	speech	
4	• Speaks at length without noticeable effort or loss of coherence • May demonstrate language-related hesitation at times, or some repetition and/or self-correction • Uses a range of connectives and discourse markers with some flexibility	Uses vocabulary resource flexibly to discuss a variety of topics • Uses some less common and idiomatic vocabulary and shows some awareness of style and collocation, with some inappropriate choices • Uses paraphrase effectively	• Uses a range of complex structures with some flexibility • Frequently produces well organized sentences, though some grammatical mistakes persist	Knowledge on Chinese culture is fairly enough. Be able to use precise vocabulary to express.
3	•Usually maintains flow of speech but uses repetition, self-correction and/or slow speech to keep going •May over-use certain connectives and discourse markers .produce simple speech fluently, but more complex communication causes fluency	• Manages to talk about familiar and unfamiliar topics but uses vocabulary with limited flexibility • Attempts to use paraphrase but with mixed success	• Produces basic sentence forms with reasonable structure • Uses a limited range of more complex organization, but these usually contain errors and may cause some comprehension problems	Knowledge on Chinese culture is average and be able to use simple and understood expression to convey information.

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	problems.			
2	• Cannot respond without noticeable pauses and may speak slowly, with frequent repetition and self-correction • Links basic sentences but with repetitious use of simple connectives and some breakdowns in coherence	• Is able to talk about familiar topics but can only convey basic meaning on unfamiliar topics and makes frequent errors in word choice • Rarely attempts paraphrase	Produces basic sentence forms and some correct simple sentences but subordinate structures are rare • Errors are frequent and may lead to misunderstanding	Limited knowledge on Chinese culture, and the expressiveness in English is limited as well.
1	• Speaks with long pauses • Has limited ability to link simple sentences • Gives only simple responses and is frequently unable to convey basic message	• Uses simple vocabulary to convey personal information • Has insufficient vocabulary for less familiar topics	• Attempts basic sentence forms but with limited success, or relies on apparently memorized utterances • Makes numerous errors except in memorized expressions	Knowledge on Chinese culture is nearly absent and cannot use English to convey the information.
0	Pauses lengthily before most words • Little communication possible			

Table 5: Level band of scoring

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Score	Interpretation	Description
4.01-5.00	Very good	Excellent in speaking English and be able to express Chinese culture perfectly in English
3.01-4.00	Good	Comparatively good at speaking English and be able to convey precisely information of Chinese culture in English.
2.01-3.00	Fair	Fair at speaking English and be able to express Chinese culture in English understandable in general.
1.01-2.00	poor	Limited at speaking English and limited able to express Chinese culture in English.
0-1.00	Very poor	Poor at speaking English and extremely limited to be able to express Chinese culture in English.

3.2.2.2 Post-evaluation on students' listening and speaking ability in communication.

Post-evaluation on students' listening and speaking ability was applied to find out whether the implementation of the course is effective in enhancing students' listening and speaking ability simultaneously.

3.2.2.2.1 Post-evaluation on students' listening ability.

In order to find out if there was an improvement on students' listening ability after the implementation of designed course, the post-evaluation on students' listening ability was conducted as the same questions and level of the test as the one used in pre-evaluation before (see Appendix D). Both control group and experimental group students' grades on this test were interpreted and compare with the grades of pre-evaluation to exam if there was a progress or not.

3.2.2.2.2 Post-evaluation on students' speaking ability

In order to find out if there was an improvement on students' English speaking ability after the implementation of designed course, the post-test on students' English speaking ability was conducted through the same type and level of the test as the one used in pre-evaluation before. The post-evaluation on students' speaking ability was applied to find out both groups of students' ability on their English speaking after the

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implementation of the designed course. Their speaking ability was measured under the same criteria as pre-evaluation on students' speaking ability (see Appendix E).

3.2.2.3 Three formative tests

Three formative tests were assessed during the implementation of the designed course to evaluate students' improvement on English listening and speaking ability during the course instruction. The first assessment was given after students have learned the first two topics (1. Chinese history; 2. Philosophical Heritage), the second one was given after they finished third and fourth topics (3. Chinese traditional arts; 4. Geographic Landscape of China) and the third one was given after they finished the fifth and sixth topics (5. Government and Society of China; 6. China's Economy and Reform). For listening test, there were 10 blank filling questions in total and each question take 2 points. The evaluations criteria of listening test was adapted from Liu's (2006). The evaluation criteria of students' listening ability are as follow:

Table 6: scale of evaluation of listening test for three-formative test

Score	Interpretation	Description
16.01-20.00	Very good	Excellent in listening English and be capture all they hear information accurately related to the topics learned.
12.01-16.00	Good	Comparatively good at listening English and be able to acquire the meaning of the topics learned before mostly correct.
8.01-12.00	Fair	Generally be able to capture the meaning of the context of the relevant topics, but poor at acquiring the information in detail
4.01-8.00	poor	Limited at acquire the information relate to the topics learned before through listening and limited able to grasp the meaning of the context.
0-4.00	Very poor	Extremely limited

The evaluation criteria of students' speaking ability in three formative tests are same as the one for pre-evaluation of speaking ability.

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3.2.1.3 Students' pre-questionnaire

According to Peck (1998), pre-questionnaire was used to evaluate language learners' language ability based on their own feeling and perception. Both experimental group and control group took this questionnaire. In this study, students' pre-questionnaire was used to evaluate students' perspectives towards the implementation of the Chinese culture content-based course. There were 9 questions in the questionnaire adapted from Zhang's (2004) evaluation scale that he used in his study to evaluate students' perspectives (see Appendix C).

5= strongly agree; 4= agree; 3= Neither agree or disagree; 2= Disagree; 1= strongly disagree

The Likert scale is used as rating scale for the questionnaire

Table 7: scale of interpretation of students' pre-questionnaire

Scale	Interpretation of scale
1.0-1.80	Strongly disagree
1.81-2.60	Disagree
2.61-3.40	Neither agree or disagree
3.41-4.20	Agree
4.21-5.00	Strongly agree

Researcher collected students' reflections and calculate the mean score of their total feedback. The scales of students' mean score interpretation is shown in the table 7. The data collected from the students' pre questionnaire was applied by researcher to investigate students' perspectives towards the implementation of the Chinese culture content-based course before the course implementation.

3.2.2.3 Students' post-questionnaire

The students' post-questionnaire was applied to find out students' perspectives towards the implementation of the Chinese culture content-based course after the course implementation. In order to compare students' perspectives towards the course implementation, post-questionnaire used the same questions and evaluation methods

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as the pre-questionnaire (see Appendix C). The data collected from the students' post questionnaire was applied by researcher to find out students' perspectives towards the implementation of the Chinese culture content-based course after the course implementation. The answers collected from post questionnaire indicated researcher the effectiveness of designed course on improving students' listening and speaking ability in English through Chinese culture content based study.

3.2.2.4 Pre-interview on Students

In this study, the pre-interview on students was conducted as the form of semi-structured interview with the purpose to find out students' perceptions about their knowledge on Chinese culture and listening and speaking ability in communication. Both students from experimental group and control group accepted this interview. Students were interviewed individually and their answers were fully recorded as audio file. Each interview lasted for 5 minutes and there are 7 questions in it (see Appendix A). Among the 7 interview questions, question 2, 6 and 7 were applied to investigate students' perspectives towards the implementing of Chinese culture content-based course. In order to make the interview could reflect students' opinions more accurately and precisely, the interview was conducted in Chinese in order make students feel comfortable with the question. The answers collected from students' answers were summarized by researcher and interpreted as findings to investigate students' perspectives towards the implementing of Chinese culture content-based course.

3.2.2.5 Students' post-interview

In this study, the post-interview on students was conducted as the form of semi-structured interview with the purpose to find out students' perspectives about their knowledge on Chinese culture and listening and speaking ability in communication after they took the designed course. Students from both experimental group and control group were interviewed individually one by one. Each interview was lasted for 5 minutes and there were 5 questions in it (see Appendix K). This interview was conducted in Chinese with the purpose to made students to respond the information more accurately and precisely. The answers collected from students' answers was summarized by researcher and interpreted as findings to investigate their perspectives towards the implementation towards Chinese culture content-based course after the course implementation.

3.3 Procedure of the study

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This study aims to investigate whether the implementation of Chinese culture content based course could enhance students' listening and speaking ability in English in college of China. The procedures of the study was conducted as follow:

3.3.1 Literature review and relevant previous studies of Chinese college students' listening and speaking ability in English, Chinese culture teaching in ELT in China, content-based approach were presented before the research methodology investigation.

3.3.2 The pre-interviews on students were conducted as the form of semi-structured interview to serve two purposes. First purpose was to investigate students' competence on their listening, speaking, knowledge on Chinese culture and their preferences of the course implementation methods based on their personal point of view. Their responses were collected and applied into the design of the course implementation. The second purpose of pre-interview on students was to investigate their perspectives towards the implementation of the Chinese culture content-based course. Finding from their answers were summarized by researcher and interpreted as results of their perspectives towards the implementation of Chinese culture content-based course.

3.3.3 The interviews on teachers were conducted as the form of semi-structured interview with the purpose to acquire suggestions from teachers to implement the designed course more comprehensively. There were 9 questions in this interview and each interview took 15 minutes respectively.

3.3.3 The pre-questionnaire on students were applied to investigate students' perspectives towards the course implementation before their study.

3.3.4 The textbooks been currently used by target students were chosen to evaluate to investigate how much proportion of Chinese culture content has been mentioned as the content of textbooks. The evaluation results of those chosen textbooks were used to provide suggestions on topics chosen in the designed course. There are 16 books chosen to evaluate. They are "New College English book 1-4", "Extensive reading 1-4", "Step by step listening 1-4", "Interchange 1-4".

3.3.5 The pre-evaluation on students' listening and speaking ability were conducted to find out students' competence on their English speaking and listening before the course implementation.

3.3.6 The course was designed based on findings from pre-interviews from students and teachers, textbook evaluation, and pre-evaluation on students' listening and speaking ability. Meanwhile, the content- based course was designed under Wu's

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(2005) five stratum of Chinese culture system. The course conducted through CLIL 4Cs (content, culture, cognition, communication) framework. These four Cs interrelated to each other and underpin the success of CLIL approach. Thirty second year English major student were divided into two groups to take the designed course. One was experimental group while the other one was control group. This course was 26 hours long include instruments implementation.

3.3.7 Implemented the Chinese culture content-based course to target students. There were seven topics in the course and each topic need 170 minutes to instruct for each group.

3.3.8 During the implementation of the course, students' listening and speaking ability in English were evaluated by three formative evaluations to investigate if there was an improvement or not continuously during their learning (see Appendix H). Students' grades on three formative evaluation would revealed whether their English listening and speaking ability improve or not during the implementation of course.

3.3.9 In order to find out if the implementation could enhance students' listening and speaking ability, **the post-evaluation** on students' listening and speaking ability was conducted to verify the changes.

3.3.10 Students' post-interview and post-questionnaire was applied to investigate their perspectives towards the implementation of Chinese culture content-based course after their learning. The qualitative data collected from students' responses were summarized by researcher as the findings of their perspectives towards the course implementation.

3.3.11 The difference of the data collected by instruments between target group and control group were compared at the end of the study to see if the content-based approach is more efficient than traditional teaching method on improving students listening and speaking ability in communication.

The procedures of this study can be concluded in the flowchart below:

> The Study of Chinese Culture Content-based Course in Enhancing Students' Culture Knowledge and Speaking Skill

> Thirty second year English major students between ages of 19 to 21 from Yuxi Normal University in Yunnan China are chosen as the Target group. Target group will be divided into two groups, one is experimental group while the other one is control group

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Literature review and relevant previous

Textbooks evaluation of frequency of appearance Chinese

Interview on teachers for the suggestions for course designing

Pre interview on students for both suggestions on course designing and investigation of students' perspectives towards the course

Pre-questionnaire on students' perspectives towards the course implementation

Pre-evaluation on students' listening and speaking ability

Course designed based on the findings from pre-evaluation, pre-interview on students, interview on teachers, textbooks evaluation and Wu's five stratum of culture system under CLIL 4cs framwork.

Implementation of "introduction of Chinese culture" in experimental group.

Implementation of "introduction of Chinese culture" in control group.

Post-evaluation on students' listening and speaking

Three formative tests to evaluate students' both listening and speaking ability during their learning

Post interview on students' perspectives towards the course implementation

Post interview on students' perspectives towards the course implementation

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Figure 5 Flowchart of study procedure

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3.4 Data Analysis

After collected all data needed, the study was analyzed data according to research questions as follow:

3.4.1 To what extent does Chinese culture content-based course enhance students' listening and speaking communication?

 To answer this question, researcher analyzed the data as following steps:

 3.4.1.1 Students' pre-evaluation, post-evaluation on listening with the score range from 0-30 were applied to evaluate students' listening ability. Students' pre-evaluation, post-evaluation on speaking with score range from 0-5 were applied to evaluate students' speaking ability. The researcher compared students' score between pre-evaluation and post-evaluation to find out if there was an improvement between two tests or not.

 3.4.1.2 Three formative tests were used to evaluate students listening and speaking ability during the implementation of the designed course. Researcher compared the score of each test to investigate the improvement during learning process. Test on listening with the score range from 0-20 while test on speaking with score range from 0-5 were applied to evaluated students' competence (see table 4&5).

3.4.2 What students' perspectives towards the implementing of Chinese content-based course?

 To answer this question, researcher analyzed the data as following steps:

 3.**4.2.1 The pre-interview and post-interview** on students were applied to find out students' perspectives towards the implementing of Chinese content-based course. The qualitative data collected from students' answers provided researcher the reflection of students' perspective on implementing of Chinese content-based course.

3.4.2.2 Students' pre-questionnaire and post-questionnaire were applied to investigate students' perspectives towards the implementing of Chinese content-based course. Questionnaire was given before and after the implementation of the designed course individually. The researcher used Likert Scale to interpret as follows:

Strongly disagree =1; Disagree =2; agree Neutral =3; =4; strongly agree =5

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Chapter 4

Results of the Study

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This chapter presents the findings, the analysis of data and its interpretations. The findings are reported into two parts based on the research questions. First part is the results from examining the effects of implementation of Chinese culture content-based course on the improvement of students' listening and speaking ability in communication. Second is the finding of investigating students 'perspectives towards the implementing of Chinese culture content-based course. Descriptive statistics and content analysis were applied to answer the two research questions.

4.1 Results of the study

The results of this study are presented based on the two research questions mentioned in chapter 1. Data were collected and analyzed to exam whether there is an improvement on students' listening and speaking ability in communication after implemented the Chinese culture content-based course. Students' communication ability in listening and speaking were evaluated on fluency and coherence; lexical resource; organization and structure; expressiveness on Chinese culture. Students' communication ability in listening and speaking were graded by the researcher. In order to investigate students' perspectives towards the implementing of Chinese culture content-based course, the data were collected from pre and post questionnaire, pre and post interview were used to analysis students' perceptions towards the implementation of Chinese culture content-based. 30 students were divided into two groups as 15 for each, one was experimental group while the other one was control group. Both groups' data were collected and evaluated to answer two research questions.

The following sections describe the results and its interpretation of the data corresponding to the research questions as follow:

4.1.1   Results and report students' listening and speaking ability

To answer the research question to what extent does Chinese culture content-based course enhance students' listening and speaking communication?, the researcher assessed students listening and speaking ability by their performance of pre-evaluation on listening and speaking ability, post-evaluation on listening and speaking ability, three formative tests on listening and speaking ability during the implementation of the course.

4.1.1.1 Pre-evaluation on students' listening ability

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The pre-evaluation on students' listening ability was conducted as the form of blank filling questions to evaluate students' knowledge of Chinese culture through listening practice. This evaluation was conducted before the implementation of Chinese culture content-course. The scores of the test are show in the Table 8.

Table 8 Students' score on listening ability in pre-evaluation

Experimental group		Control group	
Score	Interpret	Score	Interpret
14.80	Fair	14.87	Fair

As the results shown in table 8, it can be seen that the score of pre-evaluation on listening ability for experimental group and control group were 14.80 and 14.87 respectively, which were both interpreted as "Fair", which means students were generally be able to capture the meaning of the context, but poor at acquiring the information in detail. Transcript can be seen at Appendix M.

4.1.1.2 Post-evaluation on students' listening ability

The post-evaluation on students' listening ability was conducted as the form of blank filling questions to evaluate students' knowledge of Chinese culture through listening practice. This evaluation was conducted after the implementation of Chinese culture content-course. The scores of the test are show in the Table 9.

Table 9 Students' score on listening ability in post-evaluation

Experimental group		Control group	
Score	Interpret	Score	Interpret
19.93	Good	15.73	Fair

As the results shown in table 9, it can be seen that the score of post-evaluation on listening ability for experimental group and control group were 19.83 and 15.73 respectively, which were interpreted as "Good" for experimental group and "Fair" for control group, which means after the course implementation, students from experimental group were comparatively good at listening English and be able to acquire the meaning mostly correct, but students from control

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group still generally be able to capture the meaning of the context and poor at acquiring the information in detail.

4.1.1.3 Comparison between pre-evaluation and post-evaluation on students' listening ability

The comparison of the results between pre-evaluation and post-evaluation on students' listening ability were used to investigate if there were improvements on students listening ability after the implementation of Chinese culture content-based course. The comparison results of experimental group are show in the Table 18. The comparison results of control group are show in the table 10.

Table 10 Comparison between pre-evaluation and post-evaluation on students' listening ability for experimental group

Post-evaluation		Post-evaluation	
Score	Interpret.	Score	Interpret.
14.80	Fair	19.93	Good

As the table 10 shown, the score of the pre-evaluation and post-evaluation on students' listening ability for experimental group were 14.80 and 19.93 respectively. There were 5.13 points improvements of students from experimental group after the implementation of Chinese culture content-based course. The interpretation was modified to "Good" in the post-evaluation from "Fair" in the pre-evaluation for experimental group.

Table 11 Comparison between pre-evaluation and post-evaluation on students' listening ability for control group

Pre-evaluation		Post-evaluation	
Score	Interpret.	Score	Interpret.
14.87	Fair	15.73	Fair
14.87	Fair	15.73	Fair

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As the table 11 shown, the score of the pre-evaluation and post-evaluation on students' speaking ability for control group were 14.87 and 15.73 respectively. There were 0.56 points improvements of students from control group after the implementation of Chinese culture content-based course. Both of the interpretations were "fair" in the pre-evaluation and post-evaluation on listening ability for experimental group.
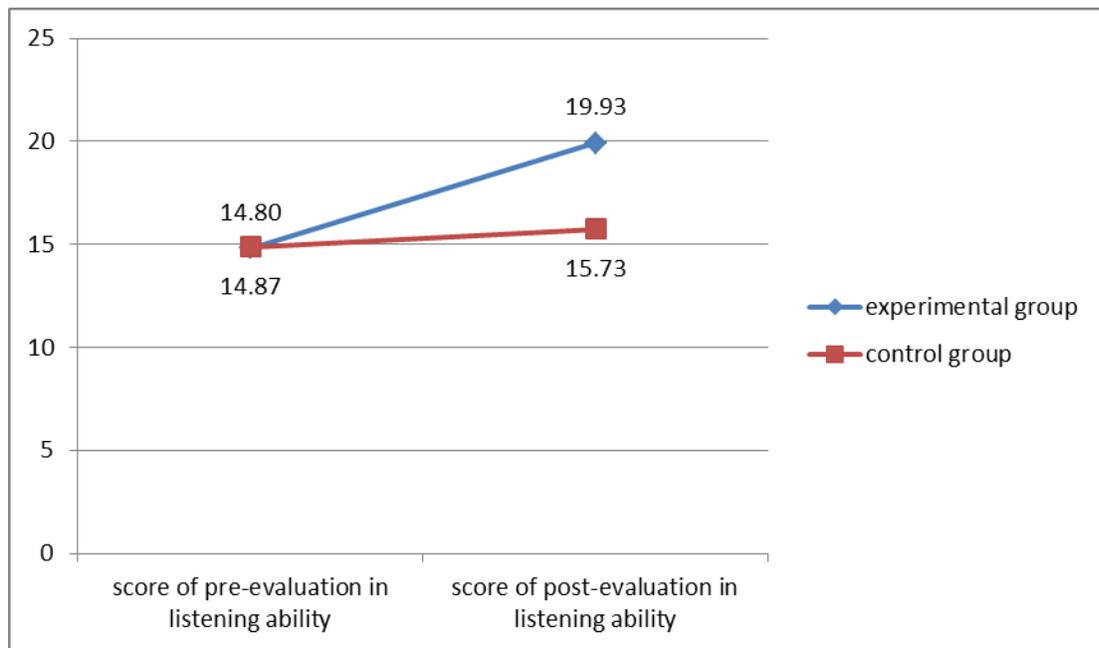
Figure 6 Plot chart of comparison between experimental group and control group on listening

Thus, based on the results from table 10 and 11, the improvements that experimental group gained were more significantly than control group on the listening evaluation on from pre-evaluation to post-evaluation. Experimental group gained 5.13 points improvement and modified the interpretation to "good" in post-evaluation from "fair" in pre-evaluation while control group gained 0.86 points improvement and maintain the interpretation as "fair" in both pre-evaluation and post-evaluation.

4.1.1.4 Pre-evaluation on students' speaking ability

The pre-evaluation on students' speaking ability was used to examine students' level on their English speaking ability before the implementation of Chinese culture content-course. The scores of test are show in the Table 12. Details of students' answers can be seen at Appendix O.

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Table 12 Students' score of pre-evaluation on speaking ability

Pre-evaluation on speaking ability	Experimental group			Control group		
	Mean	S.D.	Interpret.	Mean	S.D.	Interpret.
Fluency and coherence	2.06	0.52	Fair	2.07	0.44	Fair
Lexical resource	2.20	0.54	Fair	2.27	0.57	Fair
Organization and structure	2.20	0.54	Fair	2.27	0.57	Fair
Expressiveness on Chinese culture	1.73	0.57	poor	1.73	0.44	Poor
Overall	2.03	0.54	Fair	2.08	0.51	Fair

As the results shown in table 12, for experimental group, it can be seen that the mean score of fluency and coherence, lexical resource and organization and structure were 2.06, 2.20 and 2.20 respectively, which were interpreted as "Fair". The mean score of expressiveness on Chinese culture was 1.73 which was interpreted as "Poor". The overall mean score was 2.03 and interpreted as "Fair", which means students were fairly at speaking English and be able to express Chinese culture in English generally correct.

As for the results of control group shown in table 12, for control group, it can be seen mean score of fluency and coherence, lexical resource and organization and structure were 2.07, 2.27 and 2.27 respectively, which were interpreted as "Fair". The mean score of expressiveness on Chinese culture was 1.73 which as interpreted as "Poor". The overall mean score was interpreted as "Fair", which means students were fairly at speaking English and be able to express Chinese culture in English generally correct.

4.1.1.5 Post-evaluation on students' speaking ability

The post-evaluation on students' speaking ability was used to examine students' level on their English speaking ability after the implementation of Chinese culture content-course. The scores of test are show in the Table 13.

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Table 13 Students' score of post-evaluation on speaking ability

pre-evaluation on speaking ability	Experimental group			Control group		
	Mean	S.D.	Interpret	Mean	S.D.	Interpret
Fluency and coherence	3.27	0.57	Good	2.13	0.50	Fair
Lexical resource	3.13	0.61	Good	2.53	0.50	Fair
Organization and structure	3.00	0.73	Good	2.4	0.49	Fair
Expressiveness on Chinese culture	3.33	0.47	Good	2.13	0.50	Fair
Overall	3.18	0.60	Good	2.3	0.50	Fair

As the results shown in table 13, for experimental group, it can be seen that the mean score of fluency and coherence and lexical resource were 3.27 and 3.13 respectively while the mean score of organization and structure and expressiveness on Chinese culture were 3 and 3.33 respectively. The individual interpretations for these four criteria were "Good". The highest mean score was expressiveness on Chinese culture (3.33) while the lowest mean score was organization and structure (3.00). The overall mean score of students' post-evaluation on speaking ability for experimental group was 3.18 with the interpretation of "Good", which means students were comparatively good at speaking English and be able to convey precisely information of Chinese culture in English.

As for the results of control group shown in table 13, it can be seen that the mean score of fluency and coherence and lexical resource were 2.13 and 2.53 respectively while the mean score of organization and structure and expressiveness on Chinese culture were 2.4 and 2.13 respectively. The individual interpretations for these four criteria were "fair" equally. The highest mean score was expressiveness on lexical resource (2.53) while the lowest mean score were fluency and coherence and expressiveness on Chinese culture (2.13) respectively. The overall mean score of students' post-evaluation on speaking ability for control group was 2.3 with the interpretation of "Fair", which means students were still fairly at speaking English and be able to express Chinese culture in English generally correct after the course implementation.

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4.1.1.6 Comparison between pre-evaluation and post-evaluation on students' speaking ability

The comparison of the results between pre-evaluation and post-evaluation on students' speaking ability were used to investigate if there were improvements on students speaking ability after the implementation of Chinese culture content-based course. The comparison results of experimental group are show in the Table 20. The comparison results of control group are show in the table 14.

Table 14 Comparison between pre-evaluation and post-evaluation on students' speaking ability for experimental group

Comparison between pre-evaluation and post-evaluation on students' speaking ability	Pre-evaluation			Post-evaluation		
	Mean	S.D.	Interpret	Mean	S.D.	Interpret
Fluency and coherence	2.07	0.44	Fair	3.27	0.57	Good
Lexical resource	2.2	0.54	Fair	3.13	0.62	Good
Organization and structure	2.2	0.54	Fair	3	0.73	Good
Expressiveness on Chinese culture	1.73	0.57	Poor	3.33	0.47	Good
Overall	2.05	0.52	Fair	3.18	0.6	Good

As the table 14 shown, the mean score of the pre-evaluation and post-evaluation on students' speaking ability for experimental group were 2.05 and 3.18 respectively. There were 1.13 points improvements of students from experimental group after the implementation of Chinese culture content-based course. The interpretation was modified to "Good" in the post-evaluation from "Fair" in the pre-evaluation for experimental group.

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Table 15 Comparison between pre-evaluation and post-evaluation on students' speaking ability for control group

Comparison between pre-evaluation and post-evaluation on students' speaking ability	Pre-evaluation			Post-evaluation		
	Mean	S.D.	Interpret	Mean	S.D.	Interpret
Fluency and coherence	2.07	0.44	Fair	2.13	0.5	Fair
Lexical resource	2.27	0.57	Fair	2.53	0.5	Fair
Organization and structure	2.27	0.57	Fair	2.4	0.49	Fair
Expressiveness on Chinese culture	1.73	0.44	Poor	2.13	0.5	Fair
Overall	2.08	0.51	Fair	2.3	0.5	Fair

As the table 15 shown, the mean score of the pre-evaluation and post-evaluation on students' speaking ability for control group were 2.08 and 2.3 respectively. There were 0.22 points improvements of students from control group after the implementation of Chinese culture content-based course. The interpretation maintained in "fair" from the pre-evaluation to post-evaluation for control group.

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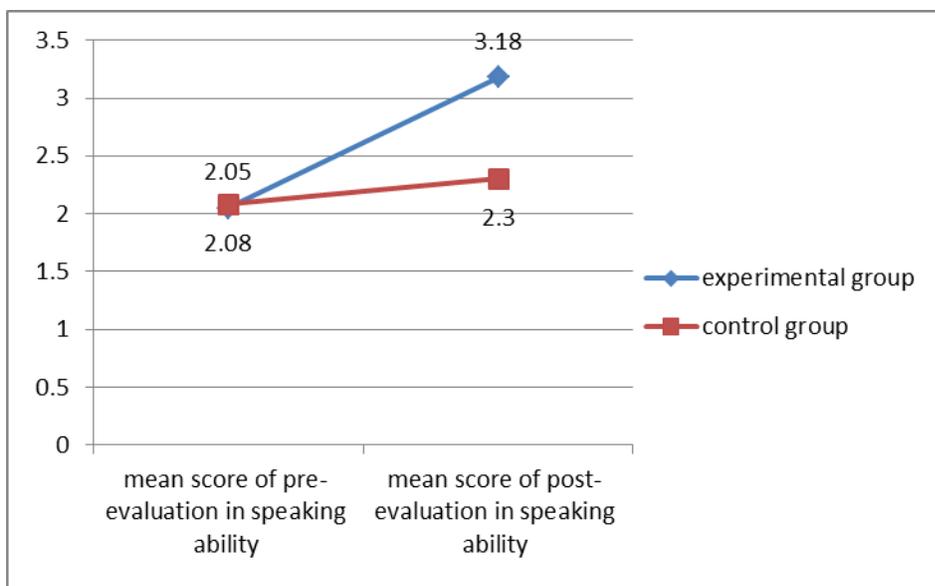
Figure 7 Plot chart of comparison between experimental group and control group on speaking

Thus, based on the results from table 14 and 15, the improvements that experimental group gained were bigger than control group on the speaking evaluation from pre-evaluation to post-evaluation. Experimental group gained 1.13 points improvement and modified the interpretation to "good" in post-evaluation from "fair" in pre-evaluation while control group gained 0.22 points improvement and maintain the interpretation as "fair" in both pre-evaluation and post-evaluation.

4.1.1.7 Three formative tests on students' listening and speaking ability

Three formative evaluations were assessed during the implementation of the designed course to evaluate students' improvement on English listening and speaking ability during the course instruction.

4.1.1.7.1   First formative test on students listening ability

The first formative test on students' listening ability was given after the study of first and second topic, which are Chinese history and philosophical heritage of China. The scores of test are show in the Table 16. Transcript can be seen at Appendix N.

Table 16 Score of First formative test on students listening ability

Experimental group	Control group

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Score	Interpret.	Score	Interpret.
10.53	Fair	10.07	Fair

As the results shown in table 16, it can be seen that the score of first formative test on listening ability for experimental group and control group were 10.53 and 10.07 respectively, which were both interpreted as "Fair", which means students were generally be able to capture the meaning of the context, but poor at acquiring the information in detail.

4.1.1.7.2 Second formative test on students listening ability

The second formative test on students' listening ability was given after the study of third and fourth topic, which are Chinese traditional arts and geographic landscape of China. The scores of test are show in the Table 17.

Table 17 Score of Second formative test on students listening ability

Experimental group		Control group	
Score	Interpret	Score	Interpret
11.27	Fair	10.53	Fair

As the results shown in table 17, it can be seen that the score of second formative test on listening ability for experimental group and control group were 11.27 and 10.53 respectively, which were both interpreted as "Fair", which means students were generally be able to capture the meaning of the context, but poor at acquiring the information in detail.

4.1.1.7.3 Third formative test on students listening ability

The third formative test on students' listening ability was given after the study of the fifth and sixth topic, which are government and society of China; China's Economy and Reform. The scores of test are show in the Table 18.

Table 18 Score of Third formative test on students listening ability

Experimental group		Control group	
Score	Interpret	Score	Interpret

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13.8	Good	11.07	Fair

As the results shown in table 18, it can be seen that the score of third formative test on listening ability for experimental group and control group were 13.8 and 11.07 respectively, which was interpreted as "Good" for experimental group and "Fair" for control group. It indicated that for experimental group students, they were comparatively good at speaking English and be able to convey precisely information of Chinese culture in English in this test. Control group of students still behaved fair at speaking English and be able to express Chinese culture in English understandable in general.

4.1.1.7.4 First formative test on students' speaking ability

The first formative test on students' speaking ability was given after the study of first and second topic, which are Chinese history and philosophical heritage of China. The scores of test are show in the Table 19.

Table 19 Score of First formative test on students speaking ability

	Experimental group			Control group		
	Mean	S.D.	Interpret	Mean	S.D.	Interpret
Fluency and coherence	1.93	0.57	poor	1.6	0.61	poor
Lexical resource	2.33	0.6	Fair	2.53	0.61	Fair
Organization and structure	2.6	0.49	Fair	2.33	0.59	Fair
Expressiveness on Chinese culture	1.93	0.57	Poor	1.67	0.47	poor
Overall	2.2	0.56	Fair	2.03	0.57	Fair

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As the results shown in table 19, for experimental group, it can be seen that the mean score of fluency and coherence and lexical resource were 1.93 and 2.33 respectively while the mean score of organization and structure and expressiveness on Chinese culture were 2.6 and 1.93 respectively. Both of fluency and coherence and expressiveness on Chinese culture were interpreted as "poor" while other two criteria were interpreted as "fair". The overall mean score of students' first formative test on speaking ability for experimental group was 2.2 with the interpretation of "Fair", which means students behaved fair at speaking English and be able to express Chinese culture in English understandable in general in this test.

As the results shown in table 19, for control group, it can be seen that the mean score of fluency and coherence and lexical resource were 1.6 and 2.53 respectively while the mean score of organization and structure and expressiveness on Chinese culture were 2.33 and 1.67 respectively. Both of fluency and coherence and expressiveness on Chinese culture were interpreted as "poor" while other two criteria were interpreted as "fair". The overall mean score of students' first formative test on speaking ability for control group was 2.03 with the interpretation of fair.

4.1.1.7.5   Second formative test on students' speaking ability

The second formative test on students' speaking ability was given after the study of third and fourth topic, which are Chinese traditional arts and geographic landscape of China. The scores of test are show in the Table 20.

Table 20 Score of Second formative test on students speaking ability

	Experimental group			Control group		
	Mean	S.D.	Interpret	Mean	S.D.	Interpret
Fluency and coherence	2.47	0.62	Fair	1.8	0.65	Poor
Lexical resource	2.73	0.57	Fair	2.6	0.49	Fair
Organization and structure	2.93	0.57	Fair	2.6	0.49	Fair
Expressiveness on Chinese	2.73	0.68	Fair	1.8	0.4	Poor

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culture					
Overall	2.72	0.61	Fair	2.2	0.51	Fair

As the results shown in table 20, for experimental group, it can be seen that the mean score of fluency and coherence and lexical resource were 2.47 and 2.73 respectively while the mean score of organization and structure and expressiveness on Chinese culture were 2.93 and 2.73 respectively. All of these four criteria were interpreted as "fair". The highest mean score was lexical resource (2.73) while the lowest mean score was fluency and coherence (2.47). The overall mean score of students' second formative test on speaking ability for experimental group was 2.72 with the interpretation of fair.

As the results shown in table 20, it can be seen that the mean score of fluency and coherence and lexical resource were 1.8 and 2.6 respectively while the mean score of organization and structure and expressiveness on Chinese culture were 2.6 and 1.8 respectively. Both of fluency and coherence and expressiveness on Chinese culture were interpreted as "poor" while other two criteria were interpreted as "fair". The overall mean score of students' second formative test on speaking ability for control group was 2.2 with the interpretation of fair.

In the second formative test, students from both experimental group and control group were behaved fair at speaking English and be able to express Chinese culture in English understandable in general.

4.1.1.7.6   Third formative test on students' speaking ability

The third formative test on students' speaking ability was given after the study of the fifth and sixth topic, which are government and society of China; China's Economy and Reform. The scores of test are show in the Table 21

Table 21 Score of Third formative test on students speaking ability

	Experimental group			Control group		
	Mean	S.D.	Interpret	Mean	S.D.	Interpret
Fluency and coherence	3.2	0.54	Good	2.2	0.65	Fair
Lexical resource	3.13	0.5	Good	2.87	0.5	Fair

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Organization and structure	3.27	0.44	Good	2.13	0.47	Fair
Expressiveness on Chinese culture	3.33	0.47	Good	2.47	0.62	Fair
Overall	3.23	0.49	Good	2.46	0.56	Fair

As the results shown in table 21, for experimental group, it can be seen that the mean score of fluency and coherence and lexical resource were 3.2 and 3.13 respectively while the mean score of organization and structure and expressiveness on Chinese culture were 3.27 and 3.33 respectively. All of these four criteria were interpreted as "good". The overall mean score of students' third formative test on speaking ability for experimental group was 3.23 with the interpretation of "good", which means students behaved comparatively good at speaking English and be able to convey precisely information of Chinese culture in English in this test.

As the results shown in table 21, for the third formative test on students' speaking , it can be seen that the mean score of fluency and coherence and lexical resource were 2.2 and 2.87 respectively while the mean score of organization and structure and expressiveness on Chinese culture were 2.13 and 2.47 respectively. All of these four criteria were interpreted as "fair". The overall mean score of students' third formative test on speaking ability for control group was 2.46 with the interpretation of fair, which means students from control group still be able to express Chinese culture in English fairly and be able to express the content of speech generally understandable.

4.1.1.8 Comparison between three formative tests on students' listening ability

The comparison of the results between three formative tests on students' listening ability was used to investigate if there was improvements on students speaking ability during the implementation of Chinese culture content-based course. The comparison results of experimental group are show in the Table 22. The comparison results of control group are show in the table 23.

Table 22 Comparison between three formative tests on students' listening ability for experimental group

First formative test	Second formative test	Third formative test

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Score	Interpret	Score	Interpret	Score	Interpret
10.53	Fair	11.27	Fair	13.8	Good

As the table 22 shown, for experimental group, the mean score from first formative tests to third formative test on students' listening ability were 10.53, 11.27 and 13.8 respectively. There were 0.74 points improvements between first formative test and second formative test. Then, there were 2.53 improvements between third formative test and second formative test. From first formative test to third formative test, experimental group had improved 3.27 points in total. The interpretation for first and second formative test was fair and it had modified to good in the third formative test, which means students from experimental group behaved comparatively good at listening English and be able to acquire the meaning mostly correct at the third test.

Table 23 Comparison between three formative tests on students' listening ability for control group

First formative test		Second formative test		Third formative test	
Mean	Interpret	Mean	Interpret	Mean	Interpret
10.07	Fair	10.53	Fair	11.07	Fair
10.07	Fair	10.53	Fair	11.07	Fair

As the table 23 shown, for control group, the mean score from first formative tests to third formative test on students' listening ability were 10.07, 10.53 and 11.07 respectively. There were 0.46 points improvements between first formative test and second formative test. Then, there were 0.54 improvements between third formative test and second formative test. From first formative test to third formative test, control group had improved 3.27 points in total. The interpretation for three formative tests on students' listening ability for control group was maintained at "fair", which means students from control group still behaved fairly in general and be able to capture the meaning of the context, but poor at acquiring the information in detail.

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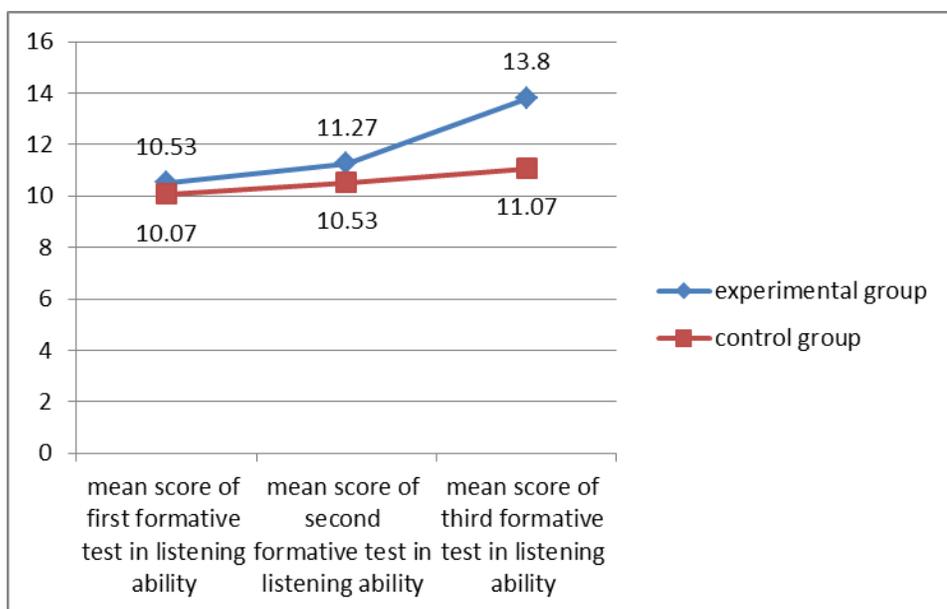
Figure 8 Plot chart comparison of three formative tests on listening

Therefore, based on the results from table 22 and 23, the improvements that experimental group gained were bigger than control group on the listening ability from first formative test to third formative test. Experimental group gained 3.27 points improvement from first test to third test, and then modified the interpretation to "good" in third formative test from "fair" in first and second formative test. Control group gained 0.54 points improvement from first test to third test and maintain the interpretation as "fair" constantly from first test to third test.

4.1.1.9 Comparison between three formative tests on students' speaking ability

The comparison of the results between three formative test on students' speaking ability were used to investigate if there were improvements on students speaking ability during the implementation of Chinese culture content-based course. The comparison results of experimental group are show in the Table 24. The comparison results of control group are show in the table 24.

Table 24 Comparison between three formative tests on students' speaking ability for experimental group

Comparison between three formative test on students'	First formative test			Second formative test			Third formative test		
	Mean	S.D.	Interpret	Mean	S.D.	Interpret	Mean	S.D.	Interpret

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speaking ability									
Fluency and coherence	1.93	0.57	Poor	2.47	0.62	Fair	3.2	0.54	Good
Lexical resource	2.33	0.6	Fair	2.73	0.57	Fair	3.13	0.5	Good
Organization and structure	2.6	0.49	Fair	2.93	0.57	Fair	3.27	0.44	Good
Expressiveness on Chinese culture	1.93	0.57	Poor	2.73	0.68	Fair	3.33	0.47	Good
Overall	2.2	0.56	Fair	2.72	0.61	Fair	3.23	0.49	Good

As shown in the table 24, for experimental group, the mean score from first formative tests to third formative test on students' speaking ability were 2.2, 2.72 and 3.23 respectively. There were 0.52 points improvements between first formative test and second formative test. Then, there were 0.51 improvements between third formative test and second formative test. From first formative test to third formative test, experimental group had improved 1.03 points in total. The interpretation for first and second formative test was fair and it had modified to good in the third formative test.

Table 25 Comparison between three formative tests on students' speaking ability for control group

Comparison between three formative test on students' speaking ability	First formative test			Second formative test			Third formative test		
	Mean	S.D.	Interpret	Mean	S.D.	Interpret	Mean	S.D.	Interpret
Fluency and coherence	1.6	0.61	Poor	1.8	0.65	Poor	2.2	0.65	Fair
Lexical resource	2.53	0.62	Fair	2.6	0.49	Fair	2.87	0.5	Fair

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Organization and structure	2.33	0.6	Fair	2.6	0.49	Fair	2.67	0.47	Fair
Expressiveness on Chinese culture	1.67	0.47	Fair	1.8	0.4	Fair	2.13	0.62	Fair
Overall	2.03	0.57	Fair	2.2	0.51	Fair	2.47	0.56	Fair

As shown in the table 25, for experimental group, the mean score from first formative tests to third formative test on students' speaking ability were 2.03, 2.2 and 2.47 respectively. There were 0.17 points improvements between first formative test and second formative test. Then, there were 0.27 improvements between third formative test and second formative test. From first formative test to third formative test, experimental group had improved 0.44 points in total. The interpretation for three formative tests on students' speaking ability for control group was maintained at "fair".
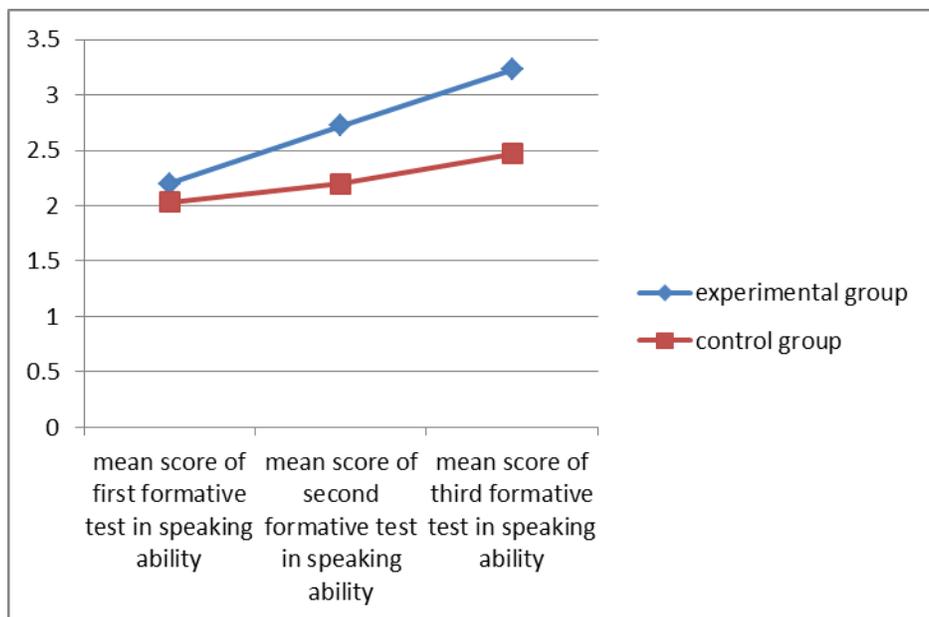
Figure 9 Plot chart comparison of three formative tests on speaking.

Therefore, based on the results from table 25 and 26, the improvements that experimental group gained were bigger than control group on the speaking ability from first formative test to third formative test. Experimental group gained 1.03 points improvement from first test to third test, and then modified the interpretation to "good" in third formative test from "fair" in first and

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second formative test. Control group gained 0.44 points improvement from first test to third test and maintain the interpretation as "fair" constantly from first test to third test.

4.1.2   Results and reports of students 'perspectives

To answer the research question what students' perspectives towards the implementing of Chinese culture content-based course?, the researcher assessed students perspectives by their response of pre-interview, post-interview, pre-questionnaire and post-questionnaire. Data were collected and presented as follow;

4.1.2.1 Data of students' perspectives towards the implementing of Chinese culture content-based course through pre-interview

The interview was developed to investigate students' opinions towards the implementing of Chinese culture content-based course before the course implementation. There were 3 questions out of 7 questions in the pre-interview were relevant in investigating students' perspectives towards the implementing of Chinese culture content-based course. The qualitative data collected from students' answers provided researcher the reflection of students' perspective before the implementing of Chinese culture content-based course. The data from the pre-interview are reported in the following sessions based on interview questions.

4.1.2.1.1   Students' opinions on the significance of the knowledge in Chinese culture in the communication with speakers with other culture background

According to the answers collected from 15 students in experimental group, 10 of them agree with the point of view that the knowing of one's own native culture is necessary for language learners to acquire, since for language major students, there are a lot of occasions that they need to output the knowing of one's own culture to the people with different culture background. Other 5 students had no obviously feeling on the importance of knowing one's own culture in the communication with speakers with other culture background, but they would like try to increase their knowledge on their native culture and see how it will influence them.

As for the 15 students from control group, 11 of them presented their opinions of the necessary of understanding one's own culture in English to help them conduct a better communication with the people with other cultural background. 4 of them did not state the opinions on how knowing one's culture would significantly efficient on improving the communication quality with people have other culture background, but they still interested in trying to learn it and see how the understanding one's own culture in English would affect their communication ability.

Thus, based on the answers from the both experimental group and control group, the majority of them thought the improvement on the knowledge of Chinese culture would

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efficient for them to enhance their communication ability with the people have other culture background.

4.1.2.1.2   Students' opinions on the improvement of listening and speaking ability in communication through the enrichment on the knowledge of Chinese culture

According to the answers collected from 15 students in experimental group, 12 of them stated the opinion that the more knowledge you have on different areas of discipline, the more opportunities would come out for you to conduct communication in different types of occasions. Therefore, the enrichment on the knowledge of Chinese culture would definitely help them to able to conduct more speaking ability and be able to gain more understanding through listening practice. Other 3 of them did not state the agreement that there would be an improvement on listening and speaking ability through the enrichment on the knowledge of Chinese culture but they would like to take the implementation course and see how this will influence them.

As for the 15 students from control group, 10 of them had the similar point of view as those 12 students in experimental group who believed there would be an improvement on listening and speaking ability through the enrichment on the knowledge of Chinese culture. Other 5 students stated the uncertainty that whether their listening and speaking would be improved or not through the Chinese culture implementation course.

Therefore, according to the answers from the both experimental group and control group, the majority of them stated the agreement that the there would be an improvement on listening and speaking ability through the enrichment on the knowledge of Chinese culture. The rest of them were uncertainty about that but they were all willing to participate into the course implementation and see how it would influence their listening and speaking.

4.1.2.1.3   Students' opinions on the overall expectation towards the implementing of Chinese culture content-based course

According to the answers collected from 30 students both in experimental group and control group, they all presented that they prefer the course would be conducted in a creative way which was activities-oriented instead of traditional lecture-centered method. They expect the course would be create them more fun and interesting activities which attract them willing to learn and have fun through the learning process.

In conclusion, from the students' answers from the pre-interview, both experimental group and control group had expectation towards the implementing of the Chinese culture content-based course as this course was needed and the implementation of the course would help

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them to improve their listening and speaking ability along with the knowledge on their native culture.

4.1.2.2 Data of students' perspectives towards the implementing of Chinese culture content-based course through post-interview

The interview was developed to investigate students' opinions towards the implementing of Chinese culture content-based course after the course implementation. There were 5 questions in the post-interview. Researcher categorized these 5 questions into three categories with the purpose to compare students' perspectives towards the course implementation more precisely after the course implementation. The qualitative data collected from students' answers provided researcher the reflection of students' perspective after the implementing of Chinese culture content-based course. The data from the post-interview are reported in the following sessions.

4.1.2.2.1   Students' opinions on the improvement of knowledge of Chinese culture after the implementation of the course

According to the answers collected from 15 students in experimental group, they all stated that their knowledge in Chinese culture had been improved after the implementation of the course. Especially their knowing of the Chinese culture in English had improved significantly since target students have never been implemented the similar course before.

As for the 15 students from control group, they stated that their knowledge on Chinese culture had improved slightly since the lecture-centered teaching method did not make them interested in the learning.

Therefore, experimental group improved the competence on the mastery of Chinese culture content-based course while the control group only gained slightly improvement on it. The reason of the difference is the different teaching method applied in those two groups as experimental group were taught in activities-oriented method while control group were taught in lecture-oriented method.

4.1.2.2.2   Students' opinions towards the improvements of listening and speaking ability after the implementation of the course

According to the answers collected from 15 students in experimental group, 12 of them stated that their listening and speaking ability had been improved during the frequently conduction of classroom activities which encouraged them to use their English more often than other courses. Other 3 of them said their listening and speaking ability had been improved slightly since the course length was too short for them to gain any significant progress. Overall

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speaking, 15 students in experimental group all think their listening and speaking ability had improved to some certain of degree after the Chinese culture content-based implementation course.

As for the 15 students from control group, 3 of them felt their listening and speaking ability had improved slightly through the frequently conducted test, but the course been conducted in the tradition way did not produce any effect on improving listening and speaking ability since they basically sit quietly in the class all the time. Other 12 students had stated the point of view similar to each other in common as their listening and speaking ability had not been improved since this course had not been conducted different as they usually have in their regular program.

Thus, the majority of experimental group felt their listening and speaking ability had improved through the implementation course while the majority of the control group felt their listening and speaking ability had not been improved at all. Experimental group thought their listening and speaking ability had been improved since the frequently conducted activities were creative and attract them to speak more during the study. Control group thought this course was conducted as traditional as the way of other courses been conducted in their regular program. Students in control group thought the lack of creative activities and other interesting interaction in classroom was the major reason prevents them from improving their listening and speaking ability significantly.

4.1.2.2.3   Students' opinions towards the effectiveness of this course

According to the answers collected from 15 students in experimental group, they all presented that the way that they learn the knowledge of Chinese culture during the implementation course was effective at improve their knowledge in Chinese culture and listening and speaking ability simultaneously. Then, they all thought this implementation course were effective for them.

As for the 15 students from control group, they all stated that their knowledge in Chinese culture had improved slightly but their listening and speaking ability had not improved since the no communicative practices conducted during the learning process. Therefore, majority of them thought this course were not effective for them, especially at improving their listening and speaking ability.

Therefore, the majority of experimental group felt their listening and speaking ability had improved through the implementation course while the majority of the control group felt their listening and speaking ability had not been improved at all.

4.1.2.3 A summary of students' perspectives towards the implementing of Chinese culture content-based course before and after the course implementation

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The summary of the results between pre-interview and post-interview on students' perspectives towards the implementing of Chinese culture content-based course were used to investigate the difference of students' perspectives towards the implementing of Chinese culture content-based between before and after the implementation of Chinese culture content-based course. The summary results of experimental group are show in the Table 26. The summary results of control group are show in the table 27.

Table 26 the summary results between pre-interview and post-interview on students' perspectives towards the implementing of Chinese culture content-based course of experimental group

	Pre-interview	Post-interview
Opinions towards the improvement on knowledge of Chinese culture through implementation course	Students' own feeling towards their mastery of knowledge on Chinese culture were limited and have expectation on the implementation of the Chinese culture content-based course would help them to enrich their incompetence on the mastery of understanding of Chinese culture.	After the study of the implementation course, students felt their knowledge on Chinese culture had improved through series of creative classroom activities.
Opinions towards the improvement on listening and speaking through the implementation course	Students expect the implementation of the Chinese culture content-based course would help them gain improvements on their listening and speaking ability.	After the study of the implementation course, students felt during participation of the frequently classroom activities, they were encouraged to conduct more practices in second language than other program courses and their listening and speaking ability were improved during the practice of these activities.

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Table 27 The summary the results between pre-interview and post-interview on students' perspectives towards the implementing of Chinese culture content-based course of control group

	Pre-interview	Post-interview
Opinions towards the improvement on knowledge of Chinese culture through implementation course	Students' own feeling towards their mastery of knowledge on Chinese culture were limited and have expectation on the implementation of the Chinese culture content-based course would help them to enrich their incompetence on the mastery of understanding of Chinese culture.	After the study of the implementation course, students felt their knowledge on Chinese culture had improved slightly through the lecture-centered teaching method. Students interesting had not been attracted since the traditional lecture-centered teaching method
Opinions towards the improvement on listening and speaking through the implementation course	Students expect the implementation of the Chinese culture content-based course would help them gain improvements on their listening and speaking ability.	After the study of the implementation course, students felt the lack of interactive activities course design did not made them improve their listening and speaking ability.

4.1.2.4   Data of students' responses of pre-questionnaire towards the implementing of Chinese culture content-based course

Students' pre self-assessment questionnaire was conducted to find out students' perspectives towards the implementing of Chinese content-based course based on their own feeling before the course implementation. Their perspectives were divided into two categories as listening and speaking towards the implementing of Chinese content-based course based. The data from the pre-questionnaire are reported in the table 28 and 29.

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Table 28 Students' pre-questionnaire towards the implementing of Chinese content-based course for experimental group

Experimental group				
	Statement	Mean	S.D.	Interpret
Listening	The implementation of Chinese culture content-based course would help me to understand the content of Chinese culture-related topic better.	3.47	0.4	Agree
	When I hear people talk about the Chinese culture related topic around me, the implementation of Chinese culture content-based course will help me to understand their talking better.	3.4	0.49	Agree
	The implementation of Chinese culture content-based course will make me familiar with the knowledge of Chinese culture, it is also helpful to improve my listening skill in communication.	3.67	0.47	Agree
	Limited knowledge on the listening context prevents me to understand it well, so the implementation of Chinese culture content-based course will enrich my knowledge and improve my listening skill.	3.47	0.5	Agree
Overall for listening		3.5	0.49	Agree
Speaking	The implementation of Chinese culture content-based course would help me to	3.33	0.6	Agree

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	conduct the talk of content of Chinese culture-related topic better.			
	When people around me discuss topics relate to Chinese culture, I found it is difficult for me to join in the discussion. The implementation of Chinese culture content-based course will help me to join their talking better.	3.27	0.44	Agree
	The implementation of Chinese culture content-based course will enrich sufficient knowledge on Chinese culture and create me more opportunities to speak and improve my speaking skill eventually.	3.53	0.5	Agree
	Limited knowledge on the listening context prevents me to understand it well, so the implementation of Chinese culture content-based course will enrich my knowledge and improve my listening skill.	3.6	0.49	Agree
Overall for speaking		3.43	0.51	Agree
Improvement on knowledge of Chinese culture	The implementation of Chinese culture content-based course will improve my understanding of the content significantly.	3.33	0.6	
Overall		3.42	0.53	Agree

As the data shown in the table 28, the overall mean score of students' pre-questionnaire towards the implementing of Chinese content-based course for experimental group was 3.42, which interpreted as agree. It means the experimental group students generally agree the implementing of Chinese content-based course would beneficial to the improvement on their mastery of the

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knowledge of Chinese culture, listening and speaking ability before they take the implementation course.

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Control group				
	Statement	Mean	S.D.	Interpret
Listening	The implementation of Chinese culture content-based course would help me to understand the content of Chinese culture-related topic better.	3.73	0.44	Agree
	When I hear people talk about the Chinese culture related topic around me, the implementation of Chinese culture content-based course will help me to understand their talking better.	3.47	0.5	Agree
	The implementation of Chinese culture content-based course will make me familiar with the knowledge of Chinese culture, it is also helpful to improve my listening skill in communication.	3.47	0.5	Agree
	Limited knowledge on the listening context prevents me to understand it well, so the implementation of Chinese culture content-based course will enrich my knowledge and improve my listening skill.	3.4	0.49	Agree
Overall for listening		3.52	0.49	Agree
Speaking	The implementation of Chinese culture content-based course would help me to	3.6	0.49	Agree

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	conduct the talk of content of Chinese culture-related topic better.			
	When people around me discuss topics relate to Chinese culture, I found it is difficult for me to join in the discussion. The implementation of Chinese culture content-based course will help me to join their talking better.	3.4	0.49	Agree
	The implementation of Chinese culture content-based course will enrich sufficient knowledge on Chinese culture and create me more opportunities to speak and improve my speaking skill eventually.	3.33	0.47	Agree
	Limited knowledge on the listening context prevents me to understand it well, so the implementation of Chinese culture content-based course will enrich my knowledge and improve my listening skill.	3.47	0.5	Agree
Overall for speaking		3.45	0.49	Agree
Improvement on knowledge of Chinese culture	The implementation of Chinese culture content-based course will improve my understanding of the content significantly.	3.47	0.48	Agree
Overall		3.48	0.49	Agree

As the data shown in the table 29, the overall mean score of students' pre-questionnaire towards the implementing of Chinese content-based course for control group was 3.48, which interpreted as agree. It means the control group students generally agree the implementing of Chinese content-based course would beneficial to the improvement on their mastery of the knowledge of Chinese culture, listening and speaking ability before they take the implementation course.

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Therefore, the majority of students from both experimental group and control group all generally agree in the pre-questionnaire that the implementing of Chinese content-based course would beneficial to the improvement on their mastery of the knowledge of Chinese culture, listening and speaking ability before they take the implementation course.

4.1.2.5 Data of students' responses of post-questionnaire towards the implementing of Chinese culture content-based course

Students' post self-assessment questionnaire was conducted to find out students' perspectives towards the implementing of Chinese content-based course based on their own feeling after the course implementation. The data from the post-questionnaire are reported in the table 30.

Table 30 Students' post-questionnaire towards the implementing of Chinese content-based course for experimental group

Experimental group				
	Statement	Mean	S.D.	Interpret
Listening	The implementation of Chinese culture content-based course would help me to understand the content of Chinese culture-related topic better.	4.07	0.44	Agree
	When I hear people talk about the Chinese culture related topic around me, the implementation of Chinese culture content-based course will help me to understand their talking better.	4.08	0.57	Agree
	The implementation of Chinese culture content-based course will make me familiar with the knowledge of Chinese culture, it is also helpful to improve my listening skill in communication.	3.93	0.57	Agree
	Limited knowledge on the listening context prevents me to understand it well, so the implementation of Chinese culture content-based course will enrich my knowledge and improve my listening skill.	4.07	0.57	Agree

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Overall for listening		4.03	0.54	Agree
Speaking	The implementation of Chinese culture content-based course would help me to conduct the talk of content of Chinese culture-related topic better.	4.13	0.5	Agree
	When people around me discuss topics relate to Chinese culture, I found it is difficult for me to join in the discussion. The implementation of Chinese culture content-based course will help me to join their talking better.	4.07	0.57	Agree
	The implementation of Chinese culture content-based course will enrich sufficient knowledge on Chinese culture and create me more opportunities to speak and improve my speaking skill eventually.	4.13	0.62	Agree
	Limited knowledge on the listening context prevents me to understand it well, so the implementation of Chinese culture content-based course will enrich my knowledge and improve my listening skill.	4	0.52	Agree
Overall for speaking		4.08	0.55	Agree
Improvement on knowledge of Chinese culture	The implementation of Chinese culture content-based course will improve my understanding of the content significantly.	4.13	0.52	
Overall		4.08	0.54	Agree

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As the data shown in the table 30, the overall mean score of students' post-questionnaire towards the implementing of Chinese content-based course for experimental group after the course implementation was 4.08, which improved 0.65 points and still maintain the interpretation at agree. It means the experimental group students generally agree the implementing of Chinese content-based course actually improved their mastery of the knowledge of Chinese culture, listening and speaking ability after they take the implementation course.

Table 31 Students' post-questionnaire towards the implementing of Chinese content-based course for control group

Control group				
	Statement	Mean	S.D.	Interpret
Listening	The implementation of Chinese culture content-based course would help me to understand the content of Chinese culture-related topic better.	2.8	0.54	Uncertain
	When I hear people talk about the Chinese culture related topic around me, the implementation of Chinese culture content-based course will help me to understand their talking better.	3.07	0.47	Uncertain
	The implementation of Chinese culture content-based course will make me familiar with the knowledge of Chinese culture, it is also helpful to improve my listening skill in communication.	2.93	0.44	Uncertain
	Limited knowledge on the listening context prevents me to understand it well, so the implementation of Chinese culture content-based course will enrich my knowledge and improve my listening skill.	2.87	0.34	Uncertain
Overall for listening		2.91	0.44	Uncertain

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Speaking	The implementation of Chinese culture content-based course would help me to conduct the talk of content of Chinese culture-related topic better.	2.8	0.54	Uncertain
	When people around me discuss topics relate to Chinese culture, I found it is difficult for me to join in the discussion. The implementation of Chinese culture content-based course will help me to join their talking better.	2.93	0.68	Uncertain
	The implementation of Chinese culture content-based course will enrich sufficient knowledge on Chinese culture and create me more opportunities to speak and improve my speaking skill eventually.	2.87	0.62	Uncertain
	Limited knowledge on the listening context prevents me to understand it well, so the implementation of Chinese culture content-based course will enrich my knowledge and improve my listening skill.	3	0.37	Uncertain
Overall for speaking		2.9	0.55	Uncertain
Improvement on knowledge of Chinese culture	The implementation of Chinese culture content-based course will improve my understanding of the content significantly.	3.43	0.5	Agree
Overall		3.08	0.5	uncertain

As the data shown in the table 31, the overall mean score of students' post-questionnaire towards the implementing of Chinese content-based course for control group after the course implementation was 3.08, which dropped 0.3 points and disrated the interpretation to uncertain.

It means the control group students generally did not gained much improvement from the implementing of Chinese content-based course and uncertain whether the implementation course was beneficial to their mastery of the knowledge of Chinese culture, listening and speaking ability or not after they take the course.

Therefore, after the course implementation, experimental group still generally agree the implementing of Chinese content-based course actually improved their mastery of the knowledge of Chinese culture, listening and speaking ability after they take the implementation course. Meanwhile, control group generally felt there were no much improvement on them and uncertain whether the implementation course was beneficial to their mastery of the knowledge of Chinese culture, listening and speaking ability or not after they take the course.

4.1.2.6 Comparison the of the results between pre-questionnaire and post-questionnaire on students' perspectives towards the implementing of Chinese culture content-based course

The comparison of the results between pre-questionnaire and post-questionnaire on students' perspectives towards the implementing of Chinese culture content-based course were used to investigate the difference of students' perspectives towards the implementing of Chinese culture content-based between before and after the implementation of Chinese culture content-based course. The comparison results of experimental group are show in the Table 30. The comparison results of control group are shown in the table 32.

Table 32 Comparison between pre-questionnaire and post-questionnaire on students' students' perspectives towards the implementing of Chinese culture content-based course for experimental group

	Pre-evaluation			Post-evaluation		
	Mean	S.D.	Interpret	Mean	S.D.	Interpret
Listening	3.5	0.49	Agree	4.07	0.44	Agree
Speaking	3.43	0.51	Agree	4.08	0.55	Agree
Knowledge improveme	3.33	0.6	Agree	4.13	0.52	Agree

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	Pre-evaluation			Post-evaluation		
nt on Chinese culture						
Overall	3.42	0.53	Agree	4.09	0.50	Agree

As shown in Table 32, for experimental group students, the mean score of their post-questionnaire had improved 0.67 points from pre- questionnaire and maintain the interpretation at agree in both pre and post questionnaire. It means the experimental group students generally agree the implementing of Chinese content-based course actually improved their mastery of the knowledge of Chinese culture, listening and speaking ability before they took the implementation course and they keep the same point of view after they took the implementation course.

Table 33 Comparison between pre-questionnaire and post-questionnaire on students' students' perspectives towards the implementing of Chinese culture content-based course for control group

	Pre-evaluation			Post-evaluation		
	Mean	S.D.	Interpret	Mean	S.D.	Interpret
Listening	3.52	0.49	Agree	2.91	0.44	uncertain
Speaking	3.6	0.49	Agree	2.9	0.55	uncertain
Knowledge improvement on Chinese culture	3.47	0.48	Agree	3.43	0.5	Agree
Overall	3.48	0.49	Agree	3.08	0.50	Uncertain

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As shown in Table 33, for control group students, the mean score of their post-questionnaire had dropped 0.3 points from pre- questionnaire and disrated the interpretation from agree in pre-questionnaire to uncertain in post-questionnaire. It means the experimental group students generally agree the implementing of Chinese content-based course would improve their mastery of the knowledge of Chinese culture, listening and speaking ability before they took the implementation course. However, after they took the course, they felt they did not gain much progress and uncertain whether the implementation of the course was effective or not.

Summary

  This chapter presented the findings, the analysis of data and its interpretations of the study. Those findings are reported into two parts based on research questions. First part reports the data and results of the first research questions, which investigated whether there was an improvement on students' listening and speaking ability in communication after implemented the Chinese culture content-based course. Pre-evaluation, post-evaluation and three formative tests on students' listening and speaking ability were applied to investigate effects of the implementation course. As for the second research question, students' perspectives towards the implementing of Chinese culture content-based course. Pre-interview, post-interview, pre-questionnaire and post questionnaire were used to answer this research question. Descriptive statistics of mean, standard deviation and qualitative content analysis were used to answer those two research questions.

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Chapter 5

Conclusion, Discussion, and Recommendation

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In this chapter, the researcher presents a summary of the study with conclusion and discussion regarding the two research questions of the study. The recommendation for future research will also be provided based on results of this study.

5.1 Summary of the study

This study aims to investigate the effect on students' listening and speaking ability through implementation of Chinese culture content-based course and students' perspectives towards the implementing of Chinese culture content-based course. This study was conducted to investigate the following questions:

1.   To what extent does Chinese culture content-based course enhance students' listening and speaking communication?

2.   What students' perspectives towards the implementing of Chinese culture content-based course?

The population of the study was 30 second year English major students from Yuxi Normal University, in Yunnan, China. 30 students were selected to join in the based on their willingness. Thirty students were divided into two groups randomly and each group had 15 students. One group is experimental group while the other one is control group. Experimental group were taught the designed course under content-based approach while the control group were taught under the traditional teaching method. The designed course was 20 hours long exclude instruments treatment. For the control group, the designed course was implemented through the traditional teaching method, which is lecture-centered class and there were no interactive activities in the class. For the experimental class, interactive activities such as small talk, group discussion and presentation were the main task for this approach.

In order to answer the research questions, instruments for treatment and instruments for data collection were used in the study. Treatments instruments included pre-interview on students and teachers, textbook evaluation, pre-self assessment questionnaire, pre-evaluation on students' listening and speaking ability, Chinese culture content-based course implementation. Data collection instruments were post-evaluation on students' listening and speaking ability, three formative tests, students' post self-assessment questionnaire and students' post-interview. For the analyzing of students' pre evaluation on listening and speaking ability, post evaluation on listening and speaking ability and three formative tests, mean score and standard deviation were

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used as statistic numbers for analysis. Pre and post interview on students' perspectives towards the implementing of Chinese culture content-based course were evaluated qualitatively based on students' answers. Pre questionnaire and post questionnaire were evaluated by mean score and standard of deviation.

5.2 Conclusion

The results and interpretation from data collection can be concluded based on research questions as follow:

5.2.1 What extent does Chinese culture content-based course enhance students' listening and speaking communication?

The results are based on the overall mean scores gathered from three formative test, pre and post evaluation on students' listening and speaking ability.

In the listening evaluation, the mean score of pre-evaluation for both experimental group and control group were interpreted as fair. As for post-evaluation, the mean score of experimental group was interpreted as good while the control group was interpreted as fair. Even the mean score of control group had improved, but the improvements that control group gained were too slightly to upgrade the interpretation. It means after the course implementation, experimental group students had gained bigger progress on listening ability than control group.

In the speaking evaluation, the mean score of pre-evaluation for both experimental group and control group were interpreted as fair. As for post-evaluation, the mean score of experimental group was interpreted as good while the control group was interpreted as fair. The improvements of control group gained were not high enough to upgrade to interpretation. Therefore, similar as the results of listening evaluation, after the course implementation, experimental group students' speaking ability had improved more than control group had.

In the three formative tests in listening, the mean score of first two tests of experimental group were interpreted as fair, but it was interpreted as good in the third test. As for the control group, even the mean score had improved slightly from first test to third test, but the interpretation was fair for three tests. It means during the course implementation, experimental group students' listening ability had continuously improved and can be detected on the interpretation while the improvements that control group gains were too slightly to upgrade the interpretation. Therefore, during the three formative tests, experimental group students' listening ability had improved continuously more significantly than control group had.

In the three formative tests in speaking, similar to the results of listening tests, the mean score of first two tests of experimental group were interpreted as fair, but it was interpreted as good in the third test. For the control group, even the mean score had improved from first test to

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third test, but the interpretation still stay at "fair". Therefore, the improvements on speaking that experimental group students gained were more significantly than control group students.

Based on the comparison of mean score of pre and post evaluation on students' listening and speaking ability, three formative tests on listening and speaking ability, it can be seen that both experimental group and control group gained progress on their listening and speaking ability after the Chinese culture content-based course implementation. However, the improvements that experimental group students gained were more significantly than control group students gained.

5.2.2 What students' perspectives towards the implementing of Chinese culture content-based course?

The results are based on the information collected from conclusive qualitative analysis of students' interview and overall mean scores gathered from pre and post questionnaire.

5.2.2.1 Students' perspectives towards the implementing of Chinese culture content-based course through pre-interview

Pre-interview were applied to investigate students' perspectives towards the implementing of Chinese culture content-based course before the course implementation. There were 7 questions in the Pre-interview. The first question was about students' opinions on the equality between western culture studies and native culture studies in their English learning. Based on summary of responses collected from students, both experimental and control group students stated in their current English learning at school, western culture studies majorly occupied the English learning materials that they currently use and no Chinese culture related content reference been introduced to their English class. They also manifested the over emphasis on western culture is one of the major reasons why their knowledge on Chinese cultures in English are limited.

Second question referred to students' opinions on the significance of the knowledge in Chinese culture in the communication with speakers with other culture background. According to the conclusion drawn from students' answers, the majority of both experimental group and control group believed the rich knowledge in one's native culture would beneficial to the quality of their spoken content when they involved in the occasions that they need to output the knowing of one's own culture to the people with different culture background.

Third question concerned with students' opinions on their knowledge of Chinese culture based on their own feelings. Based on collections gathered from students' answers, most students from experimental and control group rated their knowledge on Chinese culture were poor. Some of them valued their knowledge on Chinese culture were rich comparatively but their ability to express them in English were limited. They all indicted that the implementation of content-based course in English refers to their own culture was needed.

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Forth question was about students' opinions on the preference of the method to conduct the Chinese culture content-based course. There are three choices in this question. They are materials learning, classroom activities and outdoor exploration. All of the 30 students from experimental group and control group clicked three of them which indicated that they would like the course implemented through materials learning, classroom activities and outdoor exploration.

Fifth question referred to students' opinions on the learning preference of the topic of content of Chinese culture. There 10 topic choices in the choose column. According to the answers collected from 30 students both in experimental group and control group, the topics that students were willing to learn ranked from highest preference to the lowest are: Chinese history, philosophy heritage, Chinese traditional arts, geographic landscape of China, government society, economy and reform, China folk culture, contemporary literature of China, science and technology of China, education of China.

Sixth question was about students' opinions on the improvement of listening and speaking ability in communication through the enrichment on the knowledge of Chinese culture. Most students stated the point of view that the more enrichment of the understanding you have about the world, the more opportunities will come out for you to join the communication in different types of occasions. Therefore, the majority of students from both experimental group and control group stated the agreement that the there would be an improvement on listening and speaking ability through the enrichment on the knowledge of Chinese culture.

Last question was about the students' opinions on the overall expectation towards the implementing of Chinese culture content-based course. All of the 30 students expressed their willingness that they prefer the course would be conducted in a creative way with fun and interesting activities which attract them willing to learn and have fun through the learning process.

In conclusion, both experimental group students and control group students had optimistic expectation towards the implementation of this course and they all expect there would be an improvement on their listening and speaking ability along with knowledge on Chinese culture.

5.2.2.2 Students' perspectives towards the implementing of Chinese culture content-based course through post-interview

Post-interview were applied to investigate students' perspectives towards the implementing of Chinese culture content-based course after the course implementation.

There were 5 questions in the post-interview can be categorized into three categories. First category referred to students' opinions on the improvement of knowledge of Chinese culture after the implementation of the course. Students from experimental group stated that their knowledge in Chinese culture had been improved significantly along with knowing of the

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Chinese culture in English after the implementation of the course through series of effective classroom activities. However, students from control group stated that their knowledge on Chinese culture had improved slightly since the traditional lecture-centered teaching method did not make them interested in the learning.

Second category of question referred to students' opinions towards the improvements of listening and speaking ability after the implementation of the course. According to the conclusion of students' responses, the majority of experimental group felt their listening and speaking ability had improved through the implementation course while the majority of the control group felt their listening and speaking ability had not been improved at all except a few of thought their listening and speaking had improved slightly. Experimental group thought the participation of activities been conducted in the class improved their listening and speaking ability while control group thought the lack of interaction activities designed course was not efficient at improving their listening and speaking ability.

Third category of question concerned with students' opinions towards the effectiveness of this course. According to answers collected from students, experimental group students evaluated this course as an efficiency course since the obviously improvements they actually felt on their listening ability, speaking ability and knowledge on Chinese culture through the course implementation. On the contrary, students from control group assessed this course as low-efficient since they did not see any improvements they gained through the studying of this course.

In conclusion, from the responses collected from students after they took the implementation course, the majority of experimental group recognized their improvements on listening and speaking ability and knowledge on Chinese culture while the majority of the control group felt the implementation of this course did not help them on improving their language skills and did not meet their expectation as they supposed in pre-interview.

5.2.2.3 Students' perspectives towards the implementing of Chinese culture content-based course through pre-questionnaire

Pre-questionnaire were applied to investigate students' perspectives towards the implementing of Chinese culture content-based course before the course implementation. Pre-questionnaire investigated students' perspectives in three categories: listening, speaking and improvement on knowledge of Chinese culture. In the listening category, there were 4 statements given students to rate interpretation as follows:

1. the implementation of Chinese culture content-based course would help me to understand the content of Chinese culture-related topic better.

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2. When I hear people talk about the Chinese culture related topic around me, the implementation of Chinese culture content-based course will help me to understand their talking better.

3. The implementation of Chinese culture content-based course will make me familiar with the knowledge of Chinese culture, it is also helpful to improve my listening skill in communication.

4. Limited knowledge on the listening context prevents me to understand it well, so the implementation of Chinese culture content-based course will enrich my knowledge and improve my listening skill. In the speaking category, there were 4 statements given students to rate interpretation as follows: 1. The implementation of Chinese culture content-based course would help me to conduct the talk of content of Chinese culture-related topic better. 2. When people around me discuss topics relate to Chinese culture, I found it is difficult for me to join in the discussion. The implementation of Chinese culture content-based course will help me to join their talking better.3. The implementation of Chinese culture content-based course will enrich sufficient knowledge on Chinese culture and create me more opportunities to speak and improve my speaking skill eventually.4. Limited knowledge on the listening context prevents me to understand it well, so the implementation of Chinese culture content-based course will enrich my knowledge and improve my listening skill. For the improvement on knowledge of Chinese culture category, there was one statement given students to rate interpretation as follow: The implementation of Chinese culture content-based course will improve my understanding of the content significantly. In the pre-questionnaire, the overall mean score of both experimental group and control group interpreted as agree, which means they generally agree the implementing of Chinese culture content-based course would help them to improve their listening and speaking ability and knowledge on their native culture.

5.2.2.4 Students' perspectives towards the implementing of Chinese culture content-based course through post-questionnaire

Post-questionnaire were applied to investigate students' perspectives towards the implementing of Chinese culture content-based course after the course implementation. In order to compare students perspectives more precisely, the statements in the post-questionnaire were same as the statements in pre-questionnaire. For experimental group, the general mean score still interpreted as agree. For control group, the general mean score on listening and speaking statements were interpreted as uncertain instead of agree in pre-questionnaire. However, the mean score of the statement of improvement on knowledge of Chinese culture still interpreted as agree which was same as the one in pre-questionnaire. Therefore, after the course implementation, students from experimental group still agree through study of the implementation course, their ability on knowledge on Chinese culture, listening and speaking ability had improved. For control group, they did not feel any significant improvements on their listening and speaking ability, so they were uncertain about whether the implementation of the course was helpful or not. However, the

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interpretation of the statement of the improvement on knowledge of Chinese culture was still "agree" which was same what they rated in the pre-questionnaire. That is to say after they took the implementation course, they agree the implementation course was efficient at enrich their knowledge on Chinese culture.

5.3 Discussion

The data collected according to the two research questions are discussed in the following sections:

5.3.1 What extent does Chinese culture content-based course enhance students' listening and speaking communication?

The findings of this study have confirmed the improvements on listening and speaking ability brought by the implementation of Chinese culture-content based course. The results indicated students from both experimental group and control group had improved their listening and speaking ability after the course implementation. However, the progress that experimental group gained was bigger than the one that control group gained. The results can be discussed below:

5.3.1.1 Discussion of the results obtained from implementation of Chinese culture content-based course

Based on the overall mean score collected from five evaluations: pre-evaluation, post-evaluation and three formative tests, it can be seen that both experimental group and control group had improved their knowledge on Chinese culture, listening and speaking ability after the course implementation. The results shown that experimental group achieved more improvements than control group did. The results can be discussed as following aspects;

Students from both experimental and control group achieved improvements on knowledge of Chinese culture, listening and speaking ability in communication. According to the mean score and interpretation of mean score collected from students' performance on pre-evaluation, post-evaluation and three formative tests. Even both experimental group students and control group gained improvements after the implementation course, it can be seen that students form experimental group gained more obviously and significantly improvement than students from results of mean score and interpretation. The difference on the improvements between two groups can be explained by the priority of content-based approach and CLIL method to the traditional teaching method. According to Li (2005), traditional reading and teaching method is efficient to enhance students' skills on translation and reading, but it is rarely effective on enhancing students' communication ability on listening and speaking. Wang (2005) also pointed out that the traditional ways of teaching applied in China has been overemphasized on the teaching of syntax and grammar with the lost on the communicative ability on majority of student. In this study, the courses were conducted through teacher's lecture and materials study.

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Lack of the classroom interactions and communicative activities were limited at improve students listening and speaking ability. Therefore, students from control group did not gain significantly improvement on listening and speaking in communication since they were taught under the traditional teaching method.

On the contrary, for the experimental group students, the content based approach and CLIL-oriented methods application on them had successfully differentiated them from control group based on the progress that they made. According to Krashen (1985), content-based approach is usually conducted based on learner-centered rather than teacher-centered. There will be more opportunities for students to practice their speaking since there are usually more speaking activities under student-centered approach. Consequently, listening ability will be improved along with speaking ability. Coyal (2007) pointes out a CLIL lessen contains elements as 4CS, which are content, communication, cognition and culture. Content refers to the knowledge learning and acquisition of the thematic subject. Communication refers to the interaction during the process of acquiring the content of knowledge. Cognition refers to the understanding of the content study and language learning during the studying process. Culture means the way to conduct expression under the specific regulations and social rules. These four Cs interrelated to each other and underpin the success of CLIL approach which eventually contributes to the enhancement on the knowledge of target content, listening and speaking ability. In this study, the content of knowledge of Chinese culture teaching implemented through the English as the instruction language. During the learning process, listening and speaking were the communicative tools that learners use to conduct the communication to acquire the content knowledge of Chinese culture. The knowledge gains from content of Chinese culture helped students to enlarge their multicultural understandings and enhance their knowledge accumulation to enrich their identity of global citizenship. The listening and speaking ability enhanced trough the content of Chinese culture studies established students' cognition on both language learning and multicultural comprehension. Consequently, under the content-based approach and CLIL teaching method, the course was conducted under the frequently interrelations between knowledge of Chinese culture and listening and speaking oriented classroom activities. Therefore, compare with lecture oriented traditional teaching method which applied on control group, content-based approach which applied on experimental group is more superior at enhance learners' listening and speaking ability.

5.3.2 What students' perspectives towards the implementing of Chinese culture content-based course?

In order to answer the second research question, both experimental group students' and control group students' perspectives towards the implementing of Chinese culture content-based course were compared as follow.

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5.3.2.1 Students' perspectives towards the implementing of Chinese culture content-based course from pre-interview and pre-questionnaire

From the results of both group of students' responses from pre-interview, both students from experimental group and control group felt their knowledge on their native culture were insufficient and had an optimistic expectation on the implementation of the course to enhance their knowledge on Chinese culture. Besides, they all thought the enhancement on Chinese culture content-based course would contribute to the progress on their improvements on listening and speaking ability. From the results of pre-questionnaire, the mean score of both groups' answers were interpreted as "agree", which means they all agree with the implementation of Chinese culture content-based course would beneficial to the improvement on their mastery of the knowledge of Chinese culture, listening and speaking ability before they take the implementation course.

5.3.2.2 Students' perspectives towards the implementing of Chinese culture content-based course from post-interview and post-questionnaire

From the results of both group students' responses from pre-interview, for experimental group students, they actually thought through the frequently implementation of classroom activities based on the content of Chinese culture, their interest of learning and using language had been largely stimulated. Consequently, their listening and speaking ability had improved along with the enhancement on their native culture since they were more willing to learn than before. Meanwhile, for students from control group, they felt even their knowledge of Chinese culture had slightly improved through the intensive lecture conduction and materials study, but their listening and speaking ability had not improved since the absent of interesting interactive activities. Similarly, from the results collected from post-questionnaire, the mean score and interpretation for experimental group still stay in "Agree", which means after the course implementation, students of experimental group agreed the statement that the implementing of the course enhanced their improvements on listening and speaking ability. The mean score and interpretation of students from control group modified to "uncertain" in post questionnaire instead of "agree" in the pre-questionnaire. It indicated that control group generally felt there were no much improvement on them and uncertain whether the implementation course was beneficial to their mastery of the knowledge of Chinese culture, listening and speaking ability or not after they take the course. This can be explained by Jarvienen's (1999) point of view that the one of the distinguishing features of CLIL is the cooperative learning method. Under the cooperative learning style, students usually divided into small groups to accomplish tasks through team work. Cooperative learning style is efficient at get rid off learners' anxiety, stimulate learners' motivation and promote interaction among them. Moreover, Students' autonomy will be established under cooperative learning method and the interaction with team member will be enhanced and utilized to improve their communication

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ability in language learning. Davis (2003) also points out that when students use language as a tool to acquire the information they are interested, which is considered as a more natural and initially way of developing linguistic competence. According to Richards and Rodgers (2001), compare with traditional teaching method, content-based approach is advanced at the frequent usage of interactive activities and lead students to conduct more listening and speaking practices rather than solely focus on materials study which traditional teaching method usually emphasize on. Therefore, it can be seen from the post interview and post questionnaire that students from experimental group judged the implementing of Chinese culture content-based course as an effective implementation while control group students did not.

5.4 Suggestions for further studies

The study found implementation of Chinese culture content-based course had potential for students' listening and speaking ability improvements. There are several points that future studies could take into consideration:

5.4.1 It is recommended to conduct the class no more than two hours each time. It was found that students were less motivated at the end of each class compare with at the begging of the class. Sign of students' exhaustion can be noticed obviously at the end of class. Thus, by shorten the individual course time and enlarge the whole course time length is recommended to conduct related studies in future. Further research need to be conducted within good timing accordingly to students' real situation.

5.4.2 It is recommended to beware of those students who did not participate into the talking during activity as frequently as others. There are a few students who prefer to keep quiet and reluctant to join the talking with others. They always stay behind others and only made limited contribution to accomplish group task such as group presentation and group show. Therefore, more attention should be paid on this type of students and encourage them to join and accomplish group task wholeheartedly with sufficient confidence.

5.4.3 This study found students were unmotivated with some serious topics such as economy and politics. Therefore, create more funny activities and present the content in an more understandable way is recommend for further studies.

Summary

This chapter presents a summary of the study, conclusion and discussion refers to the two research questions; 1) To what extent does Chinese culture content-based course enhance students' listening and speaking communication? 2) What students' perspectives towards the implementing of Chinese culture content-based course? Besides, suggestions for further studies based on investigation results are provided in this chapter.

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Man's Prestige   in *Shahnameh*

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Abstract

The purpose of this brief paper is to examine Man's prestige in *Shahnameh*. Firdausi's *Shahnameh* is the most voluminous ancient Iranian epic. In *Shahnameh*, among God's whole creatures, human being is the only creature who has the divine spirit, willpower and wisdom. Human is the only one whose rank is superior and higher than the nature and the sphere. Human being is the only one who is mentioned as "the first nature" and "the next number".In the realm of mythological and heroic epic of the Persian language, the ideal man who is the symbol of the greatness and goodness are manifested in the champions whose missions are to reach the great aspirations of the Iranian people and to fight against inhumanities, devilish behaviors and evil deeds. The ordinary man in the saga or epic will become the one, who is "hero", but the hero is not alone, other heroes whom at the beginning are more or less equal to his power surround and compete against him. To "become unique", the main hero must pass and cross through many long twisting cliffs, to do self-help and become independent. Then he must try to make this "self-made person" acceptable.

Keywords: man, Firdausi, Shahnameh, epic

Introduction

In the history of human being, always the role of literature has been a key to guide man in order to get his aim in his life. Among the human literature, Iranian literature has good place. Iranian great poets and authors could show the beautiful and goodness of human being and his world. Iranian literature, as one of the richest literature, has played a vital role over the world. We can see the place of Iranian literature in human being literature.

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According to this definition, Khansir and Mozafari (2014) mentioned that Persian language was one of the oldest languages over the world. Iranian language is recognized as directly a branch of Indo-European language famiy and Aryans group were an old group arrived in Persia area from western Asia.

The Iranian literature is divided into two eras: (1) The Pre-Islamic era and (2) The Post-Islamic era. According to Mozafari, et al. (2015) , Firdausi's *Shahnameh* linked the pre-Islamic Iran to the Islamic era.

Man's Prestige in *Shahnameh*

Iranian ancient literature is full of valuable examples of the importance and value of the human. Every corner of this precious treasure of the Iranian literature shows portraits of the design of the noble human being's characters in accordance with the past conceptual models and also talks about the possibility of human excellence (Mokhtari, 1960). In all genres, writers and poets have spoken about human being. He was admired in different ways, but each of them admired the man with their own point of view. "Human being has a tremendous prestige and status in Persian epic poems and especially in Firdausi's masterpiece. In *Shahnameh*, human being is the only God's creature that has divine spirit, willpower and wisdom. The man only whose prestige is higher than of the nature and the sphere and is mentioned as the "first nature" and "next number" in the universe (Razmju, 1967). He added that in the realm of mythological and heroic epic of the Persian language, the ideal man who is the symbol of the greatness and goodness are manifested in the champions whose missions are to reach the great aspirations of the Iranian people and to fight against inhumanities, devilish behaviors and evil deeds. The ordinary man in the saga or epic will become the one who is "hero", but the hero is not alone, other heroes whom at the beginning are more or less equal to his power surround and compete against him. To "become unique", the main hero must pass and cross through many long twisting cliffs, to do self-help and become independent. Then he must try to make this "self-made person" acceptable (Mohajerani, 1993).

From Firdausi's perspective, human being who is the ultimate cause and the result of the creation is God's representation on the earth, thus he needs to recognize and appreciate his dignity and keep to God's path. He should not stop his efforts to reach this destination.

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تــرا از دو گـیـتی بــرآورده انــد   بــه   چــنـدیـن   مـیـانـجی
بـپـرورده انـد

(Firdausi' Shah, 2003, vol. 1, 3).

"The purpose is that the human being is the fruit of both universes: this material world and the heaven, the material and the spirit, the unseen and the testimony, the universe and the paradise. Therefore, the human being is interpreted as not only the assembler of both universes but also as the community's purgatory. He supervises and oversees both universes.

نـخستـیـن فـطـرت پـسیـن شمـار   تـویـی خـویـشتـن را بـه بـازی مـدار
(Firdausi'Shah, vol. 1, 3).

The above mentioned verses referred to the Prophet's Hadith «»نحن الآخرون السابقون, which means human being is the ultimate cause of the creation and it has logical priority in the creation of the universe, although human being's creation has lagged behind in comparison to the other creatures "(Azmayesh ,2001 , p.157). Since the essence of the wisdom appointed in human's nature, he rules over the savagery and the world is also subservient to his free will. Unlike animals that live by their instincts and can never make any significant change in their material life, human, in addition to the material nature, has a divine one too. However, according to the material essence and beauty of creation, human being is created as the last ring or as Firdausi's interpretation "late number", the fact that flame of wisdom - the wisdom of his creator's soul - is within him, he is considered as the "first nature" (Mohajerani, 1993). Shahname's man is a progressive one and through his words and actions, he will try to have a better life than before (Ranjbar, 1961). Mascub also noted this point: thanks to the culture (wisdom), man can overcome the world in which he lives and will organize his life. He will save "the microcosm world" from the wandering of "macrocosm world". As he gives meaning to the world, human will recreate his existence too (Mascub, 2005, p.31).

From the introduction of Firdausi on his epic, one can see his unquestionable devotion to humanity. He knows human as the starter of the nature, though he is the last link. In his belief, human beings are the squeeze of both worlds of material and divine, and everything will exist by our motivations. At the beginning of *Shahnameh*, we are informed that this epic is the long history of human and humanity. *Shahnameh's* human is similar to a tree which has rooted deeply in the soil and on the other hand reaches out to the peak of its ascent (Serami, 2002, Introduction). Firdausi in his introduction tells us indirectly: "The

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administrators and managers of the world are: God, heaven, human being, and wisdom which are the bond between God and human. Human being is the representative of God on the earth. He will do his duty by the help of wisdom. The world by God's order has to do its duties without any wisdom and rules upon human destiny. The man, although is lower than the world in capabilities, he is greater in the knowledge than the world" (Serami, 2002, p. 113).

In *Shahnameh*, human being has directly relationship with God and there are no intermediates. By praying and paying attention to God, he will ask for God's favor. Human efforts are in its place, of course, because when he knows what is good or bad, he can do his best. But final approval is up to God's will. The combination of will and constraint are part of the essence of human's life. Human being is subjected to these will and is constrained; he is restricted both to the bonds of his nature and also to the external events. *Shahnameh* has such a climate that human endeavors can be seen in every part of it. Whatever is cumbersome is related to the consequences which man cannot handle or manage. For example, in the Qadsia war, because the wind blew in front of Rustam Farrukhzad and a lot of dust covered him, the result of war changed, and along with that the fate of Iran changed too (Islami Nodoushan, 2002, p. 16).

Mythical Man, Epic Man and Historical Man

In *Shahnameh*, we encounter three types of men: Mythical man, Epic man and Historical man .Their features would be discovered as you read the stories of *Shahnameh*. Each has his own characteristics. But they all have a common goal and that is to reach the summit of life: "to reach the summit or peak means that one does all his best efforts and makes benefits of all his talents to advance toward it" (Islami Nodoushan, 2002, p. 17).

Although these three types have some specific characteristics, and in some cases are different from each other, in general, they all follow a specific purpose and the purpose is to reach the evolution.

Mythical

The human mind in the realm of myth mixed and joined with the spiritual and transcendent nature and its effects (Mascub, 2005). During the epic, epic man "is neither

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stranger to the world nor far from the Creator and the creation; he lives strongly on the earth. He also has strong supports in the upper world too, his God is alive. He feels his departure from the metaphysical world - especially with constant alerts of death – and for the proof of his existence, he stands against the world. According to Firdausi, human being is as brave as a lion, ready to face difficult and dangerous situations, the examples are: Rustam and Esfandiyar's seven Khans, the killing of monsters, wolves, lions and dragon, breaking spells, being in deserts, facing difficult times in snow, and being thirsty (Mascub, 2005).

Epic

Razmju in his book *Epic* described the characteristics of the ideal warrior (epic) man. Here some features are mentioned in brief: National ideal epic man was born in the imaginations of the ancient Persian people and it was made by their ancient and epic narrators. This man embodies moral individualities of Iranian people and meet the aspirations of them in the middle of nowhere and ideal cities...- Ideal epic man's aspirations limit to the border of his nationality, and his ideology bases on the ethnic, racial and seeds of patriotism, values and essence.

 - Ideal epic man is God-fearing. - Ideal epic man is extrovert and harmonious with the environment and nature. The extent of his activities is the society, battlefield and banquet events, kings ' courts and heroes 'pavilions. - Ideal epic man is manifested in the face of mighty kings and justice heroes. - Ideal epic man considers science as the finest life capital. - Ideal epic man is a brave warrior, and his athletic prowess will be manifested when he faces his enemies and ill-wishers. Ideal epic man considers his power as the divine glory which has radiance of God together with superhuman strength. - Ideal epic man pays remarkable attention to the efficiency of the physical pleasures in life (Razmju, 1967)

Hisrorical

Shahname's historical epic man has another nature, this man deals with the actual history not the ideal one, rather than the epic. Historical man, "in the story of this period [date] also receives a new structural diagram of immediate reality, neither a sublime nor an ideal person. He passes through the ordinary life, such as Ardeshir's biography and the story of how he became a king, the stories of Bahram Gur's wars, festivities, trips and hunting or the story of chess set "(Mascub, 2005,

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p. 243- 244). Islami Nodoushan (2003) believes that "human being has relationship with three elements in his life: his ego, community and nature and he should pay attention to three of them.

On Activism, Not On Success

Shahnameh's world is based on activism not success, if something can be called success that surly be hard working to do well. To reach to the complete success is not in human's destiny, because nature is not going entirely according to his wishes. Such destiny was assigned to man to struggle against all difficult life stages .So he obeyed this destiny.

Shahnameh is a realistic book. Human being lives on the earth, the sky and the earth each has its own position. Whatever is his fortune, it should be earned in this world (Islami Nodoushan, 2003, p. 10). Javanshir (2005) expresses the prestige of human being from Firdausi's point of view as this: "Firdausi did not generally consider human being as the noblest creature. Firdausi believed that the highest and noblest ones are those who are wise, and eager to receive intelligence and wisdom. Firdausi's man deals less with "divine spirit" and belongs more to the earth. What separates Firdausi's ordinary man from the noblest creature is his desire to fight. Pay attention to some of the verses of *Shahameh* to understand how passionately and lovely Firdausi described human being and how he invited him to fight and self-understanding:

شد این بندها را سراسر کـــلید	چو زین بگذری مردم آمد پدیـــد
به گفتار خوب و خردکــار بند	سرش راست بر شد چو سروبلند
مرا او را دد و دام فرمان بـــــرد	پذیرنده هوش و رای و خـــــرد
که مردم به معنی چه باشد یکی	ز راه خرد بنــــــگری انـــدکی
جز این را نشانی ندانی هــــمی	مگر مردمی خـــــیره خوانی همی
ترا از دو گیتی بـــــر آورده اند	به چندین میانجی بپرورده انـــد
تویی خویشتن را به بازی مدار	نخستین فطـــــرت پسین شمار

These keys, the "people" whom God granted are intelligent, and wisdom, need to know and understand their own values. O mankind! The first nature and the last number, you are created for two worlds. You do not have the permission to look yourself down on. O man, the nature and God, granted many things to you, it's all you have, and it's your duty to live in honor and be proud of yourself. You should not surrender yourself to the unstable life problems "(Javanshir, 2005, p. 68-69).

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In other words, "Wherever there is a tie, and there is a confusion, the key to solve the problem will be in the hands of the man who has faith and believes in God. Great treasure has been endowed inside him, He is the only creature with amazing creativity capability and this power rests on his free will and active thought. The man with such a surprise power cannot concern himself with the childish game's…...Firdausi worried that such a human being with immortal divine wisdom and love could not appreciate these values (Mohajerani, 1993).

Understanding the Depth of Human Emotions, Images and Colorful Spirit

Firdausi's tremendous strength in understanding the depth of human emotions, images and colorful spirit is amazing. "When based on the scientific criticism, and accepted principles of the showmanship world, the stories of Shahnameh are studied, it will be noticeable that every man and woman has clear and natural behavior appropriate to his/her own age and character. The champion is doing and saying the same thing that is expected from his character in each situation. Rostam's actions and words showed Iranian virtue, wisdom, magnanimity, generosity and courage that deserves a perfect and worthy world Iranian champion .His father's speeches , Zal speeches, in everywhere embodies the wisdom of the elders.

Esfandiar did, and said the same things that deserve an ambitious young prince. Kavus's life and characters represented the life of a selfish or capricious ruler's (Riahi, 2007).

From Torabi's point of view the man who is referred to what is called in Shahnameh is a "superior human nature", "Firdausi's ideal human has pure nature with true family love and affection together with a culture like a tall tree, powerful and brave, faithful and determined, and decisive to save his society. Firdausi's ideal human loves art and culture and he considers them more valuable than gem. Firdausi's ideal human is wise and right-thinking man whose knowledge and trustworthy will guide and guarantee him at various ups and downs stages of individual and social life (Torabi, 1997). The poet's ideal man is "the best man" that Firdausi himself introduced him:

خنک در جهان مرد برترمنش   که پاکی و شرمست پیرامنش

چو جانش تنش را نگهبان بود   همه زندگانیش آسان بود

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بمـانـد بـــــــدو رادی و راسـتـی   نکـو بـد در کـژّی و
کـــــاستی

(Firdausi' Shah, 2003, vol. 1, p. 1528)

   From Firdausi's view, a perfect man is one who loves and respects art and culture,
and for him the essence of the race is in the second rank. Firdausi himself refers to this issue
as these:

ز د انـــــــا بـپـرسـیـد پـــــــس د اد گـر که   فـر هنگ
بـهتـر بـود یــــا گـــهر
چنین داد پـــــاسخ بـــــــدو ر هنـمـون   که فـر هنگ بـاشد ز
گـو هر فــــزون
کـه فـر هنگ آرایش جـــــــان بـــــــود   ز گـو هر سخن گـفـتن
آسـان بـــــود
گـهر بـی هنـر زار و خـوار سـت و سست   بـه فـر هنگ بـاشد
روان تـنــدرست

(Firdausi' shah: Vol. 2, p. 1531)

Emphasis is on Individual Self-Understanding

Firdausi emphasis is on individual self-understanding and is not on proud of the essence and
the race. "He believes that people should try to know themselves better .For the salvation of
their body and soul, he should bear austerity which if it is based on knowledge, and surely it
will be useful.

شنیـدم زد انـا دگـــــــرگـونـه زیـــــن چـــــه   د انـیـم راز جـهـان آفـریـــــن
نـگه کن سرانـجام خـود را   بـبین چو   کـاری   بـیـایی ازیـن بـــه گزیـــن
بـه رنـج انـــــدرآری تـنت را روا ست   کـه خـود رنـج بـردن
بـه د انـش سزا ست

 (Firdausi shah, Vol. 1: 3)

Reaching to the development and perfection is so precious for the master of Tous, Firdausi,
that in different situations he tries to remind man to be humble and avoid being proud and
selfish (Amin Dehghan, 2006 , p. 24).

نـگر خویـشتن را نـیـابـی بـزرگ   و گـرگـاه یـابـی نـگـردی
سترگ

 (Firdausi'shah, vol. 2, 1252)

"Firdausi in the moments of anger against everything gave this right to himself as a wise man
to doubt about the truth order of the world. At the beginning of beautiful and painful tragedy
of Sohrab, Firdausi started cursing:

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اگـر تـنـد بـادی بـرآیـــــــد ز کـنـج   بـه   خـــــــاک
افـکـنـد نـارسـیـده تـرنـج
سـتم کـاره خـوانـیـمش ار دادگـــر   هنــــرمنـد   دانـیـمش
ار بـــــی هـــــنـر
اگـر مـرگ دادسـت بـیـداد چـیـست   زداد ایـن همه بـانـگ و
فـریـاد چـیـست

But soon he calmed down and accepted the secret that there is no way to it: If you believe in faith light, as a servant of God, try to be silent. According to Firdausi, man is slave only to God and his mystery, and that, in all the other spheres, man is superior and he should appreciate the value of this point. "(Javanshir, 2005). Firdausi also believes in "every human being has the ability to pass through spiritual evolution and this ability granted to all human beings and it is not limited to specific individuals. Goodness and generosity - not people's race - are necessary to reach the summit of spirituality and humanity:

فـریـدون فـرخ فـرشـتـه نـبـــــــــود   ز مـشک و ز عنـبـر
سرشـتـه نـبـــــــود
بـه داد و دهش یـافـت آن نـیـکـویـی   تـو داد و دهش کـن
فـریـدون تـویـی»
(Chubineh, 1990, p. 115).

In *Shanameh*, Firdausi describes human's most beautiful dignities so far as to say he is the guardians of human's promoting dignities and values. "The people and the heroes he admired and loved in *Shanameh*, all are free, wise, dear, righteous and …..People with good humanistic characters .Firdausi studied man from diverse views and considered various dimensions for him which could be the signs of the ideal man.

Conclusion

Shanameh is one the best Iranian literature books which focus on human being epic. In *Shanameh*, men are classified into three groups: Mythical man, Epic man, and Historical one, whose characters will be discovered through the stories. Each has his own features, but they all have one thing in common: their goal is to reach the summit of life. "To reach the summit of life means that one should do all his best efforts and use all his talents to advance toward the summit." Although these three types have special features, and in some cases are different, in general they follow the same purpose and that is to reach the evolution.

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